

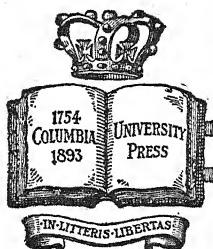
COLUMBIA UNIVERSITY CONTRIBUTIONS TO
ANTHROPOLOGY
Edited by FRANZ BOAS

VOLUME II

KWAKIUTL TALES

BY

FRANZ BOAS



308.2109711
Book 308.2109711

NEW YORK
COLUMBIA UNIVERSITY PRESS

LEYDEN
E. J. BRILL, LIMITED

1910

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No..... 35981

Date..... 3-3-1962

Call No..... 398-2109711

Box

PREFACE.

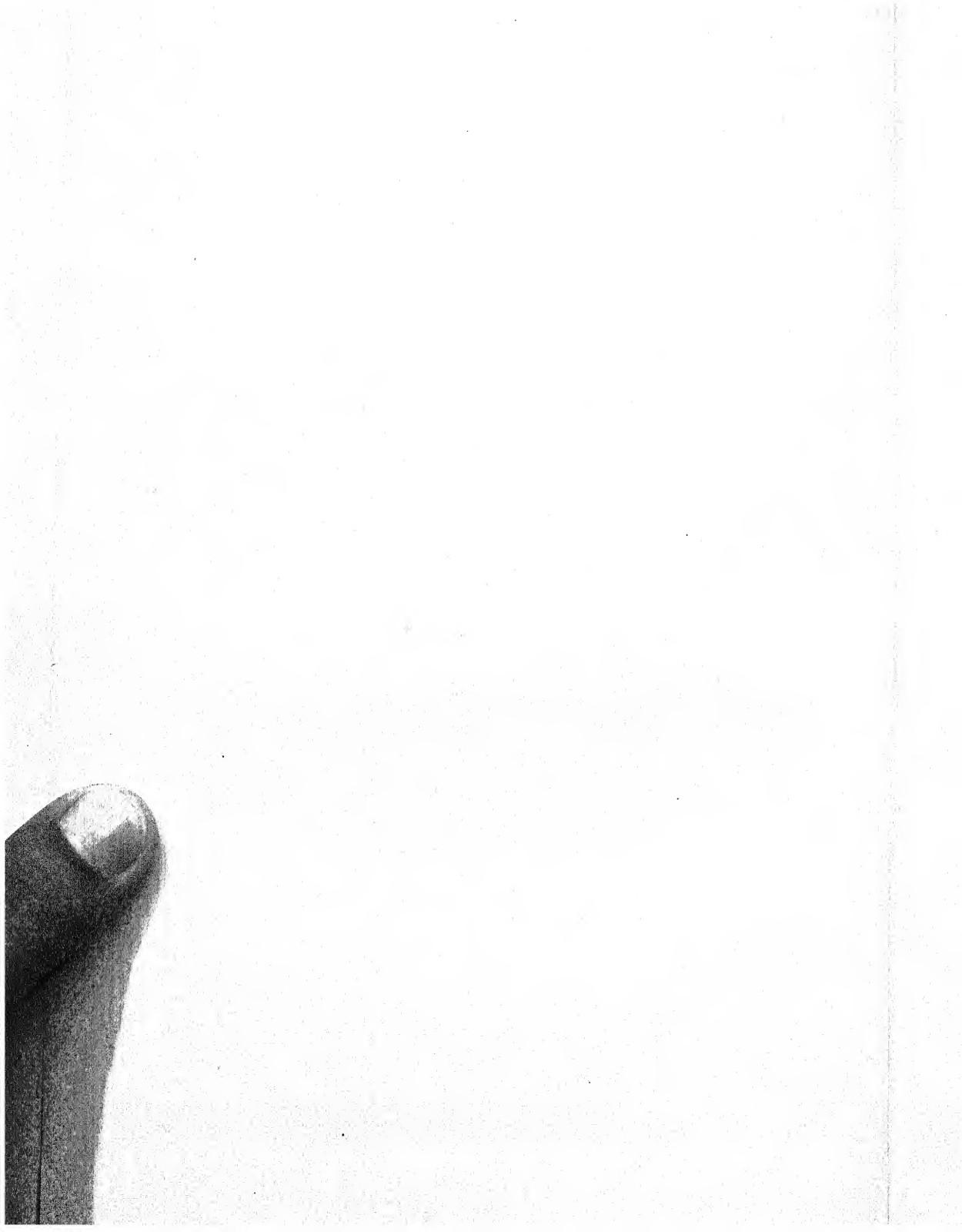
THE following series of Kwakiutl tales was collected by me on various journeys to British Columbia. In Volumes III and X of the Publications of the Jesup North Pacific Expedition I have published a considerable number of myths written down by Mr. George Hunt of Fort Rupert, B. C., who speaks Kwakiutl as his native language. These tales were written under my direction, and the language was revised by me phonetically, the text being dictated to me in part by Mr. Hunt, in part by other natives.

Since all the texts contained in the Publications of the Jesup Expedition have been written down by the same individual, they present a certain uniformity of diction. In order to overcome this, I collected during the work of the Jesup Expedition, as well as at other times, tales from the lips of natives, and these present the necessary control material for checking the reliability of the language and form of the tales recorded by Mr. Hunt. The tales contained on pp. 1-243 of this volume were all dictated to me in this manner.

At the end of the volume a number of tales are given which were not obtained in the original.

FRANZ BOAS.

NEW YORK, June, 1910.



CONTENTS.

	Page
1. Q!ā'nēqē ^s lak ["] and Xatē'tsen. Lē'gwiłda ^s x ["] , Clan Qō'm ^s ēnox ["]	2
2. Se'nłē ^s . Lē'gwiłda ^s x ["]	6
3. Hamā'lak'aua ^s ē. A'wailela	8
4. Scab. Dena'x·da ^s x ["]	38
5. L!ā'lamin. ^s ne'mgēs	80
6. Kunō'sila. ^s ne'mgēs	82
7. Mā'dem. ^s ni'mgēs, Clan ^s ne' ^s nēlk·lēnox ["]	96
8. The Singing Skull. ^s ne'mgēs	107
9. Mountain-Goat Hunter. ^s wā'las Kwā'gūł, Clan tē'legēd	108
10. Wi'wag·ēsawē ^s . ^s wā'las Kwā'gūł, Clan tē'legēd	112
11. The Dzō'noq'wa	116
12. The Mink Legend	122
13. The Deer and his Son	160
14. Great-Inventor	166
15. X·ā'nēlk ["] . Koskimo	176
16. The Q!ā'nēqī'lax ["] Legend	186
17. Meskwa' (Greedy-One)	208
18. Ö'meä ^s lā	216
19. Hā'daga (Raven-Sound-in-House). L!a'L!asiqwela	244
20. Nōmase ^s nxēlis (Oldest-One-in-the-World). L!a'L!asiqwela	266
21. Ö'meä ^s lā (Chief-of-the-Ancients). L!a'L!asiqwela	286
22. Dā'plābē (Leader). Koskimo	296
23. Q!ā'g·i ^s wa (Centre, the Chief of the Ghosts). Koskimo	308
24. Q!ō'mg·ustāels (Wealth-coming-up). Xō'yalas	322
25. A ^s mā'xwax·sag'ila (Potlatch-Giver). G·ā'p!ēnox ["]	336
26. Hā'dahō. G·ā'p!ēnox ["]	352
27. Lā'gelēq'ela (Surpassing). Gwa ^s i'la	368
28. The Descendants of Surpassing. Gwa ^s i'la	376
29. Nō'aqua (Wisest-One). Awik·lēnox ["]	384
30. The Brothers. Comox	400
31. Ya'x·st'lāk. A'wailela	414
32. Q!ō'mg'ila. A'wailela, Clan G'i'g'ilgam	442
33. The Blind Man who recovered his Eyesight. A'wailela, Clan Ts!ō'ts!ēna	447

	Page
34. Song-Dance. Dena'x·da ^g x ^u	453
35. Dza'wadalalís. Dena'x·da ^g x ^u , Clan G·é'xsem	455
36. G·á'yusdá ^g selas. Dena'x·da ^g x ^u , Clan G·éxsém	462
37. ^g ná'lak!ulém. Dena'x·da ^g x ^u , Clan Plé'p!awilénox ^u	466
38. Xwá' ^g was. Nimkish, Clan G·í'g'ilgam	471
38a. Xwá' ^g was. Nimkish, Clan G·í'g'ilgam	472
39. ^g nemó'gwis. Nimkish, Clan Sí'senlē ^g	473
40. Gray-Face (Ó'xsem) and Twin (Yíkwí'). Nimkish, Clan Tslé-tsle ^g wá'lagamé ^g	473
41. The Boy who disappeared Underground. Nimkish, Clan Tslé' ^g -tsle ^g wá'lagamé ^g	477
42. K·é'lös. Nimkish, Clan Né'nélk·lénox ^u	478
43. Llá'lamin. Nimkish, Clan Llá'lélámin	480
44. Má'léléqala. Má'maléléqala	480
45. Nō'mas. Łau'itsís, Clan Nū'nemaseqá'lís	485
46. Gá'sag'ila. Na'k!waxda ^g x ^u	487
47. Q!é'x'Lala. ^g wá'las Kwá'g'uł, Clan Łé'lgéd	487
48. Wá'walé. Kwa'g'uł	487
49. Additions to the Myth of Kwékwaxá'wé ^g	491
50. Additions to the Myth of the Mink	494
51. Additions to the Myth of Q!á'néqé ^g lak ^u	495
52. Note regarding the Origin of the Sun	495

KWAKIUTL TALES.

BY FRANZ BOAS.

I. Q!ā'nēqē^glak^u and Xatē'tsen.

Tradition of the Qō'mēnox^u, a Clan of the Lē'gwilida^gx^u.

(Dictated by Wa'nuk^u, 1893.)

K!wai'^gelaē Xatē'tsen lā'xēs g·ō'k^u, g·ā'xaas e'lkwēsla
nē'k'a: "Gwā'ldzōs hē gwaē'le qag'a'da g·ā'x^galīselak·." — "Ex·dzāqō^g yū'emlaxen q!ā'lāax hē'x·alīselak^g." Lā"^glaē Xatē'tsen lā'wels qa^gs lā"^glalē^gx Q!ā'nēqē^glak^u. Lā"^glaē 5 laē'L lāx g·ō'kwas Xatē'tsen. Lā"^glaē ha^gmg·i'lax^gitsō^gsa lō'bek^u sī'siūlasd. La ha^gmx^gi'dē Q!ā'nēqē^glak^u, la se'l- selxs^galīlē Q!ā'nēqē^glak^u. La yā'q!eg·a^gle Xatē'tsen: "Gwā'^glelag'a hā't!elasōx lā'xens^g nemō'kwēx." Lā'x·da^gx^ulaē 10 hō'qawelsē Xatē'tsen lō^g Q!ā'nēqē^glak^u. Lā'l dō'qwale Xatē'tsenaxēs lā'wayō. Lā"^glaē Q!ā'nēqē^glak^u t!ē'semx^gidamaseX Xatē'tsen. Lā"^glaē Xatē'tsen ē't!ēd begwā'nemx^gid 15 qaēs nau'alak!wēna^gō'gwaqa. "Wē'g·a, q!ā'q!amała, qāst, qen ō'gwaqa lā'g·aōL." Lā"^glaē t!ē'semx^gidamasē Xatē'tsenaxēs^g nemō'kwē. Lā"^glaē begwā'nemx^gidē Q!ā'nēqē^glak^u.

15 Lā"^glaē q!aq!ā'qamlax Xatē'tsen: "Q!ā'qamałag·a, qāst, qen ē'talōtaōL." Lae'm dā'g·aā'pla. Dā'danōtsendē Q!ā'nēqē^glak^u lāx Xatē'tsen. Sepō'stōdē^gq. Lā"^glaē p!e'lxe- lax^gidāmatse^gwē Xatē'tsen. G·ā'x^glaē begwā'nemx^gid ē't!- edē Xatē'tsen. Lā"^glaē yā'q!eg·a^gle Xatē'tsen: "Wē'g·a 20 q!ā'q!amāłag·a, qāst, qen ō'gwaqaōL." Lā"^glaē Xatē'tsen dā'g·ałōdex Q!ā'nēqē^glak^u qa^gs ts!eqō'stōdē^gx. Lā"^glaē p!e'l- xelax^gid ō'gwaqē Q!ā'nēqē^glak^u. G·ā'x^glaē begwā'nemx^gid ē't!ēdē Q!ā'nēqē^glak^u.

1. Q!ā'nēqē^glak^u and Xatē'tsen.

Tradition of the Qō'm^gēnox^u, a Clan of the Lē'gwiłda^gx^u.

(Dictated by Wa'nuk^u, 1893.)

Xatē'tsen was sitting in his house when his attendant came and said, "Don't sit here in the house, for somebody is coming to the beach here." — "Maybe this is what I am expecting, that will make things right on the beach." Then Xatē'tsen went out of his house to invite Q!ā'nēqē^glak^u in. Then (Q!ā'nēqē^glak^u) entered the house of Xatē'tsen, and he was given dried (salmon to eat. It was dried) meat of the double-headed serpent. Q!ā'nēqē^glak^u began to eat it, and his body became contorted. Then Xatē'tsen spoke. "Don't urge our friend here (to eat)." Then Xatē'tsen and Q!ā'nēqē^glak^u went out of the house. Xatē'tsen looked at his salmon-weir. Then Q!ā'nēqē^glak^u transformed him into stone. Xatē'tsen became a man again, because he also had supernatural power. (He said,) "Go on, take warning, friend! Now I will also do something to you." Then Xatē'tsen transformed his friend into stone, but Q!ā'nēqē^glak^u became a man again.

Then he warned Xatē'tsen. "Take warning, friend! Now I will try you again." They took hold of each other, and Q!ā'nēqē^glak^u held Xatē'tsen by his sides. He lifted him up. Then Xatē'tsen was transformed into fog. He became a man again. Then Xatē'tsen spoke. "Go on, take warning, friend! Now I will do something to you also." Then Xatē'tsen lifted Q!ā'nēqē^glak^u and threw him upward. Then Q!ā'nēqē^glak^u also became fog. Q!ā'nēqē^glak^u became a man again.

- Lā'laē yā'q!eg·a^glē Q!ā'nēqē^glak^u: "Wē'g·a q!ā'qama-
łal, qāst, qen gu'ng·alōdaōL." Lā'laē dā'x^gidē Q!ā'nēqē^g-
lakwax Xatē'tsen qa ts!eqō'stōdē. Laem qwā'qwanēx^gida-
maseX Xatē'tsen. Laem p!ā'ltse^geda qwā'qwanē. G·ā'x^glaē
begwā'nemx^gid ē't!ēdē Xatē'tsen. Lae'm ū'gwaqa q!aq!ā'-
qamlax Q!ā'nēqē^glak^u: "Wē'g·a "yā'L!ōLAX, qāst." Lā'laē
Xatē'tsen dā'x^gidex Q!ā'nēqē^glak^u qa^gs ts!eqō'stōdē^gq. Lā'-
laē p!ā'ltse qwā'qwanē. G·ā'x^glaē ē't!ēd begwā'nemx^gidē
Q!ā'nēqē^glak^u.
- 10 Lā'laē yā'q!eg·a^glē Xatē'tsen: "Ālae'mxōlas nau'alakōL,
qāst. Wä, gē'lag·a, qens lā'ens lā'xen a'm^glāsa." Lā'laē
lā'x^gsda^gx^u lā'xēs "ya^gē'yatslē. Lā'laē sē'x^gwidex^gda^gx^u, lā'laa
lāx a'm^glāsas Xatē'tsen. "nemā'x^gis^glaēs gwē'gwēlaasxēs
wusē'g'anō, yīx sī'siūla. Sī'siułda^gx^uEmla^gxaā'wisē xwā'-
15 xwaklunēs. Lā'laē lā'g^gaax^gda^gx^u lā'xa a'm^glas.
- Lā'laē yā'q!eg·a^glē Xatē'tsen: "yā'L!ānō^g, qāst, a'las
ō'dzig·ilalaxōL lā'xen a'm^glāsēx. K·leā's^gem "ne'mp!^gen
hē'ldēk·asa wā'x^gnaxwē g·āx a'm^gidē lāq^u. Yū'Em la tsa-
"nā'yūtsōx e'lkwēxsa g·ā'xnaxwē wāx a'm^gla lāq^u." Lā'laē
20 yā'q!eg·a^glē Xatē'tsen: "Sō'la g^gils, qāst," "nē'x^gsō'laē
Q!ā'nēqē^glakwasēs "nemō'k^u. "Sō'ema g^gils," "nē'x^glat!a
Q!ā'nēqē^glak^u, "nē'x^gmaa'qōs a'm^glātsatsōx." — "Lā'lag·a-
x^gosēn, qāst," "nē'x^glat!a Xatē'tsen. Lā'laē le'mxēqend,
lā'laē Xatē'tsen dze'lqxustā. Hē'g^gustālaem^glā'wisē Xatē'tsen.
25 K!ēs x^go's^gid lā'xēs x^go'yasila "negu^gyāē. Ā'em wu'lēnākula
qa^gs g·ā'xē hä'xela qa^gs dex^gwā'laxsē lā'xēs xwā'k!una.

- Lā'laē yā'q!eg·a^glē Xatē'tsen: "Lae'ms lā'lōL, qāst,"
"nē'x^glat!ēx Q!ā'nēqē^glak^u. "yā'L!ānō^g, elā'lālāx^gos wu-
sē'g'anōqōs a'las a'm^giml g·āxl a'lxiālaleq." Lā'laē dze'lqx^g-
30 widē Q!ā'nēqē^glak^u. Laem^glā'wis alāx lā'g^gaa lā'xa

Then Q!ā'nēqē'lak^u spoke. "Go on, take warning, friend! Now I will try to lift you from the rock." Then Q!ā'nēqē'lak^u took hold of Xatē'tsen and threw him upward. He transformed Xatē'tsen into a crane, and the crane began to fly. Xatē'tsen became a man again. Then he also warned Q!ā'nēqē'lak^u. "Go on, take care, friend!" Then Xatē'tsen took hold of Q!ā'nēqē'lak^u and threw him upward. A crane was flying there. Q!ā'nēqē'lak^u became a man again.

Then Xatē'tsen spoke. "Oh, indeed, you have supernatural power, friend! Come, let us go to my playground." Then they went aboard his canoe, and they paddled, going to Xatē'tsen's playground. They were dressed quite with the same kind of belts; namely, double-headed serpents. Double-headed serpents also were their canoes. Then they arrived at the playground.

Then Xatē'tsen spoke. "Take care, friend! else you might have a mishap on my playground. Nobody who ever tried to come and play on it has succeeded a single time. This is what makes it slippery, the blood of those who came from time to time to play here." Then Xatē'tsen spoke. "You go on first, friend!" Thus Q!ā'nēqē'lak^u was told by his friend. "(No,) you first," said Q!ā'nēqē'lak^u. "You said that it is your playground." — "Let me go first, friend," said Xatē'tsen, on his part. Then he (Q!ā'nēqē'lak^u) clapped on the gunwale of his canoe with his paddle, and Xatē'tsen ran up. Xatē'tsen ran straight up. He did not rest on his resting-place halfway up: he just turned round and came down again and jumped into his canoe.

Then Xatē'tsen spoke. "Now you go, friend!" Thus he said to Q!ā'nēqē'lak^u. "Take care, fasten your belt well, else it might (drag) behind you!" Then Q!ā'nēqē'lak^u ran. He had nearly reached the top when he

mā'g·itā^e lā'as tsa'x·elō'dayu. Lā'^elaē la'wē wusē'g·anō. G·ā'x^elaē hä'xela. Lā'^elaē tē'x^esta qa^es hayiⁱnsele. Lā'^elaē Xatē'tsen qwē^estalax ḥwā'k!unäs Q!ā'nēqē^elak^u qa^es qap!ā'-Layōdēq. "K!ē'sxōlas ā'laem nau'alakwa, qāst," ^enē'x·-5 ^elaēxs la'ē qap!ā'Layōdxa ḥwā'k!unax·däs Q!ā'nēqē^elak^u.

La^emē' Xatē'tsen wu'ⁱEm ē'selax Q!ā'nēqē^elak^u qa ē'i!lēdēs g·āx nē'ⁱida. La^emē'x·dēxōla Q!ā'nēqē^elak^u a'�'anēg·ilaxa awi'nak!usas Xatē'tsen. La^eEm t!ē'semx·^eidamasē Q!ā'nē-10 qē^elakwaxa ts!awē' yīxs k!wā'g·īqayaaxa wā. Lā'^elaē ē't!lēdē Q!ā'nēqē^elak^u dō'x^ewale'laxa lā'ⁱlawayu^xūsile'lg·isⁱisas Xatē'-tSEN. La t!ē'semx·^eidamasēx lē^ewīs t!ē'nx^udē. Lā^ela^exaa t!ē^esemx·^eidamasxa dā'doqwalg·isⁱdēs Xatē'tsen. Wā, laem yā'k·āwē Xatē'tsen lāx Q!ā'nēqē^elak^u qa k·ē'ts!ēna^eyas lā q!ā'qēg·ilax Xatē'tsenax la gwē'g·i^elats Q!ā'nēqē^elak^u15 Laem lā'ba.

2. Se'nłē^e.

Tradition of the Lē'gwila^exa^u.

(Dictated by Male'd, 1893.)

G·ō'kula^elaēda begwā'nemē lāx Yē'kwin. Lā'^elaē ^enē'-k·axs g·ā'yaxalaē lā'xa ē'k·!ē xunō'kwaslasa l!ē'sela. La lē'gades Se'nłā^e. Lae'm^elaē yīxumā'laxēs l!ē'selagemł. G·ā'x^elaē bō'sēs g·ā'yaxa^elasxēs g·ī'lg·alidzas. Ā'lā^ela qa^es20 g·ō'kwa^elas. Dō'qwax ē'k·a awi'nagwīs. Lā'^elaē q!ā'lax līx·sī'wa^e. Hē'Em^elāwis la g·ō'xwālisē ō'xi'aā'tā^elisa līx·sī'wa^e. Lae'm^elaē lā'wōdxēs l!ē'selagemłdē; lae'm^elaē bā'xusⁱd lā'xēq.

Lā'^elaē sē'x^ewīd qa^es lē lāx axā'sa Hē'ldza^eq^u. Lae'm-25 ^elaē bek'ō' lō' Iā'g·is, yīs Hē'ldza^eq^u. Lā'^elaē wulā'sō^elas Iā'g·is: "Wā'endzōsas ^ewā'lalidzasasēs begwā'nemx·^eidEx-

slipped on the rock. His belt came off, and Q!ā'nēqē^elak^u fell down. He fell into the water and sank. Then Xatē'tsen went away to Q!ā'nēqē^elak^u's canoe, and upset it on the water. "Indeed, you have no real supernatural power, friend," thus he said while upsetting Q!ā'nēqē^elak^u's canoe.

Xatē'tsen waited in vain for Q!ā'nēqē^elak^u to show himself, but Q!ā'nēqē^elak^u just did mischief to Xatē'tsen's land. Q!ā'nēqē^elak^u transformed into stone a beaver that was sitting by the river. Then Q!ā'nēqē^elak^u caught sight of the watchman at the salmon-weir of Xatē'tsen. He transformed into stone him and his pole. Then he also transformed into stone the watchman of Xatē'tsen. Then Xatē'tsen was vanquished by Q!ā'nēqē^elak^u, for Xatē'tsen did not know what Q!ā'nēqē^elak^u was doing.

2. Se'nłē^e.

Tradition of the Lē'gwilda^sx^u.

(Dictated by Male'd, 1893.)

A man lived at Yē'kwin. He said that he had come down from above, being the son of the Sun. He had the name Se'nłē^e. Then he wore the sun mask. He came after he had left the place from which he came down, where he had first been. He searched for a house site, looking for a good country. Then he found Bar-at-Mouth-of-River. There he built a house on the meadow back of the point of Bar-at-Mouth-of-River. Then he took off his sun mask and he became an ordinary man there.

Then he paddled and went to Bella Bella. There he met Brave, the Bella Bella. Then he was asked by Brave, ["Go on!] (and tell me) how long you have been

demōlaōs?" · Lā'laē yā'q!leg·a^glē Se'nla^gē: "nemā'g·alīs-mōlen lē^gwō'xda nae'ng·axs g·ā'laōLēx mēku'mg·a^glis."

5 Lā'laē o'gwaqā'laē Se'nla^gē wulā'lax lā'g·is: "wī'tlēs begwā'nemx·^gidex·demōlaōs?" — "Nō'gwaxōl la gāl begwā'nema," nē'x·^glat!ē lā'g·is. "nemā'g·alīswulen lē^gwō'xda q!ā'xq!alīsē g·ā'laōLēx dō'kumg·aā'laē." Hē'Em^glāwis wā'xa wō'ldemx·da^gxwasēxs la'ē wā'x·sē^gsta.

10 G·ā'x^gam^glaē nā'^gnakwē Se'nla^gē. Laa'm^glaxaā'wis nā'^gnakwē lā'g·is lā'xēs g·ā'ya^gnākula. Å'Emx·da^glaē la dō'qwa Sē'nla^gyaxa nā'^gxwa awī'nagwis. LaE'm lā'ba.

3. Hamā'lak·aua^gē.

Tradition of the A'wailela.

(Dictated by Hai'alk·ingamē^g, 1897.)

Mē'xala^glaē yīxs g·ō'ku^glaē lāx Ha'nwadē. Wā. "Gwā'-lelasē gwē'Lōl, sā'sem, g·ā'x^gmen mē'xalasents lō^gkwē^g-naxwē, sā'sem," nē'x·^glaē. Gwē'x·^gidxēs sā'sem. Wā, lā'laē lā'x^gwida, yīx sā'semas. Wā, lā'laē lē'xs^gix^gidxēs sā'sem, yīxs la'ē mē'xelasēs lē'dzadē lā'xa me'nts!aqe^gyo^g me'lxLōxa wā'lasa me'lxLō, yīx abā'sē^gmä^gsa me'lxLō. "Wa, hā'g·a qā's^gidlōl, sā'sem; hā'g·a lā'xents awī'nagwīsē lā'xa K·ā'talē^g." K·ā'talē^gla^glaē awī'nagwīsas lē'dzadēsēxa me'lxLō ne'mts!aqēō. Wā, lā'laē nā'lōlēla sā'semas lāx ne'ldzēs Ha'nwadē. Lā'laē lā'g·aa lāx awī'nagwīsasēs òmp, yīx Hamā'lak·aua^gē. Hamā'lak·aua^gēx^glaē ò'mpas.

Wā, lā'laē qā's^gidēda g·ī'ng·inānem, mō'x^ulaē. Mō'laē wā'ts!ēs, nā'^gxwaem^glaē wā'yayunōkwa. Lā'laē k!wā'g·alīs 25 lā'xa o'xwiwalis. Lā'laē k!us^ga'lisa. Lā'laē dō'qwi^glālaxa

in the world since the time when you became a man!" Then Se'nłē^e said, "At the same time when the mountains were first put down."

Then Se'nłē^e also asked Brave, "When was the time when you became a man?" — "Behold! I have been a man for a long time," said Brave, "I (became a man) at the same time when the kelp was first put down on the water." That is all they said when they parted.

Se'nłē^e went home, and Brave went home to where he had come from. Se'nłē^e just went to see the whole world. That is the end.

3. Hamā'lak·aua^eē.

Tradition of the A'wailela.

(Dictated by Hai'atk·ingame^e, a Dena'x·da^exu, 1897.)

A person living at Having-Humpback-Salmon dreamed. (He said) "Don't stay thus, children! I have dreamed of the supernatural power that we get from time to time (we inherit)." Thus he said. He wakened his children. Then the children arose. He instructed his children, (saying) that he had dreamed of the place where he always found dead animals on account of the one-horned mountain-goat, the large mountain-goat, that only mother of the mountain-goats. (He said,) "Go on, go on, start, children! Go to our place at K·ā'tälē." K·ā'tälē was the name of the place where he found dead animals on account of the one-horned mountain-goat. Then his children went up the river of Having-Humpback-Salmon. They arrived at the place of their father, Hamā'lak·aua^eē. Hamā'lak·aua^eē was the name of their father.

Then the children started. They were four. Four were their dogs, all hunting-dogs. Then they sat down on the bank of the river. They were sitting there and looking

awī'nagwis. Lā'laē dō'xʷwalelaxaʷmeʷlē's, yīxaʷnō'läsa ḡiŋ'īnānem. "māsʷā'nawisa, aadē'," nē'xʷlat!axēs ts!ā' ts!aʷya. "Wā, hē'Emxent gwō'yō'sents ḍ'mpa. Hē'Emxent ḫē'xsʷālayusents ḍ'mpa." Lā'laē dō'qwamatsēsʷwa'ts!ē. 5 Lā'laē dō'xʷwalelēdaʷwa'ts!ē lā'xaʷmē'le's. Lā'laē kwē'xelisaxaʷwa'ts!ē. Lā'laē qā'sʷidēdaʷwa'ts!ē. Lā'laē lā'gʷāedaʷwa'ts!ē lā'xaʷmē'le's. Lā'laē wō'xʷwīdēdaʷwa'ts!ē wō'kwaxaʷmē'le'sē. Wā, la'laē q!ē'q!eōdēdaʷwa'dzēdāsaʷwa'ts!ē. "Hē'Emxentents hē'yalag'ilisē," nē'xʷioʷlaēda ḡiŋ'īnānem.

Ḡā'xʷlaē xwē'laqēdaʷwa'ts!ē lā'xēsʷwa'dzēdē. Lā'laēdaʷwa'ts!ē k̄iqē'taʷl lā'xēsʷwa'dzēdē. Lanae'mʷlaē q!ā'lelēdaʷwa'ts!ē lā'xa yā'gwis. Wā, lā'laē qā'sʷidēdaʷneʷmē'ma. Lā'laē ḡāḡa'laqamēdaʷnō'laxst!egēmaʷē. 15 Wā'xʷemʷlā'wis ḫē'xsʷalēda amā'ʷinxaʷē lā'xēsʷnō'ʷnela: "Gwā'la ē'āltsēlōl, aadā'," nē'xʷlaēda amā'ʷinxaʷē lā'xēsʷnō'ʷnela. Lā'laē yā'q!eḡaʷl wā'x·a ē't!ēdēda amā'ʷinxaʷē: "Q!ā'lālā'lax ḫē'xsʷalayāsents ḍ'mpa," nē'xʷlaēda amā'ʷinxaʷē. nā'mōxʷsēemʷlaē nā'q!alēda amā'ʷinxaʷē. Lā'laē lā'gʷaaletēdaʷnō'laxst!egēmaʷē lā'xa yā'gw̄isxaʷwā'lasʷme'lxLōxaʷne'mts!aqeʷyō. ḫā'ḡiwalā'laēdaʷme'lxLō lā'xa xwē'ʷlē. Wā, lā'laē xe'nlēlaʷl awu'lqalēdaʷnō'la. Lā'laē se'lpōdex ḫā'ḡiwaʷyasaʷne'mts!aqeʷyō lā'xa xwē'ʷlē, yīxaʷnō'laxst!egēmaʷē. "Yā-i," nē'xʷlaēda amā'ʷinxaʷē. nā' 20 mōx·sāemʷlaē nā'q!alēda amā'ʷinxaʷē. Wāx· ḫē'xsʷālaxēsʷnō'ʷnela. Lā'laē sā'p!ēdēdaʷnō'la, hā'nakwēla sā'pa. A'Emʷlaēda amā'ʷinxaʷē la yā'ʷlālxa lā'xēsʷnō'ʷnela la'ē Lē'qułtōdex wā'ldemx·dāsēs ḍ'mp, wā'xʷmēx·dē wāx·ēs ḍ'mp wāx· ḫē'xsʷālaxēs sā'sem.

30 Wā, lā'laē hā'nakwiledaʷnō'la, hā'nakwila axālaxa yā'sekʷ. Lā'laē qwā'xʷēd qā's axō'dēxa met!ō's. Wā'wilōlaemʷlaē,

about over the country. The eldest one of the children saw something white on a meadow. "What may that be, friends?" said he to his younger brothers. "Evidently that is what our father referred to. Evidently that is the thing about which our father gave us instructions." Then it was shown to the dog. The dog discovered the white thing on the meadow. The dog went to the meadow. The dog started. The dog reached the white thing on the meadow, and barked, barking at the white thing on the meadow. Then the owners of the dog spoke. "Evidently that is what we came here for." Thus said the children.

The dog came back to his master. Then the dog raised his head to his master. They say the dog probably knew about the mountain-goat lying dead on the meadow. Then the brothers started, and the oldest one tried to get ahead of the others, although the youngest advised his elder brothers, (saying,) "Don't walk too fast, friends!" Thus said the youngest one to his elder brothers. Then the youngest one tried to speak again. "Take heed of the advice of our father!" Thus said the youngest one. He, the youngest one, alone spoke wisely. The eldest one arrived at the place where the large one-horned mountain-goat was lying dead on the meadow. The mountain-goat had a piece of quartz standing on its forehead. Then the eldest brother desired it overmuch. That eldest one twisted off the quartz from One-Horn. "Yä," said the youngest one. He, the youngest one, alone spoke wisely, trying to advise his elder brothers. Then the elder ones began to skin it. They skinned it quickly. Only the youngest one warned his elder brothers; but they disobeyed the instructions of their father, although the father tried to instruct his children (well).

The elder brothers were quick, and they quickly took off the tallow. Then they cut open (the mountain-goat)

yīxa "nō"nela. Ā'Em"lē"laē k!waai'sēda amā'"inxa"ē qaēs yā'x·sa"masēs nā'qa"esēs "nō"nelaxēs la'ē lē'gūltōdeq, yīx wā'x·"EMX·dē lē'xs"ālayāsēs ūmp qa"s gwē'g·ilasa. Lā"laē wā'wilōL"Em"laēda "nō"la lā'xa yux"sema"yasa "me'lxlōxa 5 "ne'mts!aqe"yō. Lā"laē yā'q!eg:a"lēda amā'"inxa"ē: "Hā'-labala lax"usā'lalag·a, q!ā'q!ak·ō. La"mē awi'laaxa ē'k·!ē "nā"la." La'ē p!Elx"idēda ē'k·!ē. Wu!E'm"lāwīs lē'nemā-p!ēda "nō"nela lā'xa yux"sema"ē "nā'xwa met!ō's. Hē'-misaaxa hā'bes"anā"yasa "me'lxlō. Lā"laē yīltse'mda. Wu-10 lē'm hā'nakwēla. Lē dō'qulaxa ē'k·!ē, la'ē ku'nsemamaxa"-nā'kulaxa nae'ng·ä. LaE'mxant!ō k!wē'sāL. LaE'm"laē k!wē's"ēdzēk·asēda ē'k·!ē.

Wā, lā"laē ā'Em a"xē'dēda amā'"inxa"ē ē'p!ēbidō" lā'xa yux"sema"ē. Lā"laē ē'tlēda ēp!ēbidō" lā'xa met!ō's qa"s 15 ha'msgēma"ēq, yīxa amā'"inxa"ē. Hē'g·axsāEm"laē nā'q!a-lēda amā'"inxa"ē. Ā'xēlax lē'xs"ālayux"dāsēs ūmp lā'xēs sā'sem qaē'xs q!ā'lelāmaēs ūmp lāx gwē'g·ilasēsēs g·ā'x-g·ilaēla Hamā'lak·aua"ē. "Qā's"idag·a q!ā'q!ak·ō," "nē'x-20"laēda amā'"inxa"ē, lā'xēs "nō"nela. G·ā'x"laē qā's"idēx"sāla. G·ā'xdzēk·as"mēda k!wē'smisa. G·ā'x"mē g·ā'xaxa, yīxa k!wē'smīs. K·!eō's"el o'xlaāxsa amā'"inxa"ē. Hē'g·aem"-laēs "nō"nela q!ē'nemes o'xlaak". Hē't!asē ā'xēlēda amā'"inxa"ē lāx wā'ldemasēs ūmp, lē'xs"ālayux"dēsēs ūmp lā'xēs sā'sem wā'x·dē nā"nē'lelē'lelaemx·dē"laē, wāx lē'xs-25"alaxēs sā'sem qaē'xs q!ā'yōL"mēx·dē qa Hamā'lak·aua"ē yīsēs g·ā'xg·ilaēla.

G·ā'x"laē ba"nō"lēlēda "ne'mē"ma a'lxiēx·sāem"laēda amā'-

to take off the kidney-fat. The elder brothers tried to get everything; but the youngest one was just sitting on the meadow, because he felt badly on account of his elder brothers, who overstepped the advice that their father had tried to give them in regard to their actions. The elder ones tried to get all the fat of the intestines of the one-horned mountain-goat. Then the youngest one spoke. "Be quick before anything happens, slaves (of misfortune)! Something important is going on above in the sky." Then a fog appeared above. In vain the elder brothers fought among themselves for the fat of the intestines, and for all the kidney-fat, and for the skin of the mountain-goat. In vain they tied it up quickly. Then they saw the sky. Smoke was rolling down the mountains. Evidently it was going to snow. Then it began to snow from above.

The youngest one just pinched off a little of the fat of the intestines, and then he also pinched off a little of the kidney-fat, which he kept in his mouth, — the youngest one. The youngest one continued to speak wisely. He followed the instructions of the father to his children, for the father knew what the ancestors of Hamā'lak·aua^ē had been doing. The youngest one said to his elder brothers, "Make a start, slaves (of misfortune)." They started again and again (to go back). Then a very heavy fall of snow came down. The snow kept on coming down. The youngest one did not carry anything. Only the elder brothers carried much on their backs; but the youngest one just followed the words of his father, that had been given as advice by the father to his children, although he had repeated it often when he tried to instruct his children, and when Hamā'lak·aua^ē told them much about his ancestors.

The brothers were all coming down, the youngest one

- ⁸inxā⁸ē. Ā'Em⁸laē la yā'lālxā'naxwēda amā'⁸inxā⁸ē, lā'xēs
⁸nō'⁸nela, yīxs la'ē wuł⁸E'm q!wā'q!usōnaxwēda ⁸ne⁸mē'ma,
yīxs la'ē k⁸lē'la, yīxs la'ē k!wē'sa. Lā'⁸laē hē wā'laLēda
na⁸ē lāx g⁸ō'g⁸iku⁸yōs. Lae'm⁸laē t!⁸ē't!aplaxō, lā'xa na⁸ē.
- 5 Lā'⁸laē wuł⁸E'm k!lus⁸ā'lanaxwa. Wuł⁸E'm q!wā'q!usōnaxwa
qaē's gwä⁸xaāsla. ⁸nemō'x⁸em⁸laē aē's wuł⁸E'm q!wā's-
ēda amā'⁸inxā⁸ē. Ā'Em⁸laē la ts!ix·⁸lēs nā'qa⁸ē, yīxs
wā'x·⁸mēx·dē nā'q!ala, lā'xēs ⁸nō'⁸nela, yīxs wā'x·ēx·dē
axē'lax lē'xs⁸älayux⁸dēsēs ömp lā'xēs sā'sem.
- 10 G·ā'x⁸laē lā'g⁸aa lā'xa waā'ts!ē lā'xa neg⁸a'. Wa⁸laē
tsē'x·axela⁸laēda wa. Lā'⁸laē be⁸naā'bēdala⁸laē t!⁸ēx·⁸lās
lā'xa wā, qagutā'la⁸laē g⁸a'yaabōdā⁸lasas t!⁸ēx·⁸lās. Lā'⁸laē
k!lus⁸ā'la lā'xa tsē'x·axela wa. Q!wā'q!usālael qaēs gwē'x·
⁸idaāsla, yīxs lē⁸ma'ē t!⁸ē't!abētoēda q!wā'sq!waxela lā'xa
15 na⁸ē. Hē'g⁸a⁸El g⁸a'x⁸ēls g⁸a'x⁸alela lā'xa tsē'x·axela
wa qaēs ⁸wa'ts!ē, yīxs t!⁸ō'xwaēda ⁸wa'ts!ē qaēs ⁸wa'dzēdē,
yīxs t!⁸ō'xulqa⁸yaēda ⁸wa'ts!ē lā'xa na⁸ē qaēs ⁸wa'dzēdē.
Hē'⁸mis à'Em negełtowē'sosēs ⁸wa'dzēdē, yīx axmō'tasa
⁸wa'ts!ē. G⁸a'x⁸ēls g⁸a'x⁸alela lā'xēs lā'lē lā'lawułela'sl.
- 20 Lae'm à'Em q!wā'q!usālag⁸ilēda ⁸ne⁸mē'ma qa lā'lałasē wīx·
⁸ē'da, yīxs lema'ya⁸l l!⁸ō'x⁸widēda t!⁸ēx·⁸lā, qä'łaxs qagutā'-
laqlamael yīx g⁸a'yaabōdālasalasa g⁸īng⁸inānemē.
- Lā'⁸laē yā'q⁸leg⁸a⁸lēda amā'⁸inxā⁸ē, lā'xēs ⁸nō'⁸nela. Lae'm-
25 laē yīlk⁸lig⁸alelaxēs ⁸nō'⁸nela. "Wä, Lē'elgwat," ⁸nē'x·
⁸laexēs ⁸nō'⁸nela. "⁸mā'sēs hē'g⁸iłaōs gwē'x·⁸idē, wā'x⁸mēx·
dēg⁸ints wāx· lē'xs⁸älasōsents ömpa," ⁸nē'x·⁸laēda amā'-
⁸inxā⁸ē, lā'xēs ⁸nō'⁸nela. Ā'Em⁸laē la mē'mlālaxstaauxēs
⁸nō'⁸nela, yīxs la'ē wułna'xwaem q!wā'q!usā, yīx ⁸nō'⁸nelasa
g⁸inā'nem. Lā'⁸laē ⁸nē'nk⁸!ex⁸aleda ⁸nō'laxst!egema⁸ē. ⁸yā'-
30 laqlōdxēs ⁸wa'ts!ē qa qā's⁸idēs lā'xēs t!⁸ēx·⁸lā. Lae'm⁸laē

in the rear. The youngest one just thought that his elder brothers would be unlucky. In vain the brothers cried, because they were afraid of the snow. Then the snow reached the top of their feet. Then the snow reached up to their necks. They just sat down, and they would cry on account of what might happen. Only the youngest one did not cry in vain. He was only sad because he had in vain tried to speak wisely to his elder brothers, because he tried to follow the instructions of his father to his children.

They were coming (down), and arrived at a gorge on the mountain. A brook was trickling down there. Their trail led along under the brook, (which was falling down) from an overhanging cliff, so that the trail led along under it. Then they sat down by the dripping brook, and they cried, for what could they do? for the bushes were covered to the top by the snow. They reached the dripping brook on account of the dogs, for the dogs made a trail for their masters, and the dogs marked (a trail) along the snow for their masters. They were followed by their masters, (who went) on the trail of the dogs. Therefore they arrived at the place where they were going to endure hardships. Then the brothers were just crying on the rocks, for they could not do anything because their trail was all ice, for it was really overhanging, — the place under which the children had to go along.

Then the youngest one spoke to his elder brothers. Then he blamed his elder brothers. "Oh, you who disagree with me!" he said to his elder brothers, "why did you do that, although our father tried to advise us?" Thus said the youngest one to his elder brothers. He just scorned his elder brothers because the elder children were just crying. Then it occurred to the eldest one to send his dog over the rocks to start along the trail. There

nadzà'la, yîxa L!ōx laxLē'Em'laē L!ō'xstôla tlêx'î'läs. Lā'-
 "laēda "wa'ts!ē melā'wëla. Wä, la'mē ë'dzeg'ilalē "wa'ts!äsa
 "nō'la. La'mē kug'iltô'sa "wa'ts!äsa "nō'la. La'mē tē'xts!â
 lâ'xa waa'ts!ē. La'mē hë'lé'da "wa'ts!ē. Wä, laE'mxaë
 5 wu!E'm q!wë'g'a'hëda "nō'la qa lä gwë'x'idaatsës "wa'-
 ts!ex'dä, yïxs lâ'a tē'qełtôsa tē'xts!âlaxa waa'ts!ē. Wä, lâ'laë
 wâ'x:a ë'gwaqa "wa'ts!äsa mä'k'iläxa "nō'laxst!EGEMA"ë.
 Lâ'lxaxäe qä'tsöda, wâ'x'ëda "wa'ts!äsa q!â'ë'yâ"ë. Wä,
 â'Emxaë hë gwë'x'ëdë "wa'ts!Ex·däsa "nō'la. Â'Emxaë la
 10 tseqełtô'sa, lâ'xa waa'ts!ē, yïx "wa'ts!Ex·dësa q!â'ë'yâ"ë. Wä,
 lâ'lxaxawax qä'sela "wa'ts!äsa mä'k'iläxa amä'ëinxä"ë. Â'Em-
 xaë hë gwë'x'ëdë "wa'ts!Ex·däsa "nEMÖ'k". LaE'mxaë â'Em
 ë'dzig'ila "wa'ts!Ex·däsa mä'k'iläxa amä'ëinxä"ë.

Wä, lâ'laë yâ'q!leg'a'hëda "nō'la: "Lâ'xsala lag·ax'în
 15 qä's!idexsâla," "në'x'laëda "nō'läxës ts!â'ts!a'ya. "Halâ'-
 g'ixsâla la," "në'x'laëda ts!â'ts!a'ya'xës "nō'la. Lâ'laë
 lâ'wila, wâ'x'ëda "nō'la, qä'tsödxa L!ōx. La'më â'Em
 hë gwë'x'ëdës "wa'ts!Ex·dë. LaE'mxaë â'Em tseqełtô'sa,
 yïxa begwâ'nem tsex'ë'lt!ō lâ'xa waa'ts!ē, yïx lä tsex'ë'lt!
 20 ts!ewasa "wa'ts!ē. Wä, laE'mxaë wu!E'm q!wâ'q!usoës
 ts!â'ts!a'ya'x·dë. Lë'da mä'k'ila lâ'wila lâ'xa t!ê'x'ila.
 LaE'mxaë â'Em hë gwë'x'ëdë. LaE'mxaë â'Em tē'x'ëalts!ō
 lâ'xa waa'ts!ē. Laemxaä'wisë hë gwë'x'ëdëda "nEMÖ'k".
 LaE'mxaë â'Em tē'x'ëalts!â lâ'xa waa'ts!ē. Wä, lâ'xlë'më
 25 "wi'wulëda yü'dux'udë L!E'wis "waö'ts!Ex·dë.

Wä, "nEMÖ'x'ëmëla q!ulë'da amä'ëinxä"ë. Â'më la
 klwâä' q!wâ'selag'ila qaë's "nō'nelax·dä. La'më nâ'xs'î-
 lälës nâ'qa'yaëda g'înâ'nem, qaë's wâ'g'i â'Em "nEMÄ'x'ëid
 L!E'wis g'î'g'ix·dä's "nō'nelax·dä. Q!wâ'sa, q!wâ'sëda g'î-
 30 nâ'nem qaë's "nō'nelax·dä. La'më'da "wa'ts!â hax'â'. La'më
 q!wâ'q!wasenöeda "wa'ts!ē lâ'xës "wa'dzëdë. Lâ'laë L!Ex-
 "â'lëda g'înâ'nem nâ'që'stag'aâ'lës nâ'qa'eda g'înâ'nem.

was snow on top of the ice, and there was ice on the trail. The dog started across. Then an accident happened to the dog of the eldest brother, and the dog of the eldest brother tumbled down. He dropped into the gorge, and he was dead. Then the eldest brother cried in vain on account of what had happened to his dog, who fell down and dropped into the gorge. Then the dog of the next eldest brother also made an attempt. The dog of the third brother also walked on it. They just did the same as the dog of the eldest brother. The dog of the third brother just dropped into the gorge. Then the dog of the one next to the youngest tried to walk. He did just the same as the dog of his brother. The dog of the one next to the youngest had an accident.

Then the eldest one spoke. "Let me try and go along the trail." Thus said the eldest one to his younger brothers. "Go on, and try!" said the younger brothers to their elder brother. Then the eldest brother tried to go across. He walked on the ice, and just the same happened to him as to the dogs. That man just dropped down into the gorge, to the same place to which the dogs had dropped. Then his younger brothers cried in vain. The second one went across on the trail; and just the same thing happened to him, he dropped into the gorge; and the same thing also happened to the other one, he just dropped into the gorge. Then the three men and their dogs were all dead.

The youngest one alone was alive. He sat on the rock and cried on account of his elder brothers. The boy had half a mind to go on and just die, together with his dear elder brothers. He was crying. The boy cried on account of his elder brothers, and the dog howled. The dog was crying with his master. Then the boy stopped crying, and directed his mind to a thing on

Ha'lselaxst!a⁸x¹⁰Em⁸laē ē'sela yā'q!eg'a⁸lēs "wa'ts!ē lā'xēs "wa'dzēdē. Wułnā'xwaem⁸laē lā'da "wa'ts!ē k'iqlō'dnaqxwa-xēs "wa'dzēdē lā'naem⁸laē hā'lak·!alēda "wa'tsläxēs "wa-dzēdē qa⁸s qa'selalag:i ḥe⁸wis "wa'dzēdē. Lā'x¹²sōkulaem⁸laē 5 gwā'⁸eda klwē'sa.

Wā, lā'⁸laēda "wa'ts!asa ama⁸inxē⁸ gu'ng·ila⁸l lawī'la. Lā'⁸laē qelbelē'xtā⁸eda "wa'ts!ē. Lā'nalaxēda l!ōx lā'xa qagutā'la. Wā, lae'm⁸laē hē'lxalēda "wa'ts!ē. La⁸mē lawī'la lā'xa l!ōx. G·ā'x⁸laē aē'daaqēda "wa'ts!ē hē'nā'ku-10 laem⁸lā'wis lā'xēs "wa'dzēdē qa⁸s k'iqlō'dēq. "Gwā'⁸llas hē gwō⁸e", "nē'x·st!a⁸x¹⁰laēda "wa'ts!äxēs "wa'dzēdē. La⁸laē hā'lak·!alēda "wa'ts!äxēs "wa'dzēdē. Lā'⁸laē "nē'nk·!ex⁸ēdēda g'inā'nem qa⁸s wē'g'i hō'lēlaxēs "wa'dzēdē qaēs ha'lselaxst!a⁸x¹⁰maēs la yā'q!eg'a⁸ltsō⁸sēs "wa'ts!ē. Å'bes⁸emlaē k·!es 15 la yā'q!antalēda "wa'ts!ē, lā'xēs "wa'dzēdē. Lā'⁸laē ḥā'xolēda g'inā'nem qa⁸s ha'mdēg·indā lā'xēs "wa'ts!ē. A'Em⁸lāwīs la ḡlbēg·äxēs "wa'ts!ē, yīxs la'ē lā'wila lā'xa l!ōx. Lae'm lā'wilayusēs "wa'ts!ē lā'xa l!ōx. Wā, lae'm lā'wilēda g'inā'nem lā'wilayusēs "wa'ts!ē. Lae'm hē'lela, yīxa g'inā'-20 nem ḥe⁸wis "wa'ts!ē.

Ha'msgamēx·säem⁸laēxēs ē'pōdanemx·dē lā'xa yā'sek¹⁰. Mō'x⁸widał⁸laē ha'msgamēse⁸was. Å'Emx·d⁸laē t!ō's⁸ed-bidō⁸ lāx pes⁸enā⁸yasa "ne'mts!aqē⁸yōx⁸dē. Å'Em⁸laē g'ip-ts!a⁸lāx'sä yīxa pes⁸enā⁸yasa "ne'mts!aqē⁸yōx⁸udē "mE'lxlo, 25 lā'xēs de'mqolas. Lā'⁸laē a⁸mēda "wa'ts!ē a⁸x⁸em⁸el ḥā'x⁸-walōdxēs "wa'dzēdē qa a⁸maōs⁸lēs k!⁸waa' lā'xēs lā'lawō-hē⁸lasdē. G·ā'x⁸laē t!ō'xwēda "wa'ts!ē be⁸nō'lela t!ēx·i'la qaēs "wa'ts!ēdē lā'xa na'⁸ē. G·ā'xnaxwa⁸laē aē'daaqa lā'xēs "wa'dzēdē, yīxs lā'naqxwaē gwa'łēs t!ēx·i'la⁸ē lā'xa 30 na'⁸ē qaēs "wa'dzēdē. Å'naqxwaxst!aax⁸Em⁸laē gwā'⁸nalēda "wa'ts!ē qa beng·i'lēsēs t!ēx·i'la⁸ē lā'xa na'⁸ē qaēs "wa'dzēdē, yīxs g'ā'xnaxwaai' aē'daaqa axk·lā'laxēs "wa'dzēdē. G·ā'x⁸laē be⁸nē⁸sta beng·i'lēs t!ēx·i'la⁸eda "wa'ts!ē. T!ō'xwa⁸el,

the rock. The dog, however, almost [not] spoke to his master. The dog would go and nudge his master, who was sitting on the rock, as though the dog would hurry his master to walk along the rock. After a little while it stopped snowing.

Then the dog of the youngest one tried to cross on the rock. The dog held on to the edge of the rock where the ice was at the overhanging place. The dog went safely across the ice. Then he came back and went straight to his master and nudged him, as though he were saying to his master, "Don't stay in this manner!" Then the dog hurried his master. Then the boy thought that he would listen to his dog, for his dog almost [not] spoke to him. Only he did not understand what the dog said to his master. Then the boy arose on the rock and lay on the back of his dog. He held on to the back of his dog, who then went across the ice. Then he was taken across the ice by his dog. Thus the boy went across, being carried across by his dog. Then the boy and his dog were safe.

He still held in his mouth the tallow that he had pinched off. Four pieces were held by him in his mouth. He had only cut off a little from the skin of the one-horned one. He had just put that skin of the one-horned mountain-goat in his armpit. Then the dog just put his master down on the rock, and he just sat down at the place where they had endured hardships. The dog went on marking the way downward, making a trail for his master through the snow, and then he returned to his master every time he had finished making a trail through the snow for his master. Only (by) doing like this repeatedly did the dog go on, continuing down his trail through the snow for his master, and coming back every time, asking his master (to go on). The dog came down,

t!ō'xwaxelēda "wa'ts!ē lā'xstla"xuEm^glaē alā'x lā'g·aa
lā'xa wa.

La^gmē wā'yatslōqwalēda g·inā'nem. G·ā'x^glaē lā'g·ē.
qendxa wa. G·ā'x^glaē gō'ułelēda "wa'ts!ē lā'xa wa. "ne-
5 mā'lanaEm^glaē ā'g mē nā'qa^gyas le^gwis "wa'ts!ē. G·ī'g·aē-
qalāna^glaēda "wa'ts!ē lā'xa g·ō'kulä. Hē'Em^glaxa g·ī'g·aē-
qēsa begwā'nem. Ā'xstla"xuEm^glaē "me'nsāla qa^gs lā'g·aē-
laxsēs "wa'dzēdē lā'xa g·ōk^u lā'xa Q!awā'k·asla. Wē'wa-
mētsaslaē'sa A'wailela lā'xas Q!awā'k·as. Lāxstla"xuEm^glaē
10 alā'x yā'q^gleg·a^glēda "wa'ts!ē lā'xēs "wa'dzēdē qaē's "nē'n-
k!^gelāna^glaēda "wa'ts!ē qa^gs lā'g·aēsēs "wa'dzēdē lā'xa
wī'wamēdzats!ē lāx Q!awā'k·as. Lā'na^glaēda "wa'ts!ē "nē'n-
k·ēx^gedēda "wa'ts!ē qa^gs qē'lxstā qa^gs ha'mtalāxēs "wa'dzēdē
qa^gs qē'lqatōselāsēs "wa'dzēdē lā'xa wa, yīxs le^gma'ael wā'-
15 yats!ōx^gwidēda g·inā'nem. Lā'laiē nē'ENLETĀlēda lāx^glō's
lā'xa na^gē. Lā'naem^glaxaē wā'yatslōx^gwidēda "wa'ts!ē lā'xes
t!ō'xulqayaē'na^gyaxa na^gē. Lā'g·iłalas ā'Em^gla qē'lqatōse-
lasēs "wa'dzēdē lā'xa wa.

G·ā'x^glaē lā'g·aas lā'xa g·ō'x^uts!ālis lāx Q!awā'k·as lā'xēs
20 "nē'nk!^geqreyaē'na^glasa "wa'ts!ē. Lā'laē ā'Em ax^gā'līsasēs
"wa'dzēdē lā'xa l!ema'is. K·lē'sē^gla hē'L!atsälēda g·inā'-
nem. Lā'laē laē'lēda "wa'ts!ē lā'xa g·ōk^u. K·lē'sāna-
"Em^glaē gā'kēda g·ō'x^uts!ālax·dē yīxs la'a yōwu'lx^gida
k·ū^gē'tsa k!wē'sa. Wā, lā'laē lā'p!ēdēda "wa'ts!ē lā'xa
25 lā'gwila^gsmōt. Lā'laē ā'Em^glēla q!ax^gusdēsaxēs "wa'dzēdē
qa^gs k!wa'ts!ōdēs lā'xēs lā'pa^gē lā'xa lā'gwila^gsmōtē qa^gs
dze'mx^gidē, qa^gs dzemē^gstendēsa guna^gē lā'xēs "wa'dzēdē.
Ā'Em^glaē la q!a'xuxstälēla, yīxs la'ē dze'mx^gida lāxēs
"wa'dzēdē. La^gmē ts!ā'ts!elq!ux^gidxēs "wa'dzēdē. Ā'Em-
30 "lāwis la kulē^gstalaxēs "wa'dzēdē.

Wā, la^gmē ā'g mēla lēlgwā'lelag^giliłēs ūmpa, yīxs le^gma'a
nē'qē ūdzaxalīs sā'sema. Ā'Em^glaē la yā'lālxaxēs sā'sema
qaē's le^gx·dē dō'qulaqēs le^gx·dē g·ā'xaxēda k!wē'smēsa,
"nē'x^gōda^gmaa'qē la ūdzīx^gōdzēg^giliś sā'sema. Wā, la^gmē

continuing his trail downward through the snow, and in this manner almost arrived at the river.

Then the boy was tired out. He came to the bank of the river, and the dog went down the river. His mind was just one with that of the dog; and the dog was thinking of the village, and he was also thinking of the man. In this manner he just tried to bring his master home to the house at a place called Q!awā'k:as. There is a fishing-station of the A'wilela at Q!awā'k:as; and it was as though the dog spoke to his master, that the dog thought of bringing his master to the fishing-place at Q!awā'k:as. Then the dog thought that he would swim and carry his master on his back [to swim] down the river [with his master], for the boy was tired out, as the snow covered the tops of the trees, and the dog was tired out from marking the way through the snow. Therefore he swam down the river with his master.

They arrived at a house in which a man lived at Q!awā'k:as. That was what the dog had thought of. Then he just put his master down on the bank, but the boy could not walk well. The dog entered the house. Probably it had not been long since the owner of the house had gone down the stream with the current, frightened by the snow. The dog dug in the fireplace, and just bade his master sit in the hole at the fireplace; and he buried him and covered him with ashes. Only his mouth showed after he had buried his master. Thus he tried to warm his master. He just lay down, coiling himself around his master.

The father wailed for his children because he thought that it had gone wrong with his children. He [only] gave up his children for lost when he saw the snow coming down; and he already thought that his children had per-

gwā'łeda k!wē'sē. A' emłax·dē se'nbendēda k!wē'sxa "nā'lā
łe'wa gā'nula. A' emx·dē ma'łp!e'nxwa's'laēda k!wēs, yīxs
lā'x·dā t!e't!epetoēda q!wā'sqluxē'la. Wā, lā'laē őmpas
łe'łts!ōdxēs g·ő'kulōt. La'mē k!wā'la Łe'wēs g·ő'kulōt,
5 hō'łelaxēs g·ő'kulōtxēs gwā'laāsla. "Wä'laents, aadē'," "nē'x·łlaēxēs g·ő'kulōt, "qayō lā'"wayālaemlaxen sā'semx·
dā." Lā'laēda lē'lqwalala"nē'x·qa's wē'g·ē wā'wultse-
wā'x·ida, qā's'id lā'xa "ne'ldzēs Ha'nwadē. "wā'lał'a-
nawī'sents," "nē'x·łlaēda "nemō'k"; yā'q!eg·a'la: "Qā'sae'mł-
10 "ā'navisents Ło" yā'yasela," "nē'x·łlaēda "nemō'x" begwā'-
neme. "Gwa'lax·nts," "nē'x·łlaēda lā' yā'q!eg·a'łelil';
"wē'g·ax·nts wi'qwaxōdex mō'xsā saō'kwa qans pā'paqo-
nakulasē xwī'li'lalalē layaplā'lałē mō'xsalaseō'x"l qans
pā'qeleya"exwa na"ex."

15 Laemłā'x·de'laē wāx· te'nołutē'nokwa. A' emławis la
yā'x·yak·a lā'xa nā'namak·asa wa. Lā'laē "nemē'g·ida
lē'lqwalala"nē'x·qa's lā'yap!alēsa saō'k", sā'yaōk·ałala'laē pā'-
qeleyēs lā'xa na"exs la'ē "nā'lōłela lā'xa wa lā'xas Ha'n-
wadē. Lā'laē sā'yaōk·ałasa saō'k", yīxs la'ē "nā'lōłela
20 lā'laa lāx Q!awā'k·as. Lā'laē lā'g·aa lā'xa wa'stā'la,
la' alasē dō'x·walelēda "nemō'x" begwā'nema lā'xa kwuqā'la
lā'xa na"ē. "mā's'anawīs'g·a," "nē'x·łlaēda begwā'nem.
"Ałla'm'anā'wīs hai'amōtägx·a kwuqā'ładżēk·asik·," "nē'x·
25 "łlaēda begwā'nem yīxs lā'yalasē la'stō'dex tlēx·i'la"yasa
"wa'ts!ē, yīx "wa'ts!äsa la "nemō'kwa"yawīs sā'semx·dās
Hamā'lak·aua"ē, yīxs g·ā'x·māyālaxōł gō'ułela tlēx·i'la"yasa
"wa'ts!ē qaēs "wa'dzēdē. A' emławis la qā'tsełtōdēda
bē'begwanem lāx t!o'xwa"yalasa "wa'ts!ē qaēs "wa'dzēdē.
Lā'laē lā'g·aēda lē'lqwalala"lāx Q!awā'k·as lāx lē'elwā'-
30 laatsa "nemō'kwa"yawayas sā'semx·dās Hamā'lak·aua"ē. Lā'-
"laē laē'lā'xa g·ő'kula; dō'x·walelaxa g·inā'nem dzemē'lael.
Lā'laē q!wā'q!oswida lē'lqwalala"yīxs la'ē dō'x·walelaxa

ished. Now it stopped snowing, after it had [just] snowed from morning till night. For just two days it had been snowing, and the snow reached the tops of the bushes. Then the father called his tribe and sat down with his tribe. He asked his tribe what to do. "What shall we do, my dear ones?" Thus he said to his tribe. "It may be that one of my children has survived." Then the tribe said that they would go and try to go up the river of Having-Humpback-Salmon. One of them said, "I wonder what we shall do! Shall we walk, or shall we go in a canoe?" Thus said one of the men. "Don't let us do that," said the one who spoke in the house. "Let us push down four planks. Let us continue to lay them down flat and put them down endwise, changing their positions. Let us take four and lay them down flat on the snow."

They tried to pole up the river, but they just gave it up on account of the snow which was floating on the water. Then the tribe agreed to change the position of the planks, laying them down flat on the snow, while they were going up the river of Having-Humpback-Salmon. Then they put down the planks, going up the river towards Qlawā'k·as. Then they arrived at a tributary. Then one man discovered an opening in the snow. "What may this be?" said the man. "Maybe a wolf," said the man, "which made this opening as a sign." Thus said the man while they approached the trail of the dog, — of that dog of the only one of the children of Hamā'lak·aua^ē who was left, — which was the trail that the dog had made for his master, and that came down the river. The men just went in the tracks that the dog had made for his master. Then the tribe arrived at Qlawā'k·as, where the only one of the children of Hamā'lak·aua^ē that was left over had stopped. They entered the house, and saw the child buried in the floor. Then the people

g·inā'nem, yīxs à' maē la nē'lexstalilēda g·inā'nem. Lā'laē nē'x·eqâlēlēmēda g·inā'nem yīsa bē'begwanem. Lā'laē lä'qâlilēda g·inā'nem. Lā'dzēk·as·laē dō'x·wałs ñ'k!wina·ē. À'dzēk·as·em·laē la tē'qemwälis g·ō'guyō, yīxs la'ē wudā'la 5 LE·wis q!wā'q!waxts!ānā·ē. "nā'xwaem·laes ñ'k!wina·ē à' em·la q!ō'xumwälis ñ'k!wina·ē qaēs lä' wudā'la. Hē' em·lawiś wułē' Emsa Awiā'lēla la q!wā'q!lusāla qaēs wā'sasa g·inā'nem qaē's lē gwē'gux·iselasēda g·inā'nem qaē's wudā'la.

Lā'laē senā' qa·s gwä'laāsa qō g·ā'xaxsā'lał gō'ułelałtsa 10 g·inā'nem, laē'ē hē'ats!āla eāłts!ēlayuēda g·inā'nem qaē'xs ha'lsemaāla sak·līqā'läx·st!aakwēda g·inā'nem qaēs wudā'l. "nē'x·laē wā'x·idā lē'lqwalala·ē qa·s à' mē qā'sa gō'ułela. Lā'laē tsīx·tse·wēda ma·łts!ā'qē k·līqusa'. Lā'lat!a "wiō'xbēsōsa mō'kwē. La ku'lkwaqawē'laēda g·inā'nem lā'xa 15 la "wiō'xbēsē'wasa mō'kwē begwā'nema. G·ā'x·laē qā's·ida, qä'dzowēs lā'xa saō'k·u lā'xa LE'nłx·ð'nā'kula saō'kwa.

Lā'laē yā'q!leg·a·łēda "nemō'x·u begwā'nemē, q!ulē'nox·u·em·laēs qaē la'g·a maō'slēlas wā'layuīda g·inā'nem lāx "nā'la·yalasa g·ō'kulāel. Lā'laē nē'łase·wē ñ'mpas, yīxs "ne-20 mō'kwa·yālamaya·el sā'semx·däs. Lae'm·lawis yā'q!ēg·a·łē ñ'mpasa g·inā'nem, yīx Hamā'lak·aua·ē: "Qä'łaxg·in hē'mix·wā'łdemx·dxen sā'semx·dä. Gwa'łelag·a amā'"słō g·āx hayō'łt!ālayūen xunō'kwaq." Lae'm·laē se'ng·aēs ñ'omp qa·s gwä'laāsa qaē'da "nemō'x·u·em la q!ula' lā'xēs sā'semx·dä. Lae'm·laē "nē'k·ēs nā'qa·ē, yīx Hamā'lak·aua·ē qa·s wē'g'i à' em ts!ē'ts!ēx·edā qaē's xunō'kwa, qaē'da "ne-mō'x·u·em la q!ula' lā'xēs sā'semx·dä. K·lē's·lat!a "nē'k·ēda lē'lqwalala·ēxēs "nemō'k!wayālāa. À' em·laē "nē'x·qēs "wi·wulā·maa qaēs lä' hā'yałsama qa lä wā'łdemis Hamā'lak·aua·ē, yīxs lema·ya à' em l!ā'st!enlxēs "wā'lasa lē'da k·lē's·a; le·ma'a g·łłō'łt!endl lā'xēs xunō'kwa. Le·ma"ya à' em "wā'las·axawā'xl lā'lōx·sēlaxēs xunō'kwa.

cried when they discovered the child, for only its mouth showed. Then the boy was pulled out by the men. The boy got out of the hole, and they saw his entire body. His feet were just falling off, for they and his fingers were frostbitten; and the skin of his whole body came off, for it was frozen. Therefore the A'wilela just cried out of pity for the boy, for the boy looked ragged because he was frozen.

Then they made up their minds what to do in case they should take the boy down the river, for he was not well enough to be handled roughly; for the boy was almost as though there were no life left in him, because he was frozen. Then the people tried to go down river. They cut two poles; and four men carried them, one at each end; and the boy lay between them as they were carried at each end by the four men. They started and went home, walking on the boards, which were joined end to end.

Then one man, his uncle, spoke, saying that they should leave the boy a while a little above the village, that the boy should stop there. Then his father was told that only one of his children was left. Then the father of the children, Hamā'lak·aua^ē, spoke. "Indeed, that is what I said to my children. Don't let them bring this my child out of the woods." Then his father made up his mind what to do for the only one of his children who was still alive. Hamā'lak·aua^ē thought that he would make a winter dance for the only one among his children who was still alive. The people did not say that one was still alive: they just said that they were all dead, for they kept it secret on account of what Hamā'lak·aua^ē had said, because he was just going to show his great dance, the property of his family. It was to be the wolf-step for his child. It was to be the great dance from above, that would give his child supernatural power.

Lā'laē ë'xʷwidxēs g·ōkᵘ. Lā'laē laʷmē' à'Em g·āx g·ilō'lt!endēda Awaē'lēla lā'xēda "nemō'xʷEm la q!ulā'sēda tā'tewēk'inālā. Lā'laē k·í'mʷeda Awaē'lēla. Laʷmē' g·í-lō'lt!End(ed)a "wā'lasʷaxawā'kwa, "wā'las lō'gwala. Hé'EmʷEl 5 "wā'lasʷaxawā'kwasa g·ō'kulōla lāx Ha'nwadē. Wä, g·ā'xʷlaē l!ā'sōLēda "wā'lasʷaxawā'kᵘ. G·ā'xʷlaē laē'L lā'xa g·ō'kula. Lā'dzēk·asʷmē lā'loxʷsīla, yīxa g·ā'lā Ha'nhan-wadaēnoxwa, g·ā'lāsa Tslō'ts!ēna. G·ā'xʷmē g·ō'kwaxʷ-a-līla, lā'xa g·ōkᵘ. Lae'm à'Em "wā'lasʷaxawā'kwa, "wā'las 10 lō'gwala, yīx Hamā'lak·auaʷē lāx Ha'nwadē.

Wä, laʷmē' nē'ɬēdē axā'nemx·dāsa g·inā'nem lā'xa "wā'lasa "me'lxlā, lā'xa "ne'mts!aqēwa lā'xēs e'banemx·dē lā'xa yā'sekwē lā'xēs à'Emx·dē ha'msgemēseʷwasa g·inā-nem. Laʷmē axʷā'līlaqē lā'xa g·ōkᵘ. Laʷmē' nē'ɬētsē, 15 yīxēs ha'msgemēsōxʷdē. Laʷmē bā'xʷwida, laʷmē' tēk·ā'laxa g·ō'kwasēs ömp. Hé'Em lō'gwās lā'xa "ne'mts!aqeyō lā'xēs Lē'tsełdē, yīxs lā'x·dē lē'sela lā'xa "wā'lasa "me'lxlā lā'xa "ne'mts!aqeyō. À'Emʷlaē la bā'xʷbałwa, yīxēs à'Emx·dē ha'msgemēseʷwasa g·inā'nem. Hé'Em lā'g·iłts hē'laxa, 20 yīxa g·inā'nem, yīxa amā"ʷinxaʷē, yīxs k·!ē'saē nō'lnōłala axē'lēx·däx lēxsʷā'layuxʷdäses ömp. Lae'mlē "wī"ʷwuʷla "nō'nelax·däš.

Lā'laē lē'lēla, lē'lāla hē'menałāʷmē ö'mpas, yīx Hamā'lak·auaʷē, yīxs la'ē bā'xʷbałwa lō'gwaʷyasēs xunō'kᵘ, 25 yīs à'Emx·dēlāl̄ ha'msgemēsō"sēs xunō'kᵘ. Wä, laʷmē'

Then he cleared his house. Then the A'wilela just came stepping like wolves to the one who was still alive, who had encountered danger in hunting mountain-goats. Then the A'wilela surrounded him; and the great supernatural one, the great dance from above, came stepping like wolves. That was the great dance from above of the ancient tribe at Having-Humpback-Salmon. Then the great dance from above came down to the beach from the woods, and the dancers entered the house. Many of the ancestors of the people of Having-Humpback-Salmon, the ancestors of the Thunder-Birds, danced the supernatural dance. They brought it into the house, and the great dance from above¹ was just the great supernatural power of Hamā'lak·aua^ē at Having-Humpback-Salmon.

Then he showed what his child had taken from the great mountain-goat, the one-horned one, the tallow that he had pinched off, and which had just been kept in the mouth by his child. He put it on the floor of his house, and showed what had been held in the mouth. Then it increased in size, and the house of his father was very full. That was the supernatural treasure obtained from the one-horned one, that was valued, and that was obtained (found dead) from the large one-horned mountain-goat. What the boy had just held in his mouth was increasing in size: therefore that youngest boy was lucky, for he was not foolish, but had followed the advice of his father; but his elder brothers were dead.

Then his father, Hamā'lak·aua^ē, kept inviting (the people) all the time, for the supernatural treasure of his child had increased in size, that which his child had had in his mouth, the child of Hamā'lak·aua^ē. Then his father

¹ See F. Boas, Social Organization and Secret Societies of the Kwakiutl Indians (Report of the U.S. National Museum for 1895, p. 477, also p. 382).

kwē'xal(ēd)a ō'mpasē; la^gmē' "wā'las^gaxawā'kwa. Hē^gmis "wā'la^gaxawā'x^usa Awaē'LElaxa g·ō'kula lāx Ha'nwadē. Hē^gmis q!a'mdadesa g·īlk·lā'layu. Lā'lae dē'nxela. Dē'nxela-sōx q!amq!a'mdēmaxs, yīxa lā'la lō'gwala, yīxa tā'tewēk·inā-5 lōla lāx Ha'nwadē, yīxs ā^gma yō'lala "wā'las^gaxawā'kwa, yīxa "nemō'x^umōlāe'l la q!ulā' yīs tā'tewēk·inalōla. Wä, hē^gmis lā'g·īlts ō'gu^glaem "wā'las^gaxawā'kwēxa g·ō'kula lāx Ha'nwadē. Hē^gmis g·ā'x^uwuł q!apā'lxaxg·a Gwa'dzēk·xa lā'la tsletslä'qālaxg·a Gwa'dzēk. Wä, le^gmōx g·āx nā'nem-10 qōxwida yīxs g·ā'xayōla^gel ts!ets!ä'qālaxg·a Gwa'dzēk.

Wä, la^gmē' hā'yalaa l!ā'qwag·ilagama^gē lō^g K·ō'gwisila-gama^gē. La^gmē' hē'lanemax G·its!ä'sema^gē, g·ā'läsa Kwā'-g'uł, yīxa g·ā'lē G·it!ē'noxwa. La^gmē' x·ī'sēwēg·ila qaē'da "wā'las^gaxawā'xlē, g·ā'läsa K·līg·aē'nox^u "nē^gmē'ma. Wä, 15 lae'mxaē ya'la "melā'sewēda dene'm, yīx wā'dayūlasa de'nts!ēx^ula, yīs tō'x^uwidla. Wä, g·ā'x^umē k!lwē'g·ise^gwa yīs Qa'wadiliqala, yīxs la'ē q!a'laxa "wā'las^gaxawā'x^ulē g·ā'läsa Awaī'lela, yīs ts!ets!ä'qawēlē lāx Gwa'dzē^g, gwa-dze^gyas G·iō'x.

20 Wä, lā'lae k!wā'x^uidēda "ne^gmē'ma dō'qulqa lā'xēs sā'sem qa's wē'g·i x·ī'sē'dnōgwa g·ā'läsa K·līg·aē'nox^u "nē^gmē'ma Awaē'lela. Lae'm^glā'wis lē'xs^gälase^gwēda g·īnā'nem: "Ā'-EMLES hē'menałaeML la^gsta'l laxō'xda dzexdze^gle'lisaq; hē-menałaeM xō'sitasa "wap. Gu'lkwitasa q!wā'x maē'mō-p!enstālales," "nē^gx^usō^glaeda g·īnā'nem, yīsēs wi'omp. "Ā'-EMLES hē'nā'kulał lā'xa Qwa^gnē'qwalax·lā'la lā'xa dze^glā'la lāx ē'k·lēs G·iō'x, ē'k·lēs Tā'yaqōL."

danced. It was the great dance from above. That was the great dance from above of the A'WILELA, who lived at Having-Humpback-Salmon; and that was the song they sang first. Then they sang. The songs were sung because he had obtained supernatural power, the one who was endangered in hunting mountain-goats at Having-Humpback-Salmon. Therefore he just turned into the great dance from above, — he, the only one who remained alive of those who were endangered in hunting mountain-goats. Therefore the great dance from above belongs to the great tribe at Having-Humpback-Salmon, and that came to those who were gathered at Gwa'dzē^e, — those who had a winter dance together at Gwa'dzē^e, — and they came to be one when they came to dance the winter dance together at Gwa'dzē^e.

Then Copper-Maker-Face and Pearl-Maker-Face asked Wood-Carver, the ancestor of the Kwakiutl, the ancestor of the Wood-Carvers, to make a Showing-Teeth head-dress (wolf head-dress) for the great dance from above. He was the ancestor of the clan K·līg·aē'nox^u. Now they continually plaited ropes for leading the dēnts!ēq of the war-dance. Then Listened-to came and sat behind them when he learned about what is called "great dance from above" of the ancestors of the A'WILELA, when they were dancing the winter dance together at Gwa'dzē^e at the north side of G·iō'x.

Then the clan sat down, looking among their children (to see) who among the ancestors of the K·līg·aē'nox^u, the clan of the A'WILELA, should disappear. Then the boy was instructed: "Just go into the water all the time in the lakes in the woods, and always sprinkle yourself with water. Rub your body with hemlock-branches four times." Thus the boy was told by his father and uncles. "Just go straight to the place named Qwa^enēqwā'lā, at the lake above G·iō'x, above Tā'yaqōL."

Lā'laē qā'sidēda g·inā'nem. Gwā'laem'lā'wis la'stēx·i'dnaχwa lā'xēs g·ā'le neqā'sō dze'lā'la. Gu'lkwitasa q!wā'xē. Gwā'laem neqeltowē'x lē'xs'ālayuχ'dēsēs wī'ōmp. Hē'mōl'lā'wisē gwē'g·ila lē'xs'ālayuχ'dāsēs wī'ōmp. Lā'lāē lā'g·aa lā'xa Qwa'nē'qwalax·lā' dze'lā'la. Dze'lā'lax·Läyas G·iō'x, hē'em Qwa'nēqwā'lax·lā. Lā'laē lā'g·ē-qendēda g·inā'nem lā'xa dze'lā'la. Wā, lā'laē hē'stā'lā'mēda g·inā'nem, la'stēx·i'd lā'xa dze'lā'la. "Yū'Emxent gwō'yō's ē'āsa," nē'x·laēda g·inā'nem. "Yū'Emxent Qwa'nēqwā'lax·lō," nē'x·laēda g·inā'nem. Lā'laē ge'lxsem-dēda g·inā'nem, lā'xa 'mek·ā'la, lā'xa dze'lā'la, lā'xa Qwa'nēqwā'la. Hē'em lē'g·emsə dze'lā'la Qwa'nēqwā'lax·lā, qa'lxēlatsa na'xwa plē'p!alōmas.

Lā'laē mē'x·ēdēda g·inā'nem, "nemā'x·is lō' mē'xa. 15 Hē'mis la wułā'x·alelatsēxa sē'walē: "Hōi, hō'i," nē'x·laēda sē'walā. Hē'maalaxō'la Wi'nalag·ilīslē. "Wōi, wōi," nē'x·laxwa'lā wułe'ħasa g·inā'nem lā'xa dze'lā'la. Lae'm k!wa'sgamēla'sēda g·inā'nem lā'xa 'mek·ā'la, lā'xa dze'lā'la, lāx Qwa'nēqwā'la. Lā'laē la'mē gwā'ħelē nā'qa'yasa g·inā'nem. Å'mēlē le'nsala g·inā'nem. K!wa'nsa'l lā'xa dze'lā'la. Lae'm gwā'ħala k!wa'stā'la. La'mē hō'lēlastā'la qa g·ā'xēsē ē'tlēda siō'gwa'la wułełdē'sē, yīxē'da wō'i wō'i yīxa nē'x·dē. G·i'l'mēla g·āxl neχwā'x·idēl, lax k!wa'stā'laasas. G·ā'x·laē neχwā'x·ilak". La le'nsa, dō'qwałəem'lā'wis lā'xa 20 25 ba'nē', la'ē k!wa'nsa lā'xa dze'lā'la. Lā'laē dā'x·idex yā'yatslāsa Wi'nalag·ilīslā. Ha'lsełəem'lāē, k·lēs qap!ē'dē yā'yatslāsa Wi'nalag·ilīslā. Lae'm'lā'wisla q!ā'xuxstax·idēda g·inā'nem, yīxs la'ē qō'qwalāmasxa χwā'k!unasa Wi'nalag·ilīslā. Lā'laē yā'q!eg·a'ye nēmō'kwa lā'xa χwā'k!una: "mā's'anawisō gwē'x·idaaslaq!ens," nē'x·laēda

Then the child went. He would go at once into the water at the lake that was reached first, and he would rub his body with hemlock-branches. He followed the advice of his father and his uncles. He did those actions in which he was instructed by his father and his uncles. He went on, and arrived at the lake named Qwaⁿēqwā'la. The name of the lake of G·iō'x is Qwaⁿēqwā'la. The boy went, and came to the shore of the lake. He went right into the water and bathed in the lake. "Evidently this is what my father and uncles referred to," said the boy. "Evidently this is named Qwaⁿēqwā'la," said the boy. Then the boy swam to an island in the lake in Qwaⁿēqwā'la. Qwaⁿēqwā'la is the name of the lake. The nesting-place of all kinds of birds is in this lake.

Then the boy slept. It was just as though he was unconscious [asleep]. Then he heard the sound of paddling. "Hōi, hōi," said the noise of the paddles. Behold, it was he who is called Warrior-of-the-World. "Wōi, wōi," said what was heard by the child on the lake, in Qwaⁿēqwā'la. Then the boy made up his mind. Then the boy sat down on the island in the lake. The boy just went under water and sat in the water of the lake. While he was sitting there, he listened for the sound of paddling that had been heard to come again, — that which said "Wōi, wōi." Soon it approached the place where he was sitting. It came near. Then he went under water, and he looked at it from underneath. He sat under water in the lake. Then he took hold of the canoe of him who is called Warrior-of-the-World. He nearly [not] upset the canoe of him who is called Warrior-of-the-World. Then the boy put his mouth out of the water while he was tipping over the canoe of him who is called Warrior-of-the-World. One man in the canoe spoke: "What may be the matter with you?" Thus

"nemō'kwa lā'xa Wi'nalag·ilīslä. "Gwā'illas adä'," "nē'x·laēda nemō'k" begwā'nema, lā'xa yā"yatslāsa Wā'winā-lalä. Lae'm'lā'wīs à'em qā'qēk!ig·a'shtse'wēda g·inā'nem. K·leō's'el k·lēs la wā'ldemxa g·inā'nem. Lae'm k·lē'dēda 5 Wi'nalag·ilīslē, yīxs la'ē qā'qapōdaasōsa g·inā'nem. "Gwā'illas adä', lae'ms tō'gwala g·ā'xen," "nē'x·sō'laē. Lae'm'lā'wīs mēx's'e'dēda g·inā'nemaxa xwā'klunasa Wi'nalag·ilīslē. Lā'laē saplē'dēda Wi'nalag·ilīslē. Lae'm bā'sa g·inā'nem.

Lae'm lā'steēda g·inā'nem. A'em'lāwis hē'g·aalēda 10 g·inānem qa's mē'x·ēdēx·st!aakwēel lā'xēs gwē'x·idaasael. Lae'mxō'la à'em hē'la'. Lae'm ax·ē'tsōsa Wi'nalag·ilīs. Lae'mxentē ts!ā'sōsa "yā'x·usē'ma. Lae'm hē'lā'matsōsa Wi'nalag·ilīs, yīxēs lā'x·dē qā'qapōdaā'se'wa. Lā'laē gwē'g·i-lōtsa'wēda g·inā'nem. "Yō," "nē'x·sō'la, "gwā'illas hē'qwa'sē," 15 "nē'x·sō'laē. Lā'laē lō'semx·ida. Lae'm'lāwis wulē'm dō'x·wida. Dō'dequłala lā'xa gwē'x·idēq. K·leō's'el dā'-doqunaqē lā'xa gwē'x·idēq. Lā'laē q!ax·sō'xēs nēx·una'sē. Lā'laē dō'x·walelaq, ts!E'lts!Elx·bida'waā'el. "mā'sōs 20 gwō'yaā'sē?" "nē'x·laē. "Gwā'illas wulē'm e'āltsēlōl. La'men dō'qułōl," "nē'x·laēda g·inā'nem.

Lā'laē lē'yalasō' qa's lä laē'la Ba'x·bakwalanux·lä. Lā'laē axstō'dē g·ō'kwalaxō'asa Bā'x·bakwā'lanux·si'wa'sē. Lā'laē aqalsē' g·ō'kwasa Bax·bakwā'lanux·si'wa'ya. Hē'-maalaxō' g·ō'x·sa Ba'x·bakwā'lanux·si'wa'sē lāx mē'x·atsasa- 25 lasa g·inā'nem. Hē'maalaxō' t!ēx·yläsa Ba'x·bakwā'lanux·si'wa'ya mē'x·atsa'sas. Lā'laē tā'x·walilax g·ō'kwasa Ba'x·bakwā'lanux·si'wa'sē. Lā'laē wulā'se'wa: "mā'sē'laents

said one man among those who are called Warriors-of-the-World. "Don't do that, my dear!" said another man in the canoe of the Warriors-of-the-World. Then the boy was just entreated. There was nothing that was not said to the boy. The one who is called Warrior-of-the-World was afraid that he might be capsized by the boy. "Don't do that, my dear! Now I will give you supernatural power." Thus he was told. Then the boy let go of the canoe of Warrior-of-the-World. Then Warrior-of-the-World went on, and left the child.

Then the boy went out of the water. The boy just sat down right on the rock, and felt as though he had to sleep on account of what he had done. Behold! he was dead. He was taken by Warrior-of-the-World. Evidently he was given something bad. He was killed by Warrior-of-the-World, whom he had almost upset. Then the boy was awakened on the rock. "Oh," he was told, "don't stay thus on the rock!" he was told. Then he uncovered his face, and he just looked about. He looked around to see who had awakened him. He did not see any one who had awakened him.. Then he bit a hole in his blanket, and then he discovered a little feather. "What are you doing on the rock?" he said. "Don't merely handle things roughly. I have seen you." Thus said the boy.

Then he was invited to enter the house of the one who is called Cannibal-at-North-End-of-World. Then the house of Cannibal-at-North-End-of-World opened, and the house of Cannibal-at-North-End-of-World was open. Behold! that was the house of Cannibal-at-North-End-of-World where the boy had slept. Behold ! that was the door of Cannibal-at-North-End-of-World where he had slept. Then he stood on the floor of the house of Cannibal-at-North-End-of-World, and he was asked, "What does our friend

"nemō'kwē?" "nē'x·sō'laēda g·inā'nem yīxs la'ē lā'wīla. Wā, lā'laē "nē'k·ēda g·inā'nem: "lā'lōgwasdēyīn," "nē'x·laēda g·inā'nem. "Wā'g·a, ā'Em ax·ē'xsdeSEWA·ōs," "nē'x·sō'laēsa Ba'x·bakwā'lanuχ·siwa·ya. "Hā'mats!aēxsden, hāmats!a-
5 LEN." — "Wē'g·a k!wā'x·idEX," "nē'x·sō'laēda g·inā'nem.

Lā'laē ax·ē'dēda Ba'x·bakwā'lanuχ·si·wa·ya lā'xēs L!ā'-
grēku. Lā'laē "me'ns·ēda, "me'ns·ēg·iūtsa Ba'x·bakwā'lanuχ·si·wa·ē. Lā'laē bā'bakulaqwēda Ba'x·bakwā'lanuχ·si·wa·ē.
Lā'laē lē'·staliħela·l lā'xēs g·ōku. "Dō'qwałak·aslag·a,"
10 "nē'x·sō'laēda g·inā'nem. "Hē'EMLES gwē'g·ilalē." Laem-
"la'wis dō'qwalēda g·inā'nem gwē'g·ilasasa Bax·bakwā'la-
nuχ·si·wa·ē. Lā'laē gwā'ħelā'līl yīxs la'ē "me'nsag·iħa.
"K·lē'sLEN gä'ħal," "nē'x·laēda g·inā'nem. "K·lē'sLEN
xe'nlelal lā'·stax··idel lā'xen nau'alak!wēnēla, ā'lē xa'nlēl
15 k·ħelā'lē aa'miaxēlala g·ā'xen." — "Wa, k·lē'sLES," "nē'x·sō'-
"laēsa Ba'x·bakwā'lanuχ·si·wa·ē. "Wā, lae'ms lāl nā'·
naħ·L, lā'xēs g·ō'kwaōs." Ā'Em·lāwīs k·līlg·ap!E'ntsō·,
yīsēs hē'·malaxōl ha'msp!ēxLē. Ā'Em·el q!wā'xbida·wa la
k·līlg·ap!endayu lā'xa g·inā'nem. G·ā'x·laē L!ā'stēda g·i-
20 nā'nem. La'·mē' gwā'nalaqē, lae'm dā'ħēda Awaē'lala lā'xa
"wā'las·axawō'xla. G·ā'x·laē hā'matselaqwēda Ba'x·ba-
kwā'lanuχ·si·wa·ē. G·ā'x·emxōlē lā'wiħelħadā lā'xa "wā'las-
"axawa·ku. Lā'laē lā'wiħelħada. Lā'laē nē'xase·wēda
25 dene'm, dō'kumawiħelaem·laēda dene'm. Hā'·mawiħelēda
dene'm. Nē'xeläxa de'nts!ēku, — de'nts!ēkwasa tō'x·wīdē.
Lae'm·lae neqā'ħe la'xō Gwa'dzē·.

Lā'yōLa·lasē quqwā'wulaxa ·ya'g·im Qa'wadiliqala, yīxs
g·ā'xaē k!wā'g·ixōlā Qa'wadiliqala g·ā'lāsa Dza'wadeēnoxu

want?" Thus the boy was told when he was standing on the floor. Then the boy said, "I want to get supernatural power." Thus said the boy. "Go on, take what you desire!" he was told by Cannibal-at-North-End-of-World. "I desire to be a cannibal. I shall be a cannibal." — "Go on, sit down!" Thus the boy was told.

Then Cannibal-at-North-End-of-World took some of his red cedar-bark, and he for whom it was tried by Cannibal-at-North-End-of-World tried it on. Then Cannibal-at-North-End-of-World uttered the Cannibal cry and went around his house. "Watch me!" the boy was told. "That is the way you will do." And the boy watched the ways of Cannibal-at-North-End-of-World. Then he finished what had been the reason of his endeavors. "I do not wish to stay long," said the boy. "I do not wish to be permeated too much by my supernatural power, else those who will praise me will be too much afraid of me." — "Wa! [you will not be]!" thus he was told by Cannibal-at-North-End-of-World. "Now you shall go home to your house." It was only plaited in at the nape of his neck, what was his Cannibal-pole. Only a small piece of hemlock was plaited in at the nape of the neck of the boy. The boy came out of the woods. Then he was expected, and the A'wilela tried to catch him in the great dance from above. Cannibal-at-North-End-of-World came uttering the Cannibal cry. Behold! they came across dancing the great dance from above. Then they came across. Then they hauled the rope, and the rope reached across. The rope went right across. They were pulling the de'nts!ēk^u, — the de'nts!ēq of the war dance. Now they were half across (on the way to) Gwa'dzē^q.

They say that Listened-to now wished the sea-monster to show itself, when Listened-to, the ancestor of the Dzā'wadēnox^u, came and was sitting behind them. "Show

qwā'xwa "ya'g'im "nē'x·laē. Quqwā'wulax Q!ē'q!elsela
 lā'xa "yaai'g·adē. Qwā'xwa "yā'x·yak·ilił Q!ē'q!elsel Wā'-
 wixēma quqwā'wulasōs Qa'wadiliqala. Wā, hē'em lā'g·ilts
 5 ō'dzig·ila"xaya wāx· "wā'las"axawōx" lō'gwala. Wā, lae'm
 tsik's"ensawaxa dene'm wā'telax·dē wā'x·a de'nts!ēx·dēsa
 tō'x·widē. Q!wā'xemg·ustālēx·de'laē de'nts!ēxwasa tō'x·
 "widē. Lae'm lō'mak·inālalāya. Lae'm ā'em·la pā'xux"
 10 sēda x·idzats!ēx·dē. G·ā'x·mēs ā'em ā'lāsōs Qa'wadiliqala
 g·ā'lāsa Dza'wadeēnox", g·āx qlā'xa x·idzā'ts!ē lā'xas Lō'-
 15 lēla'ts!ē. Hē'em g·āx pawaa'tsa x·idzā'ts!ē. Ā"mēs·la
 g·ilō'lātsōs Qa'wadiliqalāsa Dza'wadeēnox". Hē"mis lā'-
 g·ilts "wā'las"axaā'kwē g·ā'lāsa Dza'wadeēnox". La'ē
 Qa'wadiliqala ā'em g·ilō'lā'nemaxa x·idzats!ēsa ts!ēts!ā'-
 qōx"dē, x·idzā'ts!ēx·dās K·ō'gwisilagēma"ē lō'q!wag·ila-
 gēma"ē, hē'em axnō'gwadex·dāsa x·idzats!ē.

Wā, g·ā'x·emlāx" ya'lag·ilīsg·ada hā'mats!a lō'gwaläxa
 Ba'x"bakwā'lanu"x"si'wa"ē. Lā"laē ha'mx·idxa begwā'nem.
 Tslemgwē'laxa begwā'nem lā'xēs wā'x·em "nē'mē'mōta.
 Lā"laē lā'xumālase"wa k·i'myase"wa. Lā"laē x·imā'se"wa.
 20 Laem·lā'wis lā'lā'nema. Lā"laē lae'laxa g·ō'k". Lā"laē
 mō'gwitāma. Lā"laē ax·ō'dxa k·!lg·aplendayu"x"dāsa Ba'x"·
 bakwā'lanu"x"si'wa"ē, yixa q!wā'xbidō"x·dā'l k·!lg·aplendayu"x"·
 dāsa Ba'x"bakwā'lanu"x"si'wa"ē. Hē"maalaxōl ha'm-

yourself, sea-monster!" Thus he said. He wished Q!é'-q!elsela to show itself at Sea-Monster-Place. They showed themselves, — ⁸yā'x·⁸yak·ilił, Q!é'q!elsela, Wā'wixēma, — those whom Listened-to wished to show themselves. Therefore an accident happened on the water to the supernatural power, the dance from above, that they tried to show on the water. Then the rope was cut with which they tried to lead the dēnts!eq of the war dance. The dēnts!eq of the war dance was rising out of the water. Then it was too much, what they were doing on the water, and the box containing the wolf-head masks just floated away. Listened-to, the ancestor of the Dzā'-wadēēnox^u, came and looked for it, and found the box containing the wolf-head masks at Lōlela'ts!ē. That is the place to which the box containing the wolf masks floated. It was just stolen by Listened-to of the Dzā'-wadēēnox^u. Therefore the ancestors of the Dzā'wadēēnox^u have the great dance from above. Listened-to [only] obtained by theft the box containing the wolf masks of those who danced the winter dance, — the box containing the wolf masks which had belonged to Pearl-Maker-Face and Copper-Maker-Face. They had been the owners of the box containing the wolf masks.

Now, the cannibal who had obtained as supernatural power Cannibal-at-North-End-of-World appeared on the beach. Then he devoured a man. He bolted down a man, although belonging to his own clan. Then it was difficult to catch him, but he was lassoed, and he was caught. Then he entered the house, and he was tied in the house. They took off what was plaited in at the nape of his neck by Cannibal-at-North-End-of-World, — that little piece of hemlock which was plaited in at the nape of his neck by Cannibal-at-North-End-of-World. Behold! that was called the

p!ēxLē. Lā"laē lā'xsōdayū lā'xa g·ōk^u. K!wā'xtāla"laēda hō'x^uhōk^u, k!wā'xtā"yax ha'msp!ēqas Ba'x^ubakwā'lanux^usī-wa^ē. Q!amkwā'la"laē ō'gwida"yasa ha'msp!ēq.

Wä, lā"laē peta'sō"sēs g·ō'kulōt. K·ilē'ma"lasēs g·ō'kulōt
 5 qaēs laē'na^ē á'ēm ts!ē'mqwaxēs g·ō'kulōtaxēs "ne^ēmē'mōt. Hé^ēmēs qlamä's "ne^ēmē'mōtas. Hō'xwitasō"x^uLēda "nemō'x^u
 hā'mats!a. Ku'n^ēwatela^g ilidzemx·Lēda "ne^ēmō'kwē hā'ma-
 t!a. Lā"laē alelē'lē mō'gwanāyasa hā'mats!a. Lae'm hā'-
 k!wakse, k!lēs g·āx ē'tlēdē. La^ēmē hā'k!wa, hē'Em g·ī'lsa
 10 K!līg'aē'nōx^u "ne^ēmē'ma Awaē'Lela. Hé^ēmis g·ī'lsa g·ō'kula
 lax Ha'nwadē, yīx Hamā'lak·aua^ē. Hé'Em g·ā'xa "wā'las-
 "axawaux^u lāx Gwa'dzē^ē, g·ā'xaē ts!ets!ā'qā g·ā'läsa Awaē'-
 lela. Lae'm lā'ba.

4. Scab.

Tradition of the Dena'x·da^gx^u.

(Dictated by Charlie Wilson, 1900.)

Hēem^ēlaēxs g·ō'kulaē lāx G·iō'x, yīxa Ts!ōts!ena'. Lā"laē
 15 xu'ngwadēsa g·ī'ng·inānemē qlē'nema. Lā"laē le'mk·līna
 lēmē's "nā'xwa ō'k!wina^ē. Lā"laē tslīx·yīlē nā'qa^ēyas ō'm-
 pas qaē'xs lē'mk·līnaēs xunō'k^u. Lā"laē le'lt's!ōd lā'xēs
 g·ō'kulōt. G·ā'x^gEm^glā'wisē g·ō'kulōtas "wi'laēLa, lē'wis
 ts!ē'daq lē'wis g·ī'ng·inānem. G·ā'xēl lāx g·ō'kwas. Wä,
 20 la yā'q!leg·a^glē Hawīlkola^l qa's "nē'k·e: "Gē'lak·as^gla
 g·ō'kulōt," "nē'x^glaē, "g·ā'xaaqōs hā'nakwila lā'xen wā'ldem,
 yīxs k·lē'sēlaxaqōs ē'x·lax qasō lā'lax k'ludā'nem laxsg·a
 gwe'x·sdēmg·asg·in xunō'k^u, yīxs lē'mk·līnēk· "yā'x·se^gmēg·a
 ts!īx·q!ō'lemgas. Hé^ēmisēn lā'gīten "nē'kē qens bā'la-
 25 g·aens qen lā'lag·i lā'xa qwē'sinak^u "wī'laemlens lē'wuns
 ts!ē'daqē lē'wuns g·ī'ng·inānemē."

Cannibal-pole. Then it was put (up, and reached) through (the roof of) the house. A hō'x^uhok^u was sitting on top of the Cannibal-pole of Cannibal-at-North-End-of-World, and the body of the pole was snapping.

Then he was treated by his tribe. He was feared by his tribe because he was just bolting down the people of his own clan. Therefore his clan was ridiculed. Vomited was the name of this one Cannibal. Ku'n^swatelag·ili-dzem was the name of another Cannibal. Then the ropes with which the Cannibal was tied were broken. He disappeared and did not come again. Then he had disappeared, he who was the ancestor of the K·lī'g·aēnōx^u, a clan of the A'wilela. Hamā'lak·aua^sē was the ancestor of those living at Having-Humpback-Salmon. He brought the great dance from above to Gwa'dzē^s, where the A'wilela danced the winter dance together. That is the end.

4. Scab.

Tradition of the Dēna'x·da^sx^u.

(Dictated by Charlie Wilson, 1900.)

It was when the Thunder-Bird clan lived at Giō'x. They had many children. Then Scabby-Body had scabs all over his body, and his father felt badly on account of his scabby child. Then he called his tribe into (his house). His tribe came. They all came in with the women and children, and entered the house. Then Cedar-Dancer spoke, and said, "Welcome, tribe!" thus he said, "that you have come quickly, following my word, for it would not be good if you were infected in the way my son is, for his body is scabby. He has a bad sickness. Therefore I wish that we leave him, and that we go far away, all of us, with our women and our children."

Wä, lā'laē e'x'ak'i g·ō'kulōtas. Lae'm'laē nā'nakwa qa's lē xwā'nał'ida. Yaē'ltsemdxēs gwē'lgwälä, la wí'xu-ste'ndxēs xwā'k!una wí'la'ma lē'wis g·ō'kulōt. Wä, lā'laē lex'ē'da. Lae'm k!was'â'laxa g·inā'nem. 'nemō'klus'mēda 5 g·inā'nem lā la. wí'la'mēda lē'lqwalala'ē lā'ōdxēs lā'mē', xēs g·ō'xu'dē, xēs saō'k'u. Lā lāxsxa xwā'k!una. Lae'm bā. 'nemō'klus'Em'lawis lē'da g·inā'nem.

Lā'laeda q!u'lyak" q!a'msa wā'x'a qa's 'nemā'x'ida'mē lē'wis ts!ō'xu'LEma. K!é's'lat!a hē'lqlälēda g·ō'kulōt. Lā'laeda 10 q!u'lyak" ax'e'dxa xā'laēs qa's axts!ō'dēsa gu'ltā lāq; hē'misa xamā's qa g·ō'lētsa g·inā'nem. Lā'laeda q!u'lyak" a'Em dā'x'itse'wa qa's lē lā'g·aał'e'xdzem lā'xa xwā'k!una. La'mēs lex'ē'dēda g·ō'kulōt. Lae'm bā.

Lā'laē lex'we'lsa'laeda g·inā'nemasa gu'ltā. Lae'm'laē 15 x'i'qala. Lā'laē k!wā'g·aelsēda g·inā'nem. Lā'laē wā's'el q!wā'sa qa gwē'x'idaasasēs ömp lē'wis abe'mp la'ē bā. Lā'laē lā'k!wēmas'īdē nā'qa'yas. Lā'laē q!u'le'dxēs ö'k!wina'ē. Lā'wälēda tse'nxwa'ē lāx ö'k!wina'ē. Lā'laē ma'p!ena' q!u'le'dxēs ö'k!wina'ē. Lā'a'las yā'wix'īdē te-20 k·lä's; la'el bō'īdē tek'lä's. Lā'laē e'tlēd q!u'le'da; g·ā'-xaā'las nē'īdēda a'yasō' lāx tek'lä's. Lā'laē q!u'le'da. Lā'laē k!u'mlēlēda a'yasō' lāx tek'lä's. Lā'laē se'ltālael. G·ā'x'laē lā'wälēda a'yasō' lāx tek'lä's. Lā'laē se'ltāla lā'k!wēmasēs nā'qa'ē qa's k·lē'sē q!u'le'da, qa'xs hē'maa-25 laxö'l lā'g·il k!u'mlēlñaxwēda a'yasō' lāx tek'lä's yīxs q!u'le'da. Lā'laē lā'k!wēmas'īdē nā'qa'yas qa's k·lē'sē q!u'la'. Lā'laē g·āx k!wā'yāqälēda a'yasō' lāx tek'lä's. Lā k!ēs q!a'gemałēda g·inā'nemaxs g·ā'xaē dexwuqawēda g·inā'nem lāx tek'lä's. La k!leā's 'ne'msgem lema' lāx 30 ö'k!wina'ysa g·inā'nem.

Then his tribe felt glad. They went home to get ready. They tied their goods into bundles, and launched their canoes. They all went with the tribe. Then they started. They left the child sitting there. The child was alone on the ground. All the people pulled up the posts, the houses, the planks, and went aboard their canoes. Then they left, and the child was there alone.

One old person did not want to go, for she wished that the same might happen to her as to her grandson; but the tribe did not allow it. Then the old woman took a mussel-shell and put fire into it; and she left dried salmon as provisions for the child. Then the old person was taken and put aboard the canoe. The tribe started and left.

Then the boy made a fire on the ground [with the fire]. Then it was burning, and the child was sitting on the ground. He cried pitifully on account of what his father and his mother had done when they left. Then his heart became strong, and he scratched his body, and the boils came off of his body. He scratched his body a second time. Then his stomach began to move. His stomach began to swell. Then he scratched again, and a hand came out and showed itself on his stomach. Then he scratched himself, and the hand drew back into his stomach. Then he kept still, and the hand came out again from his stomach. He kept still, and his heart was strong, and he did not scratch himself, for, behold! that was the reason that the hand always drew back into his stomach when he would scratch himself. Then his heart became strong, and he did not scratch. Then the hand came farther out of his stomach, and the boy looked, and watched it coming. Then a boy jumped out of his stomach, and now there was not one scab on the body of the child.

- Wä, "nē'x·laēda g·inā'nem, yīxa dexwuqā'lax tek·lä'sa g·inā'nem: "Nō'gwaems hē'g·ildōs gwä'le," "nē'x·laēda g·inā'nem, yīxa la xunō'kwa dexwuqā'lax tek·lä's. "Nō'gwaems le'mk·līng·ildōs, yīxg·in g·ē'k·laē'dza·ē'x·dg·inlōl.
- 5 Lae'ms ē'x·ida. Hö'waxales ē'tlēdel lā'xēs gwēx·dzasdāōs qaxg·in g·ā'x·mēg·in lā'wā lā'xōs tek·lä'qōs." Lā'laē ē'x·idē nā'qa·yasa ömp. "Gē'lak·as·la," "nē'x·laēda ömp, "qaxg·in ä'·mēg·in la iō'gwalōl. È's·maēlen wā'wałk·inalōl." Lā'laē yā'q!leg·a·lēda xunō'kū. Lā'laē "nē'k·a, "Lae'ms 10 le'qalāl g·ā'xenlas lema·ē." — "È's·maēlen wē'g·ila," "nē'x·laēda ömp.

Lā'laē k!uts!esa' le'wis xunō'kū. Lā'laē xu'lsa. A'lael xu'lsa. Lā'laē yā'q!leg·a·lē lema·ē. Lā'laē "nē'x·xēs ömp: "Gwa'la nā'nokun, lā'len qā's·idēl lā'xwa qwē'sa-15 dzē·lisēx." Lā'laēda g·inā'nem, yīx lema·ē qā's·id qā's·s lē lā'xa qwē'sadzē·lis. Lā'laē lā'xa wa. Lae'm·lawis tā'·wilis·el. Lā'laē hē'nā'kula lāx wī'waq!ōłasēs ömp. Hax'ha·nē'saē lā'xa öbā'·lis. Lā'laē ax·ē'd lā'xa k·lā'mōma ha'nx·idēq lā'xēs q!E's·ena·ē. Lā'laē qā's·id qā's·s lē le'nts!ēs 20 lāx ö'x·sīwa·yasa wa. Lā'laē hā'yaxstalēsela lāx ö'x·sīwa·yasa wa. Lā'laē x·i'lp!ēd; hē'lk·!ōwē·sta. Lae'm ha'n-qelaxa k·lā'mōma qā's "nē'k·ē: "Mele'x·LES," "nē'x·laē ha'nxstentsa k·lā'mōma lā'xa ö'x·sīwa·yasa wa. Lā'laē aē'daaqa qā's lē e't!ēd lāx wī'waq!ōłasēs ö'mpē. Lā'laē 25 e't!ēd ha'nx·ēd lā'xa k·lā'mōma. Lā'laē aē'daaqa lāx ö'x·sīwa·yasa wa. Lā'laē x·i'lp!ēd hē'lk·!ōwē·sta. Lā'laē axste'ntsa k·lā'mōma. "Dze'wu'nLES," "nē'x·laē lema·ē. Lā'laē aē'daaqa lāx wī'waq!ōłasēs ömp qā's ha'nx·idē lā'xa k·lā'mōma axsemā'·lisaxa deg·i'ya'. Lā'laē qā's·id

Then the boy who had jumped out of the stomach of the child said, "I am the one on account of whom you were thus." Thus said the child, — the child that had jumped out of his stomach. "I am the cause of your being scabby, because I was in you. Now you are well. You will never be in the same way again, for I have come out of your stomach." Then his father felt glad. "Thank you!" said the father, "that I have just obtained you as a supernatural treasure. Have I not found you by good luck?" Then the child spoke, and said, "Now you shall call me Scab." — "Am I not going to do so?" said the father.

Then he sat down with his child. He felt lonely. He felt really lonely. Then Scab spoke, and said to his father, "Don't long for me. I shall go to the other side of the beach." Then the child Scab started and went to the other side of the beach. He went to a river. He waded across, and went straight to the place where the dead sisters of his father were (buried in) boxes on the point of land. Then he took needles (of an evergreen tree) and put them in the fold of his shirt. Then he started and went into the water at the mouth of the river. He went straight down to the mouth of the river. Then he turned round to the right side, carrying in the fold of his shirt the needles, and he wished: "You shall be steel-head salmon." He said so, and put the needles into the water at the mouth of the river. Then he turned back, and went again to the dead sisters of his father. Then he carried more needles in the fold of his shirt and went again to the mouth of the river. He turned around to the right side and threw the needles into the water. Scab said, "You shall be silver salmon." Then he went back again to the dead sisters of his father, and carried in the fold of his shirt needles which were on the ground on

qa's ē't!ēdē lā lax ḥ'x^usīwa^gyasa wa. Lā^glae axste'nd
 ē't!ēd lā'xa k·lā'mōma; yīxs la'ē gwāł x'īlp!ēda: "Gwā'x-
 nēsles," ^gnē'x^gem^glaxaā'wis. Lā^glaē ē't!ēd qā's^gid lāx wī'-
 waq!ōlasēs ūmp. Lā^glaē ha'nx^gidxa k·lā'mōma. Lā^glaē
 5 qā's^gid qa's ē't!ēdē lā lax ḥ'x^usīwa^gyasa wa. Lae'm^gla-
 xaā'wis x'īlp!ēd hē'lk·lōwē^gsta qa's^glaā'xstendēsa k·lā'mōma.
 Lā^glaē ^gnē'k·a: "Sā'tsemles," ^gnē'x^glaē. Lā^glaē ē't!ēd
 qā's^gid qa's lē lā'xa deg*i*'ya' lāx k·lā'mōmasgema^gyas
 10 wī'waq!ōlasēs ūmp. Lā^glaē aē'daaq qa's lē ē't!ēd lāx
 ḥ'x^usīwa^gyasa wa. Lā^glaē x'īlp!ēd^gla'xat! qa's ^gnē'k·ē: "Klo-
 mā'les," ^gnē'x^glaē, "qō g·ā'xnaxwalē g·ō'kulōtasen ūmpē,
 lā'les hamx^gi'dna^gxwal," ^gnē'x^glaē lema^gē. Lā^glaē qā's-
 15 ^gidē lema^gē. Lā^glaē nexs^gag*i*'lalis lā'xa wa. Lā^glaē
 malē'x^gla^gl qa's lā^gsgemx^gidē. Lā^glaē dō'x^gwalelaxa ā'dzē-
 k·as^gmā^gl kusx^gā'la. Hē'^gmaalaxōł k·!ō'k!ute'lē, yīxa g·āx
 20 kusx^gā'la lāx ḥ'x^usīwa^gyasa wa, yīxa k·lā'mōmax'dē. Lae'm
 k·!ō'telax^gida.

Lā^glaē qā's^gid; dze'l^gx^gwid qa's lē lā'xēs ūmp. "lā'x-
 25 ^gwidag'a," ^gnē'x^glaēxēs ūmp, "qens lā'lag'aens lāxg·ā'da
 qwē'sadzē^glisik," ^gnē'x^glaē lema^gēxēs ūmp. Lā^glaē lā'xul-
 sēda ūmp. "Awī'lawistlōs wā'ldemaqōs, xunōkwā'," ^gnē'x^g-
 laē, lā'xuls qa's lē lāx gwō'yā'sēs xunō'x^u qa's laā's le^gwē'.
 Lā'x·da^glaē qā's^gid qa's lē lā'xa wā. Hē'x^gidaem^glawis
 25 g·ō'kwēlax^gida, lāx ū'gwāqa^gyasa wa. G·ā'xdzek·as^gem-
 "laēda k·!ō'tela q!ē'nem lāx ū'x^usīwa^gyasa wa. La ē'k·ē
 nā'qa^gyas ū'mpas qa axā^gyasēs xunō'k^u.

Lā^glaē axk·lā'la^glaē lema^gē: "Seg·ā'yūgwilag·a'," ^gnē'x^g-
 laē lema^gē, "qa's wē'g·ilōs xwā'lal, l!ō'pal qen sik·ā'lag*i*'-
 lenlaxa k·!ō'tela". — "Wē'g·a," ^gnē'x^glaēda ūmp. La^gmē

the beach where the graves were. Then he started and went again to the mouth of the river, and again he put the needles into the water after he had turned round; and he spoke again, and said, "You shall be dog-salmon." Then he went again to the dead sisters of his father, and carried needles in the fold of his shirt. He started again, and went to the mouth of the river, and he turned round again to the right side, and poured out the needles into the water. Then he spoke. "You shall be spring salmon." Then he started again, and went to the graves to get needles from the boxes of the dead sisters of his father. Then he went back again to the mouth of the river. He turned round again, and said, "You shall be bull-heads. Every time when my father's tribe comes," thus he said, "you shall eat from time to time." Thus said Scab. Then Scab started. He was halfway across the river. Then he turned back and looked seaward. Then he saw a vast amount of splashing. Behold! these were the various kinds of fish that came splashing to the mouth of the river. They had been the needles, and they had become salmon.

Then he started running, and went to his father. "Arise!" he said to his father, "let us go to the other side of the beach." Thus said Scab to his father. Then the father arose from the ground. "Important is your speech, child," said he, and arose to go to the place to which his son had referred, where he should go with him. They started and went to the river. Immediately they began to build a house on the bank of the river. Very many salmon came to the mouth of the river. Then the father felt glad on account of what his son had done.

Then Scab made a request. "Make a spear," thus said Scab, "that you may go on and split and roast, and that I may in the mean time spear the salmon." — "Go

sik'ē'da xunō'k^u. La l!ō'pēda ō'mpaxa k·!ō'tela. Xwā'-laxa k·!ō'tela. Lā'laē q!ē'nem^glaē wā'^gmēsa^gyas. Lā'laē qe'lx·^gida, le^gwis xunō'x^usēs ē'axalaēna^gyaxa k·!ō'tela.

Lā'laē gā'nu^gida. Lae'm^glaē mē'x^ged lā'xēs g·ōk^u.
 5 Lā'laē lā'x^gwīdx^ggaā'la. Lā'laē dō'x^gwīdxēs wā'^gmisa^gē. "Ā," "nē'x·^glaē, "ma'dzēns wā'^gmīc^gx·dēens? K·leā'tsa-^gmaē la axā'la," "nē'x·^glaē lēma^gē, lā'xēs ūmp. "Awī'la-wist!ōs wā'^gdēmaqōs, xunōkwā'," "nē'x·^glaēda ūmp. Lā'laē lā'x^gwīdēda ūmp: "Gwā'^gllas gwā'^ggwēx·s^gā'la lā'qē," "nē'x·^glaē lēma^gē, lā'xēs ūmp. "Sō'lag·a sīk·a', lā'xa k·!ō'tela qen xwā'^glaenlaxa k·!ō'tela. Hē'^gmis qen l!ō'paen l!ō'bē-g^g·lēnlōl qasō lāl sīk·ā'l." — "Wē'g·a," "nē'x·^glaēda ūmp. Six·^gīde^glaēda ūmp. Xwā'^gēd^glaēda xunō'k^u l!ō'palaxa k·!ō'tela. K·le's^glaē gē'g·iitsēlael la qō'tlēs g·ōk^u. Lae'm-
 15 "laē qe'lx·^gida, la qlā'nemēs wā'^gmēsa^gilael. Lā'laē gwā'^g-els, la gā'nu^gid. Laem dzā'qwa, lā'laē yā'q!eg·a^glē lēma^gē. "nē'x·^glaē lēma^gē: "Dō'qwaładzās qa^gs ḥeklwisi-laōs, hē'^gmis mō'ts!aqa hā'nal!ema." — "La^gmen wē'g·iil ax^gē'dlxēs gwō^gyā'ōs, q!ā'gwidā." Lā'laēda ūmp ax^gē'd^glax
 20 gwō^gyā'sēs xunō'k^u. Lā'laē gwā'l. Ā'lael ē'k·ē nā'qā^gyas lēma^gē qaxs lō'maē ē'k·ē ḥekwī'la^gyasēs ūmp.

Lā'laē gä'la gā'nu^g. "nā'qula^glaēda gā'nu^g. Lā'laē "nē'k·ē lēma^gē; "nē'x·xēs ūmp: "Lae'ms mē'x^gēdēlōl," "nē'x·^glaē lēma^gēyaxēs ūmp. "Wē'g·iilax·in, q!ā'gwidā," "nē'x·^glaēda ūmp. "Gwā'^gla hā'selōl," "nē'x·^glaē lēma^gēyaxēs ūmp. "Ā'emlen t!ex^usē'dzenlōl qenlō lāl dō'x^gwā'lē-nōx^ulō." — "Qā'laes, q!ā'gwidā," "nē'x·^glaēda ūmp. "Wa-wē'g·a mē'x^gēdex, gwā'^gla wu^gE'm q!ā'yaqalōl," "nē'x·^glaē lēma^gē. "K·!ē'sēlg·in lāl lā'xa qwē'sēnak^u. Yō'^gmēlg·ir
 30 lā'xda ū'nālasāxsents g·ō'kwēx." — "Wā, adä'," "nē'x·^glaēda ūmp. La mē'x^gēdēda ūmp.

on," said the father. Then the child speared salmon. The father roasted [the salmon] and cut the salmon. Then they obtained much from the river. Then he and his child got tired of working [salmon].

Night came. Then they slept in the house. In the morning he (Scab) arose. Then he looked at what they had obtained from the river. "Oh," he said, "what has become of what we obtained from the river? There is nothing there now." Thus said Scab to his father. "But important is your word, child," said the father. Then the father arose. "Don't talk about it," said Scab to his father. "You go now and spear salmon, and I will cut salmon, and I will roast them after you go spearing." — "Go ahead," said the father. The father began to spear, and the child began to cut and roast the salmon. He had not been doing so long when the house was full. Then they got tired. Then they had obtained much from the river. When they finished working on the ground, night came. It was evening. Then Scab spoke, and said, "Do look, and make a bow and four arrows." — "I shall [go on and] do what you refer to, master." Then the father made what his son had referred to. Then he finished. Scab was really glad, for the bow that his father had made was very good.

Now, it had been night for a long time. The night was light. Then Scab said to his father, "Sleep now." Thus said Scab to his father. "Let me do so, master," said the father. "Don't speak loud," said Scab to his father. "I shall just pinch your foot if I should see anything." — "Indeed, do so, master," said the father. "Go on, sleep, don't feel uneasy," said Scab. "I shall not go far away. I shall be here on this side of our house." — "All right, my dear," said the father. Then the father went to sleep.

Lā^glaē gwāł "negē'g·a^gya, la'ē gäł k!wa'sē lēma^gē lāx
ō'nālasasēs g·ō'x^ubida^gwē. G·ā'x^glaē L!ō'sōliselēda begwā'
nem, g·ī'l!exsdēda begwā'nem. Lā^glaē dō'qwałaq. Awu'l.
p!āłtē^gwa^glaē lēma^gyaq. Lā^glaē mā'łt!ēg·aałela^glaē lēma^g
5 yaqēxs Dzō'noq!waē. Lā^glaē dowē'lē lēma^gē lā'xēs
g·ō'x^ubida^gwē. Lā^glaē t!Ex^usē'dzendxēs ūmp. Lā^glaē
lā'x^gwidēda ūmp. "K!ēs hāse'la, se'ltāla." Lā^glaē lā'x^g
wida. Lae'm dō'qwałax t!Ex^usē'dzeng·iłasēs xunō'k^u.
G·ā'x^glaē tsō'bēłtā^geda Dzō'noqwa lā'xa "nā'x^usāla. Lā^glaē
10 lēma^gē qatłē'dxēs ḥek!wī's. Laem gwā'lała. G·ā'x^glaē
p!ā'x^gidēda Dzō'noq!wa. P!ā'xsāsēs a^gyasō' lā'xa kwax^usā'.
Lā^glaē "wī^gla ax^gē'tsēs a^gyasō' p!ā'xsāla lā'xa kwā'x^usā'.
K!ē's^glaē "nē'k·ē nā'qa^gyas lēma^gē qa^gs ha'nł^gidēxa a^gyasō',
"nē'x^glaē nā'qa^gyas qa^gs ha'nł^gidēxa dzā^gmē qō g·āxL nē'ł
15 "ēDEL lā'xa kwā'x^usā. G·ā'x^glaē nē'łēdēda dzā^gmē lā'xa
kwā'x^usō. Lā^glaē ha'nł^gideq lā'xa hēłk·lut!abā^gē. Lā^glaē
ē't!ēdxa qemxō't!abā^gē. Lā^glaē ē't!ētsa "ne'mts!aq lā'xa
hē'łk·lut!abā^gē. Lā^glaē ē't!ētsa "ne'mts!aq lā'xa qemxō'
t!abā^gē. Maē'ma^głts!aq^glaē lāx dzā^gmasa Dzō'noq!wa. Lā^g
20 laē qlā'k·a^glaēda Dzō'noq!wa. Lā^glaē a^glē^gsta qa^gs ō'xulē.
Aō'xsālaēda Dzō'noq!wa hā'sela^gl. Lā'naa^gl tslīx·y^glaē
ha'nla^gyas lēma^gē lā'xa Dzō'noq!wa. Lā^glaē a^gleg·i'lēda
Dzō'noq!wa. Lā'x^ustā'sela lā'xa lā'x^ułōs qa^gs la'ē ḥe'lwi-
tsēla, yīs la'ē tslīx·y^glē ha'nla^gyas lēma^gē. Qā's^gida.

25 Lā^glaē mē'x^gēd^gl, yīx lēma^gē lē^gwīs ūmp. Lā^glaē
ts!ā'k·līqā'la qa^gs lā'x^gwidēłxa gaā'la. Lae'm^glāwis gaā'laxs
la'ē lā'x^gwida. "wī^gla lē^gwīs ūmp. Lā^glaē lex^gwu'laxēs
g·ōk^u qa^gs hamx·i'dē. Lā^glaē gwāł ha'mā'pa, la'ē k!utsesa'
lā'xēs g·ōk^u. Lā^glaē xwā'nal^gidēlaē lēma^gē. Lā^glaē gwā'la.
30 Ts!ō'ts!ēlēmdē lēma^gē, qīx·y^gmtsa l!ā'gek^u, qenxō'tsēs qen-
xā'wa^gē. Lā^glaē qe'mx^gwida. Q!ā'nem^glaēda qa'mxwa
lāx ō'k!wina^gyas. Lā^glaē "nē'k·a: "Gwā'la nā'nōkōl,"

Now, it was past midnight, and for a long time Scab was sitting on the ground on the side of his little house. Then a man came from the woods, — a tall man. He saw him. Scab examined him. Then Scab recognized that he was the Dzō'noq!wa. Then Scab jumped into his little house and pinched the feet of his father. The father arose. "Don't (speak) loud, keep quiet!" Then he arose. Then he saw the reason why his child had pinched him. The Dzō'noq!wa appeared black through the hole through which the light was shining. Then Scab spanned his bow and was ready. The Dzō'noq!wa felt about, and felt with his hand through the hole; then he put his hand entirely through the hole. Scab did not wish to shoot his hand, thus he thought; he wished to shoot his breast if it should show through the hole. Then his breast showed through the hole, and he (Scab) shot him in the right side of the breast, and then also in the left side, and then again one (arrow) in the right side, and then again one in the left side. Two arrows were in each side of the breast of the Dzō'noq!wa. Then the Dzō'noq!wa felt them and went back into the woods, crying "Oh!" The Dzō'noq!wa cried "Oh!" loudly. Probably the shot of Scab gave him pain. Then the Dzō'noq!wa went far into the woods, pushing down the trees, and he did so because he was angry because the shot of Scab gave him pain. He started.

Then Scab and his father slept. Then (Scab) was half awake, and he was about to get up in the morning. Then, when it was morning, he arose, also his father. Then he made a fire on the ground in his house and ate. After he had eaten, he sat down on the ground in his house. Then Scab got ready; he finished. Scab had his face blackened, and put on his head a ring of red cedar-bark, and he put a neck-ring around his neck; then

[“]nē’x[·]laēxēs ōmp, yīx ḥema[·]ē. “Lā’len qā’qeselīsl lāx-g·a’da ā’lē[·]nagwisik[·].” — “Hā’g·a, q!ā’gwidā,” [“]nē’x[·]laē ō’mpas.

Lā’laē qā’s[·]idē ḥema[·]ē. Lā’bōlisa lā’xa obā’lis. Lā’
 5 [“]laē lā’yag·a qa[·]s qā’s[·]idē lā’xa ā’lē. K·!ē’s[·]laē gä’la
 qā’saxs la’ē dō’x[·]walelaxa t!ēx·ȳla. Lā’laē dō’x[·]walelaxa
 q!ō[·]s [“]wāp. Lā’laē k!wā’g·aels. Lae’m q!wā’lenk[·] qen-
 xā’la, Lā’ḡekumāla, qamō’kwa, ts!ōts!ēlmā’kwa. K·!ē’s[·]laē
 gä’la k!wā’saxs g·ā’xaē qā’nakulēda ts!ā’ts!edagam Dzō’
 10 noqwabida[·]waā’laxōl. “[“]ya,” [“]nē’x[·]laē ḥema[·]yaxa dzō’-
 noq!wagabida[·]wē, “a’ngwadzēs tsä’ḡiilaōs,” [“]nē’x[·]laēna
 dzō’noq!wagabida[·]wē qaxs dā’laaxa nā’gats!ē. “Ā,” [“]nē’x[·]-
 laēda dzō’noq!wagabida[·]wē, “tsä’ḡin qa ā’datṣa,” [“]nē’x[·]laē.
 “[“]mā’sōx,” [“]nē’x[·]laē ḥema[·]ē, “[“]mā’sōx ts!ix’q!ō’lemaxs?” —
 15 “Ē’sen q!ā’lēlax ts!ix’q!ō’lemas,” [“]nē’x[·]laēda dzō’noq!wagabida[·]wē.
 “Hā’g·a hō’lēlaqē,” [“]nē’x[·]laē ḥema[·]ē; “k·!ē-
 sasē[·]el [“]nēx· qa g·ā’xēsīg·ada lā’k!wēmasg·a[·]l paxa’la k!wā’-
 g·äḡelasg·ins [“]wā’pik[·]:

Lā’laē [“]nē’k·ēda ō’mpasa g·inā’nem, xa dzō’noq!wa,
 20 lā’xēs xunō’k[·], “Qa [“]mā’sg·anē[·]mēsens ā’yalāxa’entsaqō,
 q!ā’gwidā,” [“]nē’x[·]laēda dzō’noq!waxēs xunō’x[·]bida[·]wē. Lā’
[“]laē lā’welsēda dzō’noq!wagabida[·]wē. Lā’laē lā’g·aa lāx
 ḥema[·]ē. K·!ē’s[·]laē la awi’lag·ilēda dzō’noq!wagabida[·]wa-
 xēs nā’gats!ē qaēs awi’lelqela lāx wāldemasa begwā’nem
 25 k!wā’g·äḡe[·]lasax [“]wā’pas. [“]nē’x[·]laēda dzō’noq!wagabida[·]wē,
 “Qa [“]mā’sg·anemēlāx[·]las ā’yalaxas ā’datṣa lōl.” — “[“]ma,
 k·!ē’tsōnō’kwawēsēn lāx g·īg·aēlg·anema lā’xēs g·ō’kwaōs.”

he put on bird-down. There was much bird-down on his body. Then he said, "Do not wait for me." Thus said Scab to his father. "I am going to walk on the ground to this place inland from the beach." — "Go on, master!" Thus said his father.

Then Scab started. He went up the bank of the river. Then he went into the woods and walked inland. He had not been going long when he discovered a trail. Then he saw a pond [of water], and he sat down on the ground. He was adorned around the neck, he had a ring on his head, he was feathered, and his face was blackened. He had not been sitting on the ground long when, behold! a little Dzō'noq!wa girl came walking along. "Oh," said Scab to the little Dzō'noq!wa woman, "for whom do you draw water?" Thus he said to the little Dzō'noq!wa woman, for she was carrying a bucket. "Oh," said that little Dzō'noq!wa woman, "I fetch water for father." Thus she said. "Why?" said Scab. "What is the cause of his feeling ill?" — "I do not know what ails him," said the little Dzō'noq!wa woman. "[Go on,] listen," said Scab. "[Do not] say that a strong shaman came here, and that he sits on the ground by the side of this water."

Then said the father of the child, — namely, of the Dzō'noq!wa, — (speaking) to his child, "[For] what may we have to pay him, mistress?" Thus said the Dzō'noq!wa to his little daughter. Then the little Dzō'noq!wa woman went out, and she came to Scab. The little Dzō'noq!wa woman did not take care of her bucket, for the word of the man who was sitting on the ground by the water was now important to her. The little Dzō'noq!wa woman said, "[For] what may father have to pay you?" — "I will not take any of the things in your house." — ["And so what shall I not have of the things that may be in your house?"]

Lā⁸laē qā⁸s⁹idēda dzō⁸noq!wagabida⁸wē. Kux⁸īlsna-
 ḥwa⁸l tē⁸lk⁸!i⁸na qaēs awi⁸lelqelāx wā⁸ldemasa begwā⁸nem
 k!wā⁸g⁸ägē⁸lasax "wā⁸pas. Lā⁸laē laē⁸lēda g⁸inā⁸nem, yīx
 Dzō⁸noq!wagabida⁸wē. "Awīlax⁸läg⁸a wa⁸ldemg⁸asg⁸ada
 5 paxa⁸lag⁸āxent. Yā⁸lē⁸lā⁸wisg⁸a k!⁸tsōnōk⁸ lā⁸xōx g⁸i⁸g⁸aē-
 lēx lā⁸xens g⁸ō⁸kwēx." Lā⁸laēda dzō⁸noq!wadzē gwa⁸le⁸la-
 xe⁸nlela⁸l, yīsēs ha⁸nla⁸ē. "Hā⁸g⁸a lā⁸qō," "nē⁸x⁸laēda
 dzō⁸noq!waxēs xunō⁸k⁸u. "Ā⁸ma lēxs⁸ā⁸laq qaēs g⁸ō⁸kwēx
 qō g⁸ā⁸xēl lā⁸xens g⁸ō⁸kwaqens." Lā⁸laēda g⁸inā⁸nem qā⁸s-
 10 id qā⁸s lē lāx lēma⁸ē. "A'ngwax⁸las?" "nē⁸x⁸laēda Dzō⁸-
 noq!wagabida⁸wē, lā⁸xa k!wā⁸sē lā⁸xa "wāp. "Lēmē⁸x⁸len." —
 "Gē⁸lag⁸il⁸laōs ā⁸em⁸las "yā⁸llālōl qā⁸sō lāl laē⁸l lā⁸xe-
 nu⁸x⁸u g⁸ō⁸k⁸u. K⁸ā⁸maxk⁸āmaqa⁸stō⁸gwanu⁸x⁸u g⁸ō⁸kwik⁸." —
 "ma?" "nē⁸x⁸laē lēma⁸ē, "aō⁸msawisen begwā⁸nema,"
 15 "nē⁸x⁸laē lēma⁸ē. Lā⁸laē qā⁸s⁹idē lēma⁸ē.

Lā⁸laē xe⁸mx⁸wīdx⁸ auxsō⁸lē qā⁸s laē⁸lē lā⁸xa g⁸ok⁸.
 G⁸ā⁸lag⁸ī⁸wē⁸laēda dzō⁸noq!wagabida⁸wē. Lā⁸laē lēma⁸ē
 a⁸lxla⁸ya. Lā⁸laē dewē⁸l qā⁸s se⁸lbex⁸wīdē wā⁸waxsge-
 māla lā⁸xa g⁸ō⁸k⁸u qā⁸da sī⁸siul e⁸lēl⁸elqulag⁸ī⁸lī⁸lāx wā⁸xsōs-
 20 tālīasa g⁸ō⁸k⁸u. Lā⁸laē lēma⁸ē lā⁸x⁸stālī⁸lāx legwī⁸lasasa
 dzō⁸noq!wa qā⁸s x⁸ī⁸plīdē hē⁸lk⁸lawē⁸sta qā⁸s qā⁸s⁹idē lā⁸xa
 ō⁸gwiwalī⁸lāx q⁸lgwilasasa dzō⁸noq!wa. "wī⁸la⁸l k!⁸es
 dō⁸qula⁸laēda dzō⁸noq!wa lā⁸xēs wā⁸xaēlas. Lā⁸laē k!wā⁸-
 g⁸ali⁸lāx lā⁸salīasa dzō⁸noq!wa. Lā⁸laē p!⁸x⁸wītsēs hē⁸l-
 25 k!⁸ōlts⁸lāna lāx obā⁸yasa dzō⁸noq!wa. Lā⁸laē p!⁸x⁸wale-
 laxēs hā⁸nal⁸em. "Ā, ā," "nē⁸x⁸laē, "yū⁸maē⁸lāx⁸da g⁸i-
 lō⁸lāxēs wā⁸misēx⁸dāōs." Lā⁸laē p!⁸x⁸walelaxēs hā⁸nal⁸em,
 laē⁸m⁸laē ē⁸x⁸idē nā⁸qa⁸yas qāēs la⁸ē p!⁸x⁸walelaxēs
 hā⁸nal⁸em. "wī⁸la p!⁸x⁸walelaxēs hā⁸nal⁸em lā⁸xa mō⁸ts!aqē,
 30 yīxēs hā⁸nīdayux⁸dē lā⁸xēs g⁸ō⁸k⁸u lāx ō⁸gwägēlīsasa wa.

Then the little Dzō'noq!wa woman started. Every now and then she would fall down on the ground fainting, on account of the importance of the word of the man who was sitting on the ground by the side of the water. Then the little Dzō'noq!wa woman entered. "Evidently the word of this shaman is exceedingly important. He says he does not care [not] to have any of the things in our house." Then the big Dzō'noq!wa groaned very much on account of his shot-wound. "Go to him," said the Dzō'noq!wa to his child. "Just advise him about our house [if he should enter our house]." The child started and went to Scab. "What is your name?" said the little Dzō'noq!wa woman to the one sitting on the ground by the water. "My name is Scab." — "They say you shall come; just take care when you enter our house. Our house has a snapping door." — "What of it?" said Scab, "I am a man of supernatural power." Thus said Scab. Then Scab started.

Then he chewed hellebore and entered the house. The little Dzō'noq!wa woman went ahead, and Scab followed. He jumped in and blew out saliva on both sides of the house, on account of the double-headed serpent which was darting out its tongues on each side of the door of the house. Then Scab stood by the fireplace of the Dzō'noq!wa, turned around to the right, and started to the rear, where the Dzō'noq!wa was lying. Not all the Dzō'noq!wa could see him, on account of their number in the house. Then he sat down on the floor away from the fire of the Dzō'noq!wa, and he felt with his right hand of the chest of the Dzō'noq!wa. He felt his arrow. "Ah, ah!" he said (to himself), "this one has stolen your supplies of salmon." Then he felt his arrow, and was glad because he felt his arrow. He felt all his four arrows which he had shot in the house on the bank of the river.

Lā'laē lā'xolitē lēma''ē qa's yā'laqluga''ē. Lā'laē lā'stā-līlēla lā'xa g·ōk''. Mō'p!enē'stā'līlēla lā'xa g·ōk''. Lā'laē aē'daaqa lā'xēs k!waē'las lāx lā'salīlāsa dzō'noq!wa. Lā'laē p!ē'x''wīdxēs hā'nal!em. Lā'laē lē'mdzełtō'wēxēs hā'na-
5 l!em. Lā'laēda dzō'noq!wa â'la's!l wā'yats!ala qa's la'ē p!ē'xułtā''ē lēma''yaxēs hā'nal!em. Gwōgwā'łtsä'laēda dzō'noq!wa. Lā'naxwa'lē k!leā'x''wīdē hā'sa''yasa dzō'no-
q!wa. K!e's''el hē'łq!älax lēma''ē lā'bälax obā''yasa dzō'-
noq!wa qaxs lō'maē wā'yats!ala qaē'xs lō'maē ts!ix'ı'la.
10 Hē'el wāwō'laqułeda dxō'noq!waxs gwā'łelaē. Lā'laē k!y'nx''alelē lēma''ē. Yā'laqua. Lā'laē q!eg'łłetā''yaxēs hā'nal!em. Lā'laē q!ex'ı'dxa ''ne'mts!aq. Lā'laē łex-
''wī'deq qa's lā's'idēs lā'xēs ő'k!ulqa''ē. K!e's''el q!a'łlelē wā'xaēłasasqēxs la'ē lālxes hā'nal!em. Lā'laē ē't!łedxa
15 qemxō't!abā''es. Łex''wī'dxēs ''ne'mts!aq hā'nal!em. Lā'xo-
līl''em'laxaā'wisxs la'ē lā'lxēs ''ne'mts!aqē hā'nal!em.

Lā'laē yā'q!eg'a''ē lēma''ē: "wā'łas? k!łe's'maē aē'x·-
''idāłaxēs begwā'ne'mēna'yōs?" "nē'x·'laē lēma''yaxa dzō'-
noq!wa. "Gwā'łłas, adä'," "nē'x·'em'lāwīsēda dzō'noq!wa.
20 "La''mē'g'ın wā'wałk'i'nalōłaxs łā'k!wēmasaā'xentqō's paxā'-
la. Wē'g'a a'ém yā'lax lā'xēs gwā'lag'ılı'lasōs. Ĕ'smasēł,
q!ulā'masł g·ā'xen qa ''mā'sg'anemē'sen menē'x''wīdg'ı'łłalōł,
qāstā'i." Lā'laē lēma''ē ē't!łed yā'laqua. Lae'm e'x·'łde
nā'qa''yas lēma''ē qaxs le'ma'ē lō'gwalal lā'xēs la laē'łasa.
25 Lā'laē yā'lax''wid ē't!łed qa's k!y'nx''a'łlelē lāx őbā''yasa
dzō'noq!wa. Ma'mēlałae'm'lā'wis lēma''yaxa dzō'noq!wa.
Lā'ł q!ag'łłtō'wēxēs hā'nal!em. Ma'łts!a'q''em'lāe lē'da axā'ła
lā'x őbā''yasa dzō'noq!wa. Lā'laē q!ix'ı'deq qa's nē'xō-
stōdēxēs hā'nal!em. Lā'x''walił''em'laxaā'wis. K!e's'lāē

Then Scab arose and began to sing his sacred song, and he went around in the house; four times he went around in the house, and then he went back to the place where he had sat on the floor on the side away from the Dzō'noq!wa. Then he felt of his arrows, and he scratched the shot-wound with his nails. Then the Dzō'noq!wa felt really feeble, for Scab felt the end of his arrow. The Dzō'noq!wa groaned, and his breath became nothing. He did not allow Scab to touch the chest of the Dzō'noq!wa, for he felt very weak, because he had much pain. Therefore the Dzō'noq!wa called out very loud when he groaned. Then Scab put his mouth (to the wound) and sang his sacred song. He took hold of the end of his arrow with his teeth. Then he bit one, and he pulled it out, and he shoved it down in front of his own body. The great number (of people) did not know that he had obtained his arrow. Then he began again on the left side of the chest. He pulled out his one arrow, and arose from the floor of the house when he had obtained his one arrow.

Then Scab began to speak: "How are you? Is your manhood not getting better?" Thus said Scab to the Dzō'noq!wa. "Stop, my dear!" said the Dzō'noq!wa. "I met you by good luck, for evidently you are a strong shaman. Do go on with what you are doing. [But] you will [not] make me alive, and what may I do in return for your favor, my dear?" Then Scab sang again his sacred song, and Scab felt glad because he was going to get supernatural power at the place where he had entered. Again he began to sing his sacred song, and applied his mouth to the chest of the Dzō'noq!wa. Scab was tormenting the Dzō'noq!wa more. Then he took the end of his arrow with his teeth. Now, two arrows were in the chest of the Dzō'noq!wa. Then he took hold of it (the second) with his teeth and pulled up his arrow, and

wu'lmē ɬema''ē aē'k·ila qaxs k·!ē'ts'maē g·ā'yanālēda dzō'-noq!wax gwē'g·ilasas ɬema''ē.

Lā''laē ɬema''ē ē't!ēd wulā'xa dzō'noq!wa. "Ē's'mas aē'x·idaa?;" "nē'x·laē ɬema''yaxa dzō'noq!wa. "Gwā'lās adä' wulē'm nē'k·ōl qa mā'sēsg·as q!ā'k·ōgōsaxs lr'mē'x·q!ulā'x·īDEL. Wē'g·a, ā'ēm yā'lax, qastā', lā'xōs gwā'la-g·ililasaqōs. La'mē'g·in wā'wałk·īnalōl." "nē'x·Em·laxaā'-wisēda dzō'noq!wa. "Wē'g·a," "nē'x·laē ɬema''ē, "k!wā'-g·ustālīl la's," "nē'x·laē ɬema''yaxa dzō'noq!wa. Lā''laēda dzō'noq!wa k!wā'g·ustālīlā. Lā''l ā'lak·īlā lā'k!wēmasēda dzō'noq!wa.

Lā''laē yā'qleg·a''ē ɬema''ē. "Len yō'dux'u p!ena hē'lx·īdōl;" "nē'x·laē ɬema''yaxa dzō'noq!wa. "nē'mp!enaemlwī'sen qasō lāl lā'xolił. Lae'ms ā'lak·īlālāl lā'k!wēmas-15 ē'DEL." — "Wē'g·a, ā'ēmx nau'alakwā'i yā'L!ālag·ilił lā'xēs gwā'lag·ililasōs." Lā''laē ē't!ēdē ɬema''ē k·īnx'ālela lāx obā'yasa dzō'noq!wa. Lae'm·laē mā'mēlałalē ɬema''ya-qēxs le'ma'ē q!ā'k·alelaqēxs le'ma'ē ē'x·īDELēda dzō'noq!wa. Lā''laē k·īnx'ālela lāx obā'yasa dzō'noq!wa. Lā''laē 20 q!ē'x·īdxēs hā'nal!em. Lā''laē wē'x·wīdeq qa's nē'x·īdēq. Wē'qwē'lāla''laē ɬema''yaxēs hā'nal!em. Hē'ēm'lāwīs la-gwōgwā'ltseyā'tsa dzō'noq!wa, qaēxs la'ē mā'mēlālāxa dzō'-noq!waxs la'ē wē'qwē'lālāxēs hā'nal!em. Lā''laē "nē'k·ē ɬema''ē qa's lāl lā'g·ixēs hā'nal!em. "Q!ā'gēmałā lag·a 25 qā'stā," "nē'x·laē ɬema''yaxa dzō'noq!wa. "La'men ā'lax·īDEL qa's hā'nakwīlaōs ē'x·īda," "nē'x·laē ɬema''yaxa dzō'noq!wa. "Ā'lāłasōs wā'īdemaq!ōs, qā'stā," "nē'x·laēda dzō'noq!wa. Lā''laē ē't!ēd lā'īstalīlē ɬema''ē lā'xa g·ōk". Yā'laqla; la ē't!ēd k!wā'g·alīl lā'xēs k!waē'las. Lā''laē

again he arose from the floor of the house. Scab was not careful in vain, for the Dzō'noq!wa did not know at all what Scab was doing.

Then Scab questioned the Dzō'noq!wa again. "Are you not feeling better?" Thus said Scab to the Dzō'noq!wa. "Stop talking in vain, my dear, for how should your slave here [come to life] get well? Just go on doing this, my dear, what you have been doing. I found you by luck." Thus said the Dzō'noq!wā again. "Go on, now, sit up on the floor." Thus said Scab to the Dzō'noq!wa. Then the Dzō'noq!wa sat up. The Dzō'noq!wa was really strong.

Then Scab began to speak. "Now I have treated you three times," thus said Scab to the Dzō'noq!wa, "and so I will do once (more) when you arise. Now you will be really strong." — "Just go on, supernatural one, take care of what you are doing in the house." Then Scab applied his mouth again to the chest of the Dzō'noq!wa; and Scab kept on tormenting him, for he knew now that the Dzō'noq!wa would be well. Then he applied his mouth to the chest of the Dzō'noq!wa, and he took hold of his arrow with his teeth. Then he pushed it, and then pulled it. Scab pushed his arrow to and fro. Therefore the Dzō'noq!wa groaned for pain, because (Scab) was tormenting the Dzō'noq!wa when he pushed his arrow to and fro. Then Scab thought that he would now get his arrow. "Now, take care, my dear!" said Scab to the Dzō'noq!wa. "Now I shall really begin, so that you may be well quickly." Thus said Scab to the Dzō'noq!wa. "Your word is true, my dear," said the Dzō'noq!wa. Then Scab went around on the floor of the house again, singing his sacred song: then he sat down again on the place in the house where he had been sitting before. He took (hold of) his arrow with his teeth and pulled it out. "Now

q!ex·^gídxēs hā'na!em qa^gs ḥex^gwōqō'dēq. "Wā, la^gmen gwā'la. K·leā'st!aāx^u lā la ts!ix·^glal lā'xōs obā"yaqōs."

Lā'^glaē lā'xolil^glaēda dzō'noq!wa. "Qa^gmā'sēsen wā'l-demaen," ^gnē'x^glaēda dzō'noq!wa, "^gē's^gmaēlen wā'wałk·i-nālax gwē'x^gidaasag^gins ^gnemō'x^ug^gins, g·ā'xēg·in wā'wałk·i-nālāqik. Ē's^gmaēlak q!ulā'mas g·ā'xen," ^gnē'x^glaēda dzō'noq!waxēs wā'xaēlasxēs ^gnema'ēlwut lā'xēs g·ōk^u. Lā'^glaē ē'dzaqwa yā'q!eg·a^glēda dzō'noq!wa. "K·!ē's^gmaēlen wā'g^ulōl, qastā," ^gnē'x^glaēda dzō'noq!wa, lāx ^glema^gē.

10 "Lae'ms lāl g·ō'gwadlesen g·ō'kwaqen qaēs gwē'x^gidaasōs g·ā'xen, yū'Laxs q!ulā'masaā'qōs g·ā'xen. Lae'mxaā'wīses lāl geg·ā'delsenx xunō'kwaqen. Ā'^gmen hayō'qōdzen lā-xulax·dāqen xunō'kwa. Laemxaā'wīses lāl ^gwā'badlesen ^gwā'pēx, yīqōxs k·leā'saēx ^gnemā'x^uswuta'. Yū'ēm q!ulā'-15 stax·lōx yī'xen ^gwā'paqen. "yā'L^gala negu'mp," ^gnē'x^glaēda dzō'noq!wa lāx ^glema^gē. "Aē'k·ilalesēxen xunō'kwaqen. La^gmō'x lā'lōx xatsemā'xsōs gene'maqōs."

Lae'm^glaē q!wē'lē'ā'līlēda dzō'noq!wa. Lā'^glaē lā'xolilē ^glema^gē qa^gs yā'q!eg·a^glē. Mō'melk^glalē ^glema^gē ^gyas wā'lde-20 masa dzō'noq!wa. "Gē'lak·as^glax·ēs gwē'x^gidaasōs g·ā'xen, yīxg·in hē^gmēg·in lā'g^ul hē gwā'lag·iłsē, yīxg·in lā'lōgwas-dā'ēg·in. Ā'la^gmēsen la lō'gwalaxēs g·ōk^uutslē'na^gyōs, qa^gmā'sēsen lā'g^uilaōs wuł^ge'ml q!ā'yaqalalesg^gas xunō'x^ug^gōs. K·!ē'sālasēg·in mō'masilaqik," ^gnē'x^glaē ^glema^gē yaxēs la 25 negu'mpa.

"Wā, wē'g^ul la lā'xolilōl," ^gnē'x^glaēda dzō'noq!wax ^glema^gē, "qa^gs lā'lag·aōs o'xlex^gid lāx xetsemā'sōs gene'maqōs." Ha^gnē'lēlaēda xatse'm lāx nā'qolēwalilasa g·ōk^u. Lā'^glaē ^glema^gē lā'xolil qa^gs lē ax^gē'deq. Laem^gla^gwisē 30 ^glema^gē wāx·da'g^ulilaxa xatse'm. Wā'lē ^glema^gē, hawā'l^gem^glaē ^glema^gē yasa xatse'masēs gene'mē. K·!ē's^glaē ^glema^gē lā'x^usa xatse'm. Lā'^glaē yā'q!eg·a^glēda dzō'noq!wa-

I have finished. Now there will be no pain at all in your chest."

Then the Dzō'noq!wa arose. "[For] what should I say?" Thus said the Dzō'noq!wa. "For did not I get by luck what our friend here has done? Now come, (you) whom I obtained by good luck; but did (you) not restore me to life?" Thus said the Dzō'noq!wa to the number of his fellows in the house. Then the Dzō'noq!wa began to speak again. "But do I not start with you, friend?" Thus said the Dzō'noq!wa to Scab. "Now you shall be the owner of my house, on account of what you have done to me, you who restored me to life; and you shall have my daughter for your wife. Just select my most beloved daughter; and you shall have my water, because it has no equal; this my water is called the water of life. Take care, son-in-law!" Thus said the Dzō'noq!wa to Scab. "Take good care of my daughter, and this box of your wife shall (also) go."

Then the Dzō'noq!wa stopped speaking, and Scab arose and began to express his thanks for the words of the Dzō'noq!wa. "Thank you for what you have done to me. That is why I have done so on the ground, endeavoring to get supernatural power. Now I really have for supernatural treasure the qualities of your house, and why should you feel uneasy in vain on account of your child? I shall not hurt her." Thus said Scab to his father-in-law.

"Now go on, arise," said the Dzō'noq!wa to Scab, "and carry on your back one of the boxes of your wife." The box stood on the floor in the middle of the house. Then Scab arose and went to get it. Scab tried to lift the box, but he was not able to do so. Scab was altogether too weak for the box of his wife. Scab was not strong enough for the box. Then the Dzō'noq!wa began

xēs xunō'k^u. "Gwa'la wu^le'm ⁸nēx· qa yuwā'⁸s aā'xsilōs
lā'wunemāqōsaxōs xatse'maqōs. K·!ē'saā'xentxs lā'x^usōx."
K·!ē's⁸laēda xatse'm dā'daēma. Amā'bido⁸laēda xatse'm.
Lā'⁸laē lā'xolihēda gene'mas lema'⁸ē. Ā'ēm⁸lāwis qe'l⁸x^u
5 kwō'i'ndxa xā'xadzemē qa⁸s aā'psōlts!ānē lā'xēs xā'xa-
dzemē. Lā'⁸laē qā's⁸idē lema'⁸ē le⁸wīs gene'm. Lā'⁸laē
dā'x⁸idēda gene'mas lema'⁸ē la'xēs ⁸wā'pē, yīxa q!ula'⁸sta
qa⁸s lē lā'xēs g·ōk^u, lāx ō'gwāgēlisasa wa, g·ō'kulasa-
sēs ūmp.

10 Lā'⁸laē lema'⁸ē laē'l lā'xēs g·ōk^u. ⁸mā'slē'lāwīs ūmpas.
Ā'ēm⁸la g·aē'l xā'qa. Le⁸mā'alaxōl hē'la'. K·!ē'tsemx⁸-
st!āāk^umaā⁸laē lema'⁸ē gä'la. Mō'x⁸unxēlaā⁸laxōlē le-
ma'⁸ē lā'xēs gwā'lag'ildzasdē. Lā'⁸laē lema'⁸ē q!wā'g'a⁸l.
Ā'lak'!ālael q!wā'sa qaēs ūmpaxs k·leā'st!āā'kwa'l gwē'x⁸-
15 idaas q!ula'⁸x⁸id qaxs hē'⁸maē lā'g'īld hē' gwā'lag'īlsē
lema'⁸ē, yīxs ⁸nē'k·aē lema'⁸ē qa⁸s geg·ā'dex⁸idē hā'na-
kwīla qaxs k·leā'saē aā'xsilax·da⁸xuq le⁸wīs ūmpdē. Hē'ēm-
lawis lā'g'īlsē ts!ex'īlā nā'qa⁸yas lema'⁸ē, qaxs wułma'⁸
la g·ā'xē gene'mas. Lā'⁸laē nē'ē lema'⁸yaxēs gene'm,
20 "Aē'sa⁸yumālaxg·a ne⁸gō'mpdik⁸ gayo'⁸ēdxentix⁸ hē'la',"
⁸nē'x⁸laē lema'⁸yaxēs gene'mē. "Dō'x⁸widag·aqīk," ⁸nē'x⁸-
laē lema'⁸yaxēs gene'mē, "g·ae'm g·a'da." K·!ē's⁸laēda
gene'mē dō'qula qaxs hē' ts!ēmas⁸maē gwē'x·sē gwē'mats!āl-
demasēxs dzō'noq!waē. K·leā'saē gwē'x⁸idaatsēk⁸ dō'qu-
25 lēda dzō'noq!wa qaēxs wałwu'nxstāē wu'nqelaēs qa⁸yā'qas.
"G·ae'm g·a'da," ⁸nē'x⁸laē. Dā'x⁸idēx a⁸yasā'sēs gene'm.
Lā'⁸laē p!ē'xwāmaseq lā'xa xā'qē. "Ā," ⁸nē'x⁸laēda dzō'-
noq!wa, yīx gene'mas, "hē'⁸masēl lā'g'īlōs q!wā'sa yīxg·īnts
g·ā'lēx⁸dēg·īns g·ā'x laē'l lā'xōs g·ō'kwaqōs. Gwā'las
30 q!wā'sōl," ⁸nē'x⁸laēxēs lā'⁸wunemē. "Wē'g·ax·īns k!wā'-
g·alīl qa g·ā'xlag·īsens g·ō'kwaens yīxa g·ā'ya⁸na'kulā
lā'xen ūmpa."

Lā'laē k!us⁸a⁸līl qa⁸s leqe'lts'mdēxēs xatse'm. K·!ē's⁸el
q!ā'lelē lema'⁸ē lāx g·ā'xdemas g·ōx⁸wā'lisē yīx wā'ldemx-

to speak to his child. "Don't think in vain that your husband will take care of your box. Evidently he is not strong enough for it." That box could not be lifted. It was a small box. Then the wife of Scab arose. She lifted up the little box with her finger, and carried the little box in one hand. Then Scab started with his wife. Then the wife of Scab took some of that water, the water of life, and they went to their house on the bank of the river, the house of (Scab's) father.

Then Scab entered the house. What should be the matter with his father? There were only bones lying there. Behold, he was dead! It had not seemed to Scab that he had been away long; but, behold! it had been four years — what Scab had been doing [on the ground]. Then Scab wept. He cried really on account of his father, for it seemed there was no way to revive him, on account of what he had done inland, because Scab had thought that he would get a wife quickly because there was no one to take care of him and his father. Therefore Scab felt sorry, for now his wife had come in vain. Then Scab told his wife, "Pity this (your) father-in-law, who evidently has been dead [since] a long time." Thus said Scab to his wife. "Look at this," said Scab to his wife, "this is it." The wife could not see, for that is the way a Dzō'noq!wa should be. The Dzō'noq!was have no way to see (well), for their eyes are deep-set. "This is it," he said, and took the hand of his wife. Then he made her feel the bones. "Oh," said the Dzō'noq!wa, his wife, "that is why you cried when we first entered your house. Don't cry!" she said to her husband; "let us sit down on the floor, that our house may come, — the one that comes from my father."

Then they sat down on the floor, and she tapped repeatedly on her box. Scab did not know that the time

däsēs negu'mp. G·ā'x^elaēda g·ōk^u g·ō'x^ewālīs lāx g·ō'-
gwidzasdäsēs g·ō'x^ubidō^qx^udē. K·leā's^elaē la axē'sē wí'wamē-
dzadzēx·däs. G·ā'x^eam^qlaēda g·ō'x^udzē, yīx dō'gułdäs ɬema^{"ē}
lā'xa ā'lē. K·lā'maxk·lamaqlā'stō^qlaēda g·ōk^u. el^qE'lqo-
5 lag·iliłeda si'siul lāx wā'xsōstālīasa g·ōk^u. Hé'ém^qlaxaa'-
wis gwigwā'lag·iliłeda ālane'm. el^qE'lqolag·iliłEm^qlaxaa'.
Lā'^elaē gwā'yaxstēda, yīx gene'mas ɬema^{"ē} lā'xēs negu'm-
paxs k·lē's^emaē q!ulā'x^eida. Ā'"maē axē'łtsäem xā'qa. Lā'^elaē
10 x·ō'x^ewidē genē'mas ɬema^{"ē}yaxēs "wāp. La'^elaē axste'ntsēs
a^qyasō' lā'xēs "wāp qa's xō's^eidēxēs negu'mp. Mō'p!enaem-
"laē xō's^eitsa hō'lałbida^qwē "wā'pa lā'xēs negu'mp. Lā'^elaē
15 lā'xolikē negu'mpas. "Yē," "nē'x^elaē negu'mpas, "Lō'ma-
wist!en e'x^up!astōwīsewa lā'xen mē'x^eēnēx·dē." — "Gwā'łas
"nē'k·ōl, ömp," "nē'x^elaē ɬema^{"ē}yaxēs ömp, "la^qmē'x^edēqōs
lē^qla'. Ā'"maaqōs la wax^qtsōsg'a g·ā'xēk· klwaē'lag·a-
men gene'mk·. Dō'x^ewidasxōnda g·ō'kwīx? Yū"^qmēn
lō'gwa^qyōx lā'xen laā'sdā. K·lē'sik· dā'daēmag'a mā'mē-
k·asg·asg·in gene'mk·."

Lā'^elaē e'k·ē nā'qa^qaya ömp qa gwē'x^eidaasasēs xunō'-
20 kwaxs ɬō'gwalaē. "Gē'lak·as^qla xunō'k^u, qä'łaxg^qin lā'-
q!amēg^qin wā'wałk·inālaxēs g·ā'x^eēna^qyōs wax^qē'dexg^qas
q!ā'k·ōgōs. Hē'x^udasēl gwā'lag·ilsē lā'łōgwasde^qyaxdasēla,
xunō'k^u." Lā'^elaē e'x^uda^qlaē nā'qa^qyas ɬe^qwis xunō'kwē
ɬe^qwis negu'mp qaxs lā'ē g·ō'gwadesa e'k·ē g·ō'kwa.

25 Lā'^elaē ne'mx^eenxēla g·ō'kula lā'xēs ax^qa'sē. Lā'^elaē xu'lsē
nā'qa^qyas ɬema^{"ē}. Lā'^elaē ɬema^{"ē} lā'x^ewidxa gaā'lak·as
qa's lē le'ntsēs lā'xa ɬemā'is. "wā'las^qlaēda x·ā'ts!a^qē.
Lā'^elaē ɬema^{"ē} lā'xustālīs lā'xa ɬemā'is. Lā'^elaē ɬema^{"ē}

had come for the house of which his father-in-law had spoken to be on the ground. Then the house came and stood on the ground, at the place of his former little house. Not at all on the ground was the past house for storing fish. Then the large house came, — the one that was seen by Scab inland. The house had a snapping-door; and the double-headed serpents with darting tongues were on each side of the door of the house; and the wolves in the house were doing the same, their tongues were also darting. Then the wife of Scab turned her mouth to her father-in-law. He had not come to life: only bones were still on the floor of the house. Then the wife of Scab opened her water (box); then she put her hands into the water and sprinkled it on her father-in-law. Four times she sprinkled on her father-in-law a little water. Then her father-in-law arose. "Yē!" said her father-in-law, "but the sleep has been really sweet in my eyes." — "Don't say that, father," said Scab to his father, "you have been dead. Only the one who has come here and is sitting in the house has taken pity on you, — this, my wife. Do you see this house? This is the supernatural treasure I obtained at the place to which I went, and this property of my wife cannot be lifted."

Then the father was glad on account of what his son had done when he obtained a supernatural treasure. "Thank you, child, for indeed I had good luck, in that you came and favored your slave here, and that you obtained supernatural treasures, child." Then the child and the father-in-law were glad because they had a good house.

For one year he lived in the house at that place; then Scab felt downcast. Very early in the morning Scab arose and went down to the beach. It was very low tide. Then Scab stood on the beach, and he saw some one

dō'x^gwalelaxa yā'wope^gyala lā'xa lā'sak^u. "Ā ɬetāłalai' qen lē lāxseai'," "nē'x^glaēxa nexā'q. "Yā, q!ē'nemx!ēg·ānu^gx^u t!egu'xsik·." Lā^glaē ē't!ēdē ɬema^gē dō'x^gwalelaxa yā'wope^gyala. "Ā ɬetāłalai' qen lē lāxseai'," "nē'x^glaē. 5 ɬema^gē. G·ā'x^glaē ā'Lē^gstēda xā'wē. "Yā, q!ē'nemx!ēg·ānu^gx^u wa'nxsič·." Lā^glaē bowē'da xā'wē. Lā^glaē ē't!ēdē ɬema^gē dō'x^gwalelaxa bā'la. "Ā ɬetāłalai' qen lē lāxseai'," "nē'x^gem^glaxaaā'wis ɬema^gē. G·ā'x^glaēda bā'la ā'Lē^gsta. "Yā, k!it'elā'xlaēnu^gx^u." Lā^glaēda bā'la bā. 10 Lā^glaē ɬema^gē ē't!ēd dō'x^gwalelaxa yā'wope^gyala. "Ā ɬetāłalai' qen lē lāxseai'." — "Yā, q!ē'nemx!ēg·ānu^gx^u ts!ō-ts!ōmaxsik;" "nē'x^glaēda ts!ō'ts!esbes. Lā^glaē bā'ēda ts!ō-ts!esbes.

Lā^glaē ē't!ēdē ɬema^gē dō'x^gwalelaxa k!ē'sē yā'wope^gyala. Ā'em^glaē siō^gnakulaq!ā'lama. Mēmē'gwata^glaxōl yīxa sī'o^gnakula. "Ā ɬetāłalas qen lē lā'xsa." — "mā^gma-yaē'xsdas," "nē'x^glaēda mēmē'gwata^glaxōl ɬema^gē. "Lā'len gā'gak·lalex xunō'kwasents g·igema^gē." — "Ā'emx·sta^gs k!e-ā'sg·anem gwē'x^gidaas gē'lpała g·ā'xenu^gx^u qaxg·ā'nu^gx^u 20 k!ē'sēg·ānu^gx^u q!wā'qlunāla x·ix^gwi'da." Lā^glaē bowē'da mēmē'gwat. Ma^gltse'm^gem^glaēda mē'gwat, g·ā'x^glaēda ē't!ēdē sī'o^gnakula. Mā'k·aēsela nezwā'bāla lāx ɬema^gē. "Ā ɬetāłalai' qen lē lāxseai'." — "Gwā'la," "nē'x^glatlēda xu'm-dā^glaxōl. "K!eā'sg·anemaaqōs gwē'x^gidaas dā'la g·āxe-nu^gx^u qaxg·ānu^gx^u k!ē'sēg·ānu^gx^u se'ltāla. Yā'yax·f'lāli-g·ānu^gx^u. K!eā's k!ē's gwe'g·ilasa, lē'x·ilayā'leg·ānu^gx^u lā'xwa de'msx·ēx." Lā^glaē bō'wēda xu'mdē. 25

Lae'm^glaē wā'x·i ɬema^gē yā'x^gid. Lae'm^glaē wā'x·i ɬema^gē nā^gnaku, la'as ɬema^gē ē't!ēd lā'sgemx^gid. Lā^glaē dō'x^gwalelaxa lā'sabāla lā'xa lā'sak^u. Lā^glaē ē't!ēdē lā'q!ug·ā'le ɬema^gē: "Ā ɬetāłalai' qen lē lāxseai'." G·ā'x^glaē yā'yanaem^glā'wisēda g·āx ā'lōłela. G·ā'x^glaē elā'q mā'k·ała lāx ɬema^gē. "mā'dzāłas, qastā'," "nē'x^glaēda

sailing along on the sea. "Head ashore, that I may go aboard!" Thus he said to the Goose. "Yä! but we have much clover aboard." Then Scab saw again some one sailing along. "Yä! head ashore, that I may go aboard." The Loon was coming ashore. "Yä! but we have much herring aboard." Then the Loon left. Then Scab discovered [again] the Albatross. "Head ashore, that I may go aboard." Thus said Scab again. The Albatross came near shore. "Yä! our canoe is too cranky." Then the Albatross left. Scab saw again somebody sailing along. "Head ashore, that I may go aboard." — "Yä! but we have too many barnacles aboard." Thus said the Scaup-Duck. Then the Scaup-Duck left.

Then Scab discovered no one sailing along. They were just paddling about to no purpose. Behold! Seals were paddling about. "Head ashore, that I may go aboard," (said Scab.) "What do you want to go for?" said the Seals to Scab. "I want to marry the daughter of our chief." — "Maybe you can [only] not do it. Maybe you cannot cling to us, for we do not often emerge (come up to breathe)." Then the Seals left. There were two Seals. Again somebody came paddling about. They went quite close to the shore to Scab. "Ah, head ashore, that I may go aboard." — "Stop," said the Land-Otters, "perhaps you cannot do it. Perhaps you cannot hold on to us, for we are not quiet, we go about quickly. There is nothing that we do not do. We roll about on the sea." Then the Land-Otters left.

Then Scab tried to give up, and tried to go home. Again he looked seaward. Then he saw somebody out at sea. Again Scab shouted, "Ah, head ashore that I may go aboard." They came and tried quickly to come ashore. They came almost to Scab. "What do you want, my dear?" said the Harlequin-Duck (female). There

x·ix·ō'bē. Ma^gltse'm^glaēda x·ō'bē. "Gā'gak·!aēxsdenlax k·!ē'dēlasents g·ī'gama^gya." — "Wa, gē'lag·a, ē'k·ōs wā'l-demaqōs," ^{nē'x·}laēda x·ix·ō'bē. "Â'emles yā'l'lālōl, â'na-xwaemles t!ex^gwi^gdenaxwāl g·ā'xenu^gx^u qō lā'naxwālēs 5 hā'sa^gyōs lā'bax^gidel. Dō'qulamasēxa ^{wā'lasē neg·ā'}? Dā'tsalisLens lā'xada ^{wā'lasē neg·ā'}. Yā'l!ōx^uwidles ā'las wiō'l lā'xēs wā'lDEMOS." — "Qā'lalen," ^{nē'x·}Em^glā'wisē ^{lēma^gyaxa x·ix·ō'bē}. "Wē'g·ax·ins gu'nx^gida dā's^gid, yīsens ^{nēmō'kwēx}," ^{nē'x·}laēda x·ix·ō'bē. "Wē'g·ax·ins," 10 ^{nē'x·}Em^glāwīs. Lā'^glaē dā's^gida. Gē'ntselaem^glāwīsēxs la'e dā's^gida. Lā'^glaē x·ix^gwi^gda. K·!ē's^glaē hasēq nā'qa^gē ^{lēma^gyaxēs laē'na^gē x·ix^gwi^gda}. Has^gE'm^glaēxa x·ix·ō'bē nā'qa^gyaxēs laē'na^gē x·ix^gwi^gda: "Lā'k!wēmas^gEmxōlōx nā'qa^gyaxsents ^{nēmō'kwaqents}," ^{nē'x·}laēda x·ix·ō'bē. 15 "K·lē'slxōlōens wu^gE'm^g lā'k!wēmasl lē'xs^gälalxens ^{nēmō'kwēx}," ^{nē'x·}laēda x·ix·ō'bē. LaE'm^glaē mā'k·a^gla lā'xa ^{wā'lasē neg·ā'}. "La^gmens wē'gil," ^{nē'x·}laēda x·ix·ō'bē. "La^gments wē'g·il dā's^gidel lā'xwa be^gnā'g^gyaxsa ^{wā'lasēx neg·ā'}," ^{nē'x·}laēda x·ō'bē. Â'lak·!ala^g lā'k!wēmasē nā'- 20 qa^gyas ^{lēma^gē qa wā'ldemasa x·ix·ō'bē qaēxs haiā'l!ō-laā'x lēma^gē.} "Yā'l!ānō," ^{nē'x·}Em^glā'wisēda x·ix·ō'bē, "ā'las q!ulē'x·st!eqālax ā'las a^gmē'lālax la'xents gwā'lag·i-lā^gyaā'sēx," ^{nē'x·}laēda x·ix·ō'bē. "Wē'g·a â'Emx," ^{nē'x·}Em^glā'wis ^{lēma^gē.} "G·!l^gEmlā'xīs t!ex^gwi^gdlax g·ā'xenu^gx^u," 25 ^{nē'x·}laēda x·ix·ō'bē, "lā'xōx negō'yā^gyaxsa be^gnā'g^gyax-sōnda ^{wā'lasēx neg·ā'.}" — "Wē'g·ax·ints â'g^gma," ^{nē'x·}Em^glā'wisē ^{lēma^gyaxēs ^{nē'g}nēmō'k^u.}

Lā'^glaē dā's^gid. Dā'sa^gl, gē'g·iltsela^gl dā'sa lāx be^gnā'-yasa neg·ā'. Lā'k!wēmas^glaē nā'qa^gyas ^{lēma^gē qa^gs k·!ē'sē} 30 Lē'gułtōda wā'ldemasēs ^{nē'g}nēmō'kwē. Lā'^glaē x·ix^gwi^glāx apsā'tsē^gyasa ^{wā'lasē neg·ā'}. Hē'x·idaem^glāwīs dō'x-walela ^{lēma^gyaxa q!wōqā'la.} "Le^gma's dō'qulaaxada q!wōaqā'la?" ^{nē'x·}laēda x·ix·ō'bäx ^{lēma^gē.} "La^gme'n," ^{nē'x·}Em^glā'wisē ^{lēma^gē.} "Hē^gments lā'laē," ^{nē'x·}laēda

were two Charitonettae. "I wish to marry the princess of our chief." — "Well, come, it is good what you say," said the Duck, "only take care and poke us from time to time with your finger if your breath should give out. Do you see that large mountain? We dive under that large mountain. Take great care, else you will not obtain what you talk about." — "Indeed, I shall do so," said Scab to the Duck. "Let us [go] try to dive with our friend here," said the Ducks. "Go ahead," he said. Then they dived, and they were under water a long time when they dived. Then they emerged. It was not Scab's wish when they went and emerged: it was the wish of the Ducks when they emerged. "Behold! the mind of our friend here is strong," said the Ducks. "Behold! we shall not advise our friend in vain strongly," said the Ducks. Then they came near the large mountain. "Now we will go and dive under this large mountain," said the Ducks. Verily, the mind of Scab was strong on account of what the Ducks said, for they had warned him. "Take care," said the Ducks, "else it may happen to you by your own doing, as you may meet misfortune by what we are doing now." Thus said the Ducks. "Just go on," said Scab. "First poke us under the middle of the large mountain," said the Ducks. "Just go on," said Scab to his friends.

Then they began to dive. They dived for a long time under the mountain. Scab's mind was strong, for he did not disobey the words of his friends. Then they emerged on the other side of the large mountain. Immediately Scab saw a brightness. "Do you not see that brightness?" said the Ducks to Scab. "I do," said Scab. "That is where we are going to," said the Ducks. "Let us go

x·ix·ō'bē. "Wē'g·illax·ints dō'qwałal qa gwā'laā'slesents
"nemō'kwīx," "nē'x·laēda x·ix·ō'bē.

Lā'laē senā'el qa gwā'laatsēs "nemō'x·da·xwē. "ya,"
"nē'x·laēda "ne'msgem x·ō'bē. "Hē'men ā'łē senā'nema
5 qa gwā'laatsents "nemō'kwēx qaē'xs lā'laxwīlanaχwants
g·i'gema·ē lāx leqwa'. Wē'g·ax·ints," "nē'x·laēda x·ix·ō'bē,
"wē'x·ints lā'xa ō'xīla·lēs." Lā'laē ge'lx·id qa's lā'x·da-
·xwē lāx·lā'lisā lā'xa ox·la·lē's. Lā'laē dō'x·walelax·da-
·xwa ē'k·ē leqwa'. Gunē'p·laēda leqwa'. Ā'lael le'mxwa.
10 Yū'dux·s·älās·laēda leqwa' lāx sō'ps·entsa·wē. "Wē'g·a-
x·ints laē'lasents "nemō'kwīx lāxg·a·da kwā'xwałak· la'xōx
ō'ba·yaxsa leqwa'x." Lā'laē laē'le lēma·ē lāx ō'ba·yasa
leqwa'. Lae'm·laē gwā'łē k!wē'xa·yasa x·ix·ō'bē qaēs
"nemō'x·da·xwē. Lā'laē dā'pāliselēda x·ixō'bēxa leqwa'
15 la·wu'nwaqa·yaats lēma·ē. Lā'laē dā'pstōlisas lax ōstā-
·lisasents g·i'gama·ē. Hē'em·l ā'łē's x·a·ts!eg·äxtowē la
le'mx·walisēda leqwa' lāx "neqe'nts·lēsasents g·i'gama·ē.
Dō'qwałae'm·lā'wisēda x·ix·ō'bē lāqē'xs la'ē k·a·t!ālisēda
leqwa'. Dā'sa·laēda x·ix·ō'bē lā'xa lēma'is q!ā'qlalāla qō
20 pexu'lēs lā'xē ·wu'nwaqa·yaasasēs "nemō'x·da·xwē.

Lā'laē "nā'x·ida gag·ū'stāem·lawisents g·i'gama·yaxs
g·ā'xaē lents·lēsela lā'xēs lēma'ēs. Lā'laents g·i'gama·ē
aē'daaqa qa's lē ax·e'dxēs sō'bayu. G·ā'x·laē aē'daaqa.
"Lō'mawist!ē ē'k·ē leqwa'," "nē'x·em·lāwisents g·i'gama·ē.
25 Lā'laē sō'p!ēdxa leqwa', yīx "wunwaqēyaa'sas lēma·ē.
Lā'laē wī'x·idxa leqwa', wī'g·ilas lā'xēs g·ōk·u. Lā'laē
ē't!ēd wī'x·idxa "nē'mē leqwa'. Yū'dux·s·älās·laēda leqwa'.
Lā'laē ē't!ēd wī'x·idxa "nem. Hē'em·el "wu'nwaqa·yaasas
lēma·yaxa "nē'mē leqwa'. e'lx·lē'laē ax·a'sas lēma·ē.
30 Lā'laē wī'x·alēlem lāx ōstā'līsasa g·ōk·u. Lae'm·laē g·e'-
g·aqa·ē lēma·ē lā'xa leqwa'. Wā'x·dzālaem·lā'wis g·aē'lā
lā'xa g·ōk·u.

on and see what will happen to our friend," said the Ducks.

Then they deliberated what to do for their friend. "Ya!" said one of the Ducks. "This is my plan for what our friend shall do later on, because from time to time our chief needs fire-wood. Let us go on," said the Ducks, "let us go on to the head of the bay." Then they swam, and went on to the head of the bay. Then they discovered good fire-wood. The fire-wood was alder. It was really dry. The fire-wood was good to be chopped across in three pieces. "Let us put our friend in this hole at the end of the fire-wood." Then Scab entered the end of the fire-wood. Then the Ducks finished what they had planned for their friend. Then the Ducks towed out the fire-wood, which was now the hiding-place of Scab. They towed it to the beach at the door of our chief. It was just beginning to be ebb-tide, and the fire-wood was left dry on the beach, — right on the beach of our chief. The Ducks watched it when the fire-wood was lying on the beach. Then the Ducks dived on the beach, watching (to see) if the hiding-place of their friend should drift away.

Then day came, and our chief rose early and went down to his beach. Our chief went back again and took his axe, and he came back. "That is very good fire-wood," said our chief. Then he began to chop the fire-wood, the hiding-place of Scab. Then he carried the fire-wood on his shoulder into his house. Then he carried another piece of fire-wood. The fire-wood was chopped into three pieces. Then he carried another one on his shoulder: that was the hiding-place of Scab, that one piece of fire-wood. Last came the place where Scab was. He put it down from his shoulder in the house, near the door. Then Scab was inside the fire-wood. He continued to be in it.

G·ā'x⁸laēda ⁸mEku'la nä'⁸nak^u. Lā'⁸laē yā'q!eg·a⁸lēda ⁸mEku'la. "Ā," ⁸nē'x⁸laēda ⁸mEku'la, "⁸wī'x⁸idane⁸sIens g·i'yaqens qa⁸s lā'wadäsōxda g·inā'nemx g·i'g·ilisela lā'xwa ⁸nē'mēx awi'nagwīsa," ⁸nē'x⁸laēda ⁸mEKulā'xens g·i'gama⁸ē.

5 "Ā, lēmä'⁸x·lalaōx yīxen gwō⁸yō'x geg·a'tsōxda dzōno-q!wagabida⁸wē." Lā'⁸laē qā's⁸idēda ⁸mEku'la. G·ā'x⁸laēda l!ē'sela k!wā'g·alil lā'xēs g·ōk^u. "Ā," ⁸nē'x⁸Em⁸laxaā'wi-sēda l!ē'sela. "⁸wī'x⁸idane⁸sIens g·i'yaqens qa⁸s lā'wadēsa ē'x·bida⁸wēx g·inā'nem geg·a'däksa dzō'noq!wagabida⁸wē."

10 Lae'm⁸laē ā'lak·lālas ē'k·ē nā'qa⁸yas lēma⁸ē qa wā'ldemi-lālāsa ⁸mEku'la lē⁸wa l!ē'sela lā'qēxs hē'x·sä⁸maē g·ā'xlā-ā'waqa⁸yasa leqwa'. Lā'⁸laē gā'nu⁸ida. P!ede⁸lēlaēda gā'nuL. Nā'qōlēwalil⁸laē g·aē'lasas k·lē'dēlasens g·i'ga-ma⁸ya. L!E⁸wā'. Ā'lael ē'x⁸laēs g·aē'las. Lā'⁸laē lā'qawē

15 lēma⁸ē lā'xa leqwa' qa⁸s k!wā'g·alitē. Lā'⁸laē dō'x⁸wale-laxēs lā'laa lāx ō'gwiwalilasa g·ōk^u. Lae'm⁸laē mē'x⁸edē g·i'g·aōhnukwa'sa g·inā'nem. Lā' alas lā'xolilē lēma⁸ē qa⁸s lā' lāq. Se'ltałāem⁸lā'wisē lēma⁸yaxs la'ē lā'g·aa lāx kwa-ē'lēlasasēs gwō⁸yō' qa⁸s gene'mē. Lā'⁸laē lēma⁸ē plā'x·

20 ⁸itsēs a⁸yasō' lāx g·ō'gwōyā'sa g·inā'nem. "Qwē'da," ⁸nē'x⁸Em⁸lā'wisēda g·inā'nem. Lā'⁸laē ē't!ēdē lēma⁸ē dā'x⁸idex g·ō'gwō⁸yās. "Qwē'da," ⁸nē'x⁸Em⁸laxaā'wisēda g·inā'nem. Lae'm⁸laē ⁸nē'k'ix hē'dēda ⁸wa'ts!ē la lā'ba-lag·iliEq lā'xēs kwōlē'lēna⁸ē lā'xēs g·aē'las. "Gwā'ldzās,"

25 ⁸nē'x⁸Em⁸lā'wisē lēma⁸ē. "Gwā'llas k·ā'⁸yōL," ⁸nē'x⁸Em⁸lā'wisē lēma⁸ē. "Lā'x·st!aa'xūlaxaa's ⁸nē'x·sō qa⁸s lā'wa-daōsen. Nō'gwaem lēmä'⁸x·La," ⁸nē'x⁸laē lēma⁸ē. "Gē-lag·a," ⁸nē'x⁸Em⁸lā'wisē xunō'kwasents g·i'gama⁸ē.

Lā'⁸laē ku'lx⁸id lē⁸wa g·inā'nem. Lō'mael ē'x⁸laēs 30 nē'⁸nāqāē qaēs laē'na⁸ē hā'yasek·ålax·da⁸xwa. Lā'⁸laē a⁸mā'lālax·da⁸xwēda hā'yasek·ålā. Lā'⁸laē ts!ek·līxsde⁸ndē ō'mpasēq qēxs a⁸mā'lālā⁸ē. "Adā'," ⁸nē'x⁸laēda ūmp. "K·ā'⁸yadzāx·iļaxōx wī'säq!" ⁸nē'x⁸laēda ūmp, "ā'Lat!ō'la

Then the Moon came home, and the Moon began to speak. "Oh!" said the Moon, "what shall we do that our dear child may have a husband, walking about in this one country?" Thus said the Moon to our chief. "This one to whom I refer is called Scab. He has for his wife the little Dzō'noq!wa woman." Then the Moon went. The Sun came and sat down in the house. "Ah," said the Sun, "what shall we do that our dear nice little child shall have a husband, the one who has for his wife the little Dzō'noq!wa woman?" Then Scab was really glad on account of the words going to and fro from Moon and Sun, and he remained in his place inside the fire-wood. Night came, and it was dark. At the middle of the rear of the house was the bedroom of the princess of our chief. Beautiful, really fine, was her room. Then Scab came out of his fire-wood and sat down on the floor of the house. Then he discovered what he had gone for in the rear of the house. Then the parents of the child slept. Scab arose and went to her quietly. Scab went and came to the place where she was who was referred to as his wife. Then Scab felt with his hand for the feet of the child. "Go away!" said the child. Then Scab again touched her feet. "Go away!" said again the child. She thought that it was a dog who touched her in her room, where she was lying down. "Don't!" said Scab, "don't drive me away," said Scab. "I thought it was desired that you should have me for your husband. I am called Scab." Thus said Scab. Then the child of our chief said, "Welcome!"

Then he lay down with the girl. She was very glad because they were married. Then the married couple played together. Then her father awoke from hearing that they were playing together. "My dear," said the father, "you ought to drive away this one, child!" thus said the

g·i'g·ilē'lalaxōs a'la⁸yaqōs," ⁸nē'x⁸laents g·i'gema⁸yaxēs xunō'kwē. Lā⁸laē ⁸t!ēdents g·i'gama⁸ya mē'x⁸ēd. K·!ē's⁸Em⁸lā'wis gä'la mē'xa, lā'alaxat! ⁸t!ēdē lēma⁸ē a⁸mā'łōx⁸wid lē⁸wis gene'mē. Lā⁸laē gene'masents g·i'gama⁸ē 5 ts!ix·i'da. Tslek!ixsde'ndaxa a⁸mā'łalak!älē lā'xa ñ'gwiwa⁸liłasa g·ōk^u. "Adā'," ⁸nē'x⁸laē gene'masents g·i'gama⁸ē, lā'xēs xunō'k^u, "k·ā⁸yadzānē'x·inxōx wī'saq!" ⁸nē'x⁸laeda gene'masents g·i'gama⁸ē, ⁸nē'x⁸lā'xēs ⁸wā'tslä, hē'em a⁸mā'łalōtsēs xunō'k^u.

10 "Ó'mislesas," ⁸nē'x⁸laē xunō'kwasents g·i'gama⁸ya. "⁸nē'x⁸st!aa'x^ulā'xaā's qen lā'wadēsik." — "Lā'x⁸widag·adzā," ⁸nē'x⁸laeda ts!edā'qaxēs lā'wunem. "Lō'mōx awi'lōx wā'łdemaq!sents xunō'kwaq!ents." Lā⁸laē lā'x⁸widens g·i'gama⁸ē qa⁸s legwī'łe. Lā⁸laē x·i'x⁸edēda legwī'ł. "Lā'x⁸widag·a q!ā'k·ō," ⁸nē'x⁸laents g·i'gama⁸ya. Lā⁸laē lā'x⁸widex·da⁸x^u qa⁸s leplā'lilēxa ñ'gwiwaliliasa g·ōk^u. Lā⁸laē lē⁸lālaxēs xunō'kwē lē⁸wis la lā'wunem.

Lā⁸laē lā'x⁸widex·da⁸xwa yī'xa la ha'yasek·åla. Lā⁸laē gaē'läda⁸x^u kludzē'l lā'xa ñ'gwiwalil. Lā'a⁸lasens g·i'gama⁸ē 20 yā'q!ég·a⁸ł: "Gē'lak·as⁸la," ⁸nē'x⁸laents g·i'gama⁸ē, lāx lēma⁸ē. "Gwā'łela⁸men ⁸nē'k·ōł sō'em, lēma⁸s," ⁸nē'x⁸laents g·i'gama⁸ya, "qaxs le⁸ma'aqōs ⁸nā'xwaem ax⁸e'xs-de⁸wasenū⁸x^u wā'xaēlas. Hē⁸misēs k·!ē'tsēna⁸yaxentōs aō'msa, yūł, yīxs k·leā's⁸maē ⁸nēmō'kwa begwā'nem g·ā'x⁸alela lā'xen g·ō'kwīx. Hē⁸misēn lā'g·iłen ⁸nē'k·ōł k·!ēs aō'msa. Å'emles yā'l!älōł lā'yēs ha'yasik·ålaē⁸nē'laōs," ⁸nē'x⁸laents g·i'gama⁸yax lēma⁸ē.

Lā⁸laē lēma⁸ē yā'q!ég·a⁸ł: "Gē'lak·as⁸lax·ēs wā'łdemōs," ⁸nē'x⁸laē lēma⁸yaxens g·i'gama⁸ē. "Å'la⁸men ēx· begwā' 30 nema. K·leā'sen wiō'lanem lā'xen gwō⁸yowē' qen gwā'łāsa." Lā⁸laē gä'la lēma⁸ē lā'xēs ax⁸ā's. Lā⁸laē xu'l⁸idē lēma⁸ya. Å'lak·lāla⁸l xu'l⁸sa. Lā⁸laē wulā⁸laē xunō'kwasents g·i'gama⁸ē. "⁸mā'sēs xe'nlelēlaōs xu'l⁸sa?" ⁸nē'x⁸laē gene'mas: "Gunō' hā⁸yamā'lax qa⁸sō lae'mlax

father, "else it may walk about in the house behind you." Thus said our chief to his child. Then our chief went to sleep again. He did not sleep long, when Scab again played with his wife. Then the wife of our chief awoke from hearing playing in the rear of the house. "My dear," said the wife of our chief to her daughter, "do drive that away, child!" Thus said the wife of our chief. She thought that it was a dog with whom her child was playing.

"You are foolish," said the daughter of our chief. "I thought you said that I should have this one for my husband." — "Do get up," said the woman to her husband. "Very important is what our daughter says." Then our chief arose and made a fire. The fire in the house was burning. "Arise, slaves!" said our chief. Then they arose and spread mats in the rear of the house; then he called his daughter and her husband.

Then the married couple arose; and they were sitting in the house for a long time, in the rear of the house, when our chief spoke. "Welcome!" said our chief to Scab. "I thought beforehand that it was you, Scab," said our chief, "because you were desired by all of us, — the (whole) number in the house. Evidently you are not an ordinary man, because not one man ever reached my house; therefore I think you are not an ordinary man. Only take care of your marriage." Thus said our chief to Scab.

Then Scab began to speak. "Thank you for what you have said," said Scab to our chief. "I am a good man, I do not fail in what I wish to do." Then Scab staid a long time at his place. Then Scab became downcast, and he was really downcast. The daughter of our chief asked, "What is the cause of your being downcast?" Thus said his wife. "Don't deny it, if you should desire

nä'nakwēxsdelax." — "Ā'la'men xu'lsa ḥe'ng·aa qaen ḫ'm-paen," "nē'x·ē'm'lā'wis ḥema'ē. "Wē'x·nts dō'qwax ḫ'sa."

Lā'laē xwā'nal'īdē gene'mas. Q!ō'xts!ōtsēs g·ē'ts!ālas-xēs p!aiā'yu. Lā'laē lā'welsa ḥe'ng·aa xunō'kwasents g·ē'lpālax lā'xen awī'g·a'ya," "nē'x·ē'laē gene'mas. Lā'laē p!el'ē'd. Lae'm lāl dō'qwalxēs negu'mpa. Gā'laem'lā'wis yīxa dzōnoq!wagabida'wē. "Hē'mas g·ō'kwēda?" "nē'x·ē'laē xunō'kwasents g·ē'gama'ya. "Hē'Em," "nē'x·ē'm'lā'wisē ḥema'ē.

Lā'laē ba'no'ḥela q!ā'näxela'l lā'laa lāx g·ō'kwasēs lā'-wunemē. Lā'laē lā'g·aa lāq. Lā'laē lae'l qa's dō'qu-līlēlxēs g·ō'k. "mā'slēlā'wis hē gwē'x·sa?" Lae'm ḥe'lē'la', yīxa dzōnoq!wagabida'wē. Laem'lā'wisē ḥema'ē yā'q!leg·a'ḥla: "Gwā'ḥlag·a hē gwē'kē," "nē'x·ē'laē ḥema'ēyaxēs ḫ'mpē. "Gā'x·ē'm-xaen ē't!ēd ḥo'gwala," "nē'x·ē'laē ḥema'ēyaxēs ḫ'mpē. "Awī'lawist!ōs wā'ldēmaq!ōs xunō'kwā," "nē'x·ē'laē ḫ'mpas ḥema'ē. "Le'mā'sēlaxat! ḥo'gwala xunō'kwā," "nē'x·ē'laē ḫ'mpas ḥema'ē. "Wē'g·a hā'nakwīlalax·in q!ā'lē'ale'laxōx gwē'x·sdemaxsōs ḥo'gwalaq!ōs xunō'k." Lā'laē yā'q!leg·a'ḥle ḥema'ē: "Qwē'sg·ilaemx·den," "nē'x·ē'laē ḥema'ēyaxēs ḫ'mp. "Lā'x·den ē'k·lādzelisaxents nā'lax. Gā'x·mēsen gā'gak·lā'-nemaxg·a xunō'kgwasents ē'k·lēents g·ē'gama'ya. K·lē's-t!aā'kwīx· aō'msa qaē'n lā'g·ūn "nē'k·ēqīk· k·lē's aō'msa, qaxg·anu'x· a'meg·anu'x· p!elēnā'kula g·ē'x·id lāx g·ō'kwasik· g·ā'g·ax'a lāxe'nts g·ō'kwaqents."

Lā'laē ḫ'dzegemēda dzō'noq!wagabida'wē yīsē's lae'na'ē dō'x·walelaxēs dā'g·i'lōl. K·lē's'lā'laē yā'wināla, yīxa dzō'noq!wagabida'wē. K·lē's'Em'laxā'wis yā'wināla yīx xunō'kwasents g·ē'gama'ya. Hē'Em'lā'wis g·i'lg·ili'lā'laēda dzō'noq!wagabida'wē. Nē'lamatsēs gwē'matslā'ldēmē lā-qēxs k·lē'sa'l ḫ'gwax aō'msa, lā'xēs dā'g·i'lōl. Lā'laē yā'wīx·ili'lēda dzō'noq!wagabida'wē. Lā'laē stali'lēla'l lā'xēs

to go home." — "I am only downcast because I long for my father." Thus said Scab. "Let us go and see your father."

Then his wife got ready, and put on what she (used to) have on as her means of flying. Then she went out with her husband. "Only cling to my back," said his wife. Then she began to fly. She was going to see her father-in-law. For a long time the child of our chief went along flying. Then she saw his house. "Is that your house?" said the daughter of our chief. "That's it," said Scab. Then she soared downward, going to the house of her husband. She arrived there. Then she entered and looked about in the house, and what should there be? They were all dead. The father of Scab, and his daughter-in-law the little Dzō'noq!wa woman. Then Scab spoke. "Don't be this way in the house," said Scab to his father. "I have again obtained supernatural power," said Scab to his father. "Important is your word, child," said the father of Scab. "[But] again he has supernatural power, that child!" said the father of Scab. "Go on, let me know quickly what kind of supernatural power you have, child." Then Scab spoke. "I have been far away." Thus said Scab to his father. "I was above our world. I have obtained for my wife the daughter of our chief above. It is as though I were more than natural. Therefore I say this, — I am more than natural, because we just came flying along from her house, coming towards our house here."

Then the little Dzō'noq!wa woman was jealous when she saw his second wife; but the little Dzō'noq!wa woman did not speak about doing anything, and the daughter of our chief did not speak about doing anything. Then the Dzō'noq!wa woman began first in the house. She showed the second wife what kind she was, — that she was also not a common person. Then the little Dzō'noq!wa woman

g·ōk^u, yīx^usē^ostā'līlēla. Lae'm^o lā'lanāē^oēdē yīx xunō'kwasents g·ī'gama^ē. Lā'^olaē klwā'g·īplēqēg·iliłxa lā'Lagawaliłasa g·ōk^u. Lā'^olaē se'lt!ālił^olaēda dzō'noq!wagabida^{wē}. Lā'^olaē lā'yuguliłēda k·!ē'dēłasents g·ī'gama^ē. Lā'^olaē
 5 lā'^ostalilēla ḍ'gwaqa. P!Ełtsē^ostalilē'la^olaē xunō'kwasents g·ī'gama^ē. Lā'^olaē se'lt!ālił, lā'alasa dzō'noq!wagabida^{wē}
 p!ELELÉ'ila qa^s p!Ełtsē^ostalilē'le lā'xa g·ōk^u, kuskusla^ē
 yīxa dzō'noq!wagabida^{wē}. Gē'g·ilił^oEm^olā'wisēda ku'skus
 p!Ełtsē^ostā'līlē'la lā'xa g·ōk^u. Lā'^olaē se'lt!ālił. Lā'^olaē
 10 ē't!ēda gu'ldem^olatla yīx xunō'kwasents g·ī'gama^ē. Gu'ldem^olaē p!Ełtsē^ostā'līlē'la lā'xa g·ōk^u. Gē'g·ilił^oEm^olaxaā'-
 wis, lae'm^olaē lā'yagemx·da^oxwa nē'łasēs k·!ēts!ē'na^ē
 aō'misda^oxwa. Lā'^olaē se'lt!āliłēda gu'ldemē. Lā'^olaē ē'te-
 līla yīxents g·ī'yaents xunō'kwasents g·ī'gama^ē. Qō'los-
 15 lā'laē, lae'm^olaē à'lax^oidents g·ī'ya yā'wīx^oitsa dzō'noq!wa-
 gabida^{wē}.

Lae'm^olaē nē'k·ints g·ī'yīnts qa qE'lx^oidēsa dzō'no-
 q!wagabida^{wē}. Gē'g·ilił^oEm^olā'wis p!Ełtsē^ostā'līlē'la, aē'daa-
 qī'lālāem^olā'wis lā'xēs p!ā'plālenēgwēlē'laēna^ē lā'xa g·ōk^u.
 20 Lae'm^olā'wis se'lt!ālił. Lae'm^olā'wisē nā'qEmg·alilida^oxwa.
 À'Em^olaē lema^o LE^owis ḍ'mpē ē'x^oak^oa x·ītsax·ilax gwē-
^ogwälag·ililasasēs gagane'mē. Lā'^olaē gwā't^oalilida^oxwa.
 Lā'^olaē yā'qleg^oa^oents g·ī'ya, xunō'kwasents g·ī'gama^ē:
 "À'laemxōłas k·!ēs aō'msa," nē'x^olaents g·ī'yaaxa dzō'-
 25 noq!wagabida^{wē}. "Q!à'LEla^omenlōłāxs k·!ē'saaqōs aō'm-
 sa," nē'x^olaents g·ī'ē. Lā'^olaē ē'x^oidē nē'nāqa^oyas lō'mael
 ē'x^olaēs nā'qa^oē le^owis dā'g·i'lōłē. Hamg·i'lax^oida, lā'xēs
 negu'mpda^oxwē le^owis lā'wunem.

K·!ē's^olaē à'laem lā'xulanō'kwē lema^oyasa dzō'noq!wa-
 30 gabida^{wē}. Hē'el lā'xula^olasē, yīx xunō'kwasents g·ī'gama^ē.
 Q!ayā'nas^olaēsa dzō'noq!wagabida^{wē}. Lae'm^olāwisi gä'lael

moved in the house. She went around the house, dancing around. Then the daughter of our chief became a woodpecker, and sat on a pole standing in the middle of the house. Then the little Dzō'noq!wa woman was quiet in the house. Then the princess of our chief changed places with her in the house. She also went around. The daughter of our chief flew around in the house. Then she sat still, and the little Dzō'noq!wa woman flew about in the house. Then the little Dzō'noq!wa woman was a bluejay, and the bluejay flew about in the house a long time. Then she sat quiet, and the child of our chief became a red flicker, and the flicker flew around in the house for a long time. Then their faces were monstrous, showing that they were not common persons. Then the woodpecker sat still; and our lady, the daughter of our chief, began again. She was a qō'los.¹ Our lady did her utmost with the little Dzō'noq!wa woman.

Then our lady said that she was tired of the little Dzō'noq!wa woman. They had been flying around the house for a long time, going to and fro in the house, flying to and fro. Then they sat still and came to their senses in the house. Scab and his father just enjoyed looking at the doings of his (Scab's) wives. Then they finished in the house. Then our lady, the daughter of our chief, spoke. "Behold, really you are not an ordinary person." Thus said our lady to the little Dzō'noq!wa woman. "I know that you are not an ordinary person." Thus said our lady. Then she was glad, and she was very friendly with the second wife. They gave to eat to their father-in-law and to their husband.

Scab did not love the little Dzō'noq!wa woman much. He loved the daughter of our chief. He had a dislike for the little Dzō'noq!wa woman. Now they had been in

¹ A mythical bird.

g·ō'kwax·ila lā'xēs g·ō'x·da·xu. Ḗ'x·q!ESELAX·da·xu·el lā'xēs g·ōk·u. Lā'laē xu'l's·idelaents g·i'i·i. Wulā'ēm·laxaā'wisē lēma·yaxēs gene'm: "Gwōnō' hā'ya·mālaxō qasō lae'mlax ḥe'ng·aā'lax qa g·i'g·aōlnukwa'," nē'x·laē lēma·yaxēs 5 gene'mē. "La·men nä'nakwēxsta," nē'x·ēm·lā'wisents g·i'i·i. "Wē'g·ax·nts nä'nakwa lā'xēs g·ō'kwaōs," nē'x·laē lēma·ē. Lā'laē q!ō'xts!ōd·laents g·i'yasēs g·i'ts!ālasē. Lā'laē lā'wels lā'xēs g·ōk·u.

"Gwa'la wul·ē'm q!ā'yaqalōl," nē'x·laē lēma·yaxēs 10 o'mpē. "Ē'slenu·xu gä'hal "nemā'ēbidōlenu·xu qenu·xō g·āxl dō'qwalōl ē't!ēDEL." Laem·lā'wis yā'qleg·a·lents g·i'i·i. "Yā'L!ānō," nē'x·laēxēs lā'wunem. "Alā'ħala lā'xēs ge'lpaħaēnē'laōs lā'xen o'x·se·yapla·ya," nē'x·laēxēs lā'wunem, "ā'las qulē'x·st!eqālax. Hō'smēlaxas nä'qēlax qasō 15 ge'lpaħax lā'xen o'x·se·yapla·yaqen." Lā'laē p!el·ē'dayuwē lēma·ē. Lae'm lā'l lax g·ō'kwasēs gene'mē. Qē'g·i'ltsēla mōl·lā'wis p!el·enā'kulā'yuwē lēma·ē. Le'mō'lā'wis nē'gō'yōd lā'xēs lā'laa lē'wis g·ē'x·idaasēxs lā'ōla·l. K!ē'st!laax·el q!ā'lela·laē lēma·yaxēs gwē'x·idaas·ōla. Mē'x· 20 edānaōlael, yīx lēma·ē, lā'g·i'l·wūla·la's mēx·ē'dxēs gene'mē. Lā'ōħalas tē'qaxa. X·i'lplēqalā'laē lēmē'x·dāxs lā'ē ba·nō'ħela. Ā'ēm·lā'wis hē'nā'kula p!el·enā'kulents g·i'i·i lā'laa lā'xents g·i'gama·ē. Lā'laē lā'g·aents g·i'i·i lā'xēs g·ōk·u. Wulā'sō'ēm·lā'wisēs g·i'g·aōlnuk·u. "Wī'dēs lā'· 25 wunemaōs!" nē'x·ēm·lā'wisents g·i'gama·ya. "O'dzīx·ēd·axħālāe'," nē'x·laents g·i'yaxēs ōmp. "Wā'x·men haiā'lālax qa yā'L!owis lā'xēs ge'lpaħaēna·ē lā'xg·in o'x·se·aplēx·lā'xenu·xu g·ā'x·ēna·ē gwā'sōħela. K!ē'sxentla q!ā'lelaxēs gwē'x·idaas. Mē'x·edaa'xents lā'g·iħas k!ē's q!ā'lelaxēs 30 gwē'x·idaas, lā'g·iħas k!ē's nē'ħa g·ā'xen. Ā'mēg·in dō'xse-mēqēxs lā'ē x·i'lplēqala ba·nō'ħela." K!ē'ħa'ts!ēm·lā'wis wā'ħdem·lasents g·i'gama·ya gwē'x·idaasasēs xunō'kwē.

Lā'laē nā'nōx·widē ō'mpas lēmē'x·dē. K!ē's·la se'lħāla,

their house for a long time. They were happy in the house. Then our lady became downcast, and Scab said to his wife, "Don't deny it if you long for your parents." Thus said Scab to his wife. "I desire to go home," said our lady. "Let us go home to your house," said Scab. Then our lady put on what she used to have on, and they went out of the house.

"Don't feel uneasy about me," said Scab to his father, "we shall not be (away) long; a little while and we shall see you again." Then our lady spoke. "Take care," she said to her husband, "hold fast and cling to my shoulder," thus she said to her husband, "else you may hurt yourself. It would be your mind if you should let go from clinging to my shoulder." Then Scab was flown away with, and they were going to the house of his wife. For a long time she had been flying along with Scab. They were halfway to where they were going and whence they had come (before). It seems, Scab did not know what he had done before, — he must have been asleep, — and therefore he let go of his wife, and he fell down, and Scab came down spinning around. Our lady just went on flying to our chief. Then our lady reached her house. She was asked by her parents, "Where is your husband?" Thus said our chief. "He made a great mistake," said our lady to her father. "I tried to warn him that he should take care and cling to my shoulders while we were coming this way. Evidently he did not know what he was doing; evidently he fell asleep; therefore he did not know what he was doing; therefore he did not tell me. I just saw him going, spinning around, going downward." Our chief did not say anything about what his daughter had done.

Then the father of Scab became uneasy. He was not

hē'menaḥaem^{sl} laā'snuk^u lāx wā'x·salisasēs g·ō'gwitsas.
 Lō'^slaē siō'^snākulē ō'mpdās la dō'x^swalelaxēs xunō'x^u·
 dāxs pex·ā'laē. A^sma'htlēk·ā^slaem^{sl}a'wisēxēs xunō'kwaxs
 hē'^smaē. "Lae'mxantēs lē'qui^sanxēs q!ā'lalelāōs Wā'wāl-
 5 k·linēgema^sē," ^snē'x·^sEm^{sl}a'wisēxēs xunō'x^udē. Lā'^slaē dā'-
 g·aałexsxēs xunō'x^udāxs la'ē tē'la' qa^ss lē nä'^snak^u lā'xēs
 g·ōk^u. Lā'^slaē wune'mt!ēdeq lāx a'la^slisasēs g·ōk^u. K·lē's-
 -laē nē'lxēs negu'mpē, yīxa dzōnoq!wagabida^swē, lāx
 10 gwē'x·^sidaasasēs tā'^swunemx·dē, yīx tēmā'x·dē. Ā'Em^{sl}lāwīs
 lā la hā'yasek·āla yīxa ō'mpas tēmā'x·dē tē'wīs negu'mpē.
 Laem la'ba.

5. Llā'lamīn.

Tradition of the ^sne'mgēs.

(Dictated by ^sne'mō'gwis, 1900.)

Qō'los^slaē ts!ēk^u! yīxs g·ā'xaē g·ā'xaxa. Lā'^slaē g·ā'-
 g·ōk!wa qa^ss g·ō'kwa. Lā'^slaē k·leō'x^swidēda ts!E'klux^udē.
 Lae'm begwā'nemx^sida. Lā'^slaē g·ō'gwadex^sitsa q!ō'xu-
 litsemxa t!ō't!ōxsemē g·ō'kwasxa g·ā'yaxalayās. Lā'^slaē
 15 geg·a'dex^sida, la mā'yu^sida, la^sEm q!ē'x^sida. Wā, lae'm
^sne'mē'max^sid, lae'm lā'lelāminx·la ^sne'mē'ma.

Wā, lā'^slaē ale'x^swidē xunō'kwas llā'lamin lā'xwa Qō-
 g·ē'slax. Lā'^slaē ale'kwinala Q!ō'moqwa^sēxa g·ō'kustāla.
 Lā'^slaē le'ndzema lā'xa ba^snē', lā'xwa de'msx·ēx. Q!ā'gi-
 20 wēx·La^slaēda ale'winox^u. G·ā'x^slaē g·ā'xostōyā, g·ā'x^sem-
 -laē g·ō'gwatsa g·ō'x^uxa hō'qwastāla l!ē'l!ēxenēs k·ā'tēwa^sē.
 G·ā'x^slaē, g·ō'x^uelsaxēs g·ōk^u lāx Xulk^u. G·ā'xnaṣwa
 g·ō'kwēlasōs la llā'yōsxa la llā'yō'nakulaq. Q!ē'ne'mē
 gwā'laasas g·ō'kwas llā'lamin. Ts!ē'ts!ekuxtāla g·ō'kwas.
 25 Lā'^slaē lā'xōxda wāx. La g·ō'kwilax^sidxa k·lā'k·laxlālala.

quiet; he always had some place where he wanted to go about at both sides of the house. His father paddled about. Then he saw his dead son drifting about. He recognized at once that it was his son. "Evidently you made a mistake, Found-by-Good-Luck." Thus he said to his dead child. Then he took his child aboard, for he was dead, and he went home to his house. Then he buried him behind his house. He did not tell his daughter-in-law, the little Dzō'noq!wa woman, about what her husband Scab had done; and the father of Scab lived now with his daughter-in-law. That is the end.

5. L!ā'lamin.

Tradition of the *ne'mgēs*.

(Dictated by *nemō'gwis*, 1900.)

Qō'los was a bird when he came down. He looked for a house. Then the bird disappeared, and he began to be a man. He became possessed of a house, the outside of which was cloudless; and stars were on the house that he brought down with him. Then he married. He had children, and they became many, and they became the L!ā'L!Elāmīn clan.

Then the son of L!ā'lamin went hunting on the sea at a place called Beaver Cove. Then, while he was hunting, he met unexpectedly the house of Rich-One,¹ which was coming up. He was taken down to below the sea. The name of the hunter was Q!ā'g'iwē. Then he came, being brought up, and he came as the possessor of the house, the (beams over the) door of which vomited. The beams were sea-lions. He came, and his house stood on the ground at Foundation. At times houses were built by

¹ A spirit of the sea.

La begwā'nemx·⁸ida. Lā⁸laē L!ā'yunu᷑sa Sē'widex·La
lē⁸wa T!ā't!endzidex·la. Hé'em sā'semsē.

Lā⁸laē alē'x⁸widēda ale'winox^u, yīx xunō'kwas L!ā'lamin.
Q!ē'q!leyōlxā q!la'sa. Lā⁸laē g·ō'kwēlax·⁸id lā'xa ku'm-
5 kumx·Elalīla. Lā⁸laē ax⁸ē'dxēs lēte'ml lē⁸wis wā'xsōdzē,
wā'lasa. Lae'm⁸laē begwā'nemx·⁸ida. Lā⁸laē tlēx·i'lax·⁸id-
xwa lāx t!ēx·i'la lā'laa lā'xa Qā'yogwadexla. Lā⁸laē
ts!ā'wi⁸lālasēs lō'gwēx·dēxēs k·lē'k·lēs⁸ōx^udē lā'xēs sā'sem.
E's⁸wu⁸laē hē'laē noxwēda lā'laminlōla. Lō'flaē paō'L!ē-
10 tse⁸wa, yīsa yē'ēxoxsōla. Lā⁸laē q!ō'xts!ōtsēs qō'losem^l,
yīx lā'lamin qa's p!elō'stowē. Lae'm ē'k·lē⁸sta. Hē'g·a-
mē sā'semas la g·īg·igama⁸ya, la'ē lō'wałaq. Lae'mlōx
ā'em begwā'nem⁸nā'kulōxda a'k⁸mēx. Ā'⁸mōx la lā'g·aels-
15 emnañwa qa k!wā'xta⁸yaats Lā'lamin. Yū'⁸mēs la k·lē'-
k·lēs⁸ō. Wä, q!ā'k·ō⁸lat!ēda Gwa'waēnox^u q!ā'k·ōs sā'se-
mas lā'lamin. Lā⁸laē k·lē⁸mnu᷑sa k·lē'k·lēs⁸ō hē'nemā-
nemaq. Hē'⁸mis lā'g·iit^s nēx· k·lē'k·lēs⁸ōnux^us lē⁸wa
lē'legem. Lae'm hē'nemānemē T!ā't!endzidē lō⁸ Sē'widē
la lē'legems.

6. Kunō'sila.

Tradition of the ⁸ne'mgēs.

(Dictated by ⁸nemō'gwis, 1900.)

20 Hē'⁸maaxs g·ā'xaxa^l Ku'nkunxulig·a⁸laē. La k!wā'g·aala
lāx l!emā'isasa g·ō'x^uxwa Ku'nwaāslax. "mā'tsōs gwaia-
ā'saqōs?" ⁸nē'x·sō⁸laē. "Ē'x·q!älāe'mlēn nēx· qen g·ā'xē." —
"Ē'x·⁸emnōsōs^lāl begwā'nemx·⁸id qen g·ā'xē ⁸nemwiō'da-
dōs," ⁸nē'x·sō⁸laē. "⁸mā'tsēxg·in begwā'nemēk·," ⁸nē'x·⁸la-
25 tlaxs hax·it!ē'daēxēs ku'nxum^l. "Gē'lag·ax·ōs qa's g·ā'xla-

those who took his place, one after another. There were many things in the house of L!ā'lamīn. Birds were on top of it. Then he went to this river (Nimkish), and he built a house on piles, and he became a man. Then Paddled-to and T!ā'tlēndzid, his children, took his place.

Then the hunter, the child of L!ā'lamīn, went hunting; and every time he went, he caught many sea-otters. Then he built a house at Rolling-down. He took his hat and his large cape, and he became a man. Then he made a trail, which is now the trail going to those named Qā'yokwadex. Then he gave to each of his children the crests which he had obtained by magic. For a long time L!ā'lamīn did not die. His house was flooded by the deluge. Then he put on his Qō'los mask, and he flew upward, and he went up. Only these, his children, are chiefs, after he left them behind. Later on they just became people. This is just placed on the ground from time to time, for L!ā'lamīn to sit on top of it. These are the crests. It is said that the North People were the slaves of the children of L!ā'lamīn. They ran away with the crests they took away. Therefore it is said they have crests, and the names T!ā'tlēndzid and Paddled-to which were taken away.

6. Kunō'sila.

Tradition of the *ne'mgēs*.

(Dictated by *nemō'gwis*, 1900.)

When Thunder-Bird came down, he sat on a rock on the beach of the house at Thunder-Bird-Place. "What are you doing here?" was said to him. "I merely desired to come." — "It would be well if you became a man, that I may be your brother," was said to him. "What is it? I am a man," he said, and opened his Thunder-

- g·aōs g·ō'k!uls lāxg·a'da lō'p!esik'." Lā'laē g·ō'kwēlax·⁸id.
 Lae'm⁹laē q!ē'nā'kula; lae'm q!ē'nemx·⁸ida. G·ī'g·ilgamx·
 La'laē lē'gemas ⁸ne'mē'maēna⁸yas. Lae'm mō'sgemaq
⁸ne'mē'ma. Lō'¹⁰laē xwē'laqa lā'xēs g·ē'x·⁸idaas; ā'Em la
 bā'sēs sā'sem la'ē g·ī'g·igama⁸ya. Ā'Em ē't!ēdelx̄lālaxēs
 sā'sem ⁸nē'k·a: "Hē'g·aemlēn hē'k·lig·alasnaqwaL, yīxs
 ū'dzak·anōgwīlaqōs." Wä, hē'⁸misē la gwē'k·!ālē, yīxs
 ū'dzak·anōgwāēs l!ā'⁸yūxēs la mā'yū'!ēma. Lae'm bē'be-
 gwanemx·⁸idē la l!ā'⁸yus. Lae'm bā'gwanemē'mx·⁸ida.
- 10 Lae'm g·ī'gamēx·⁸idē K!waē'latsōwīk·ema⁸ē. Hē'Em la
 g·ī'gaboeq. Lā'laē bē'bakulag·ilīsē l!ā'yāx lā'xa gwē'nak^u
 lā'x Hē'ldza⁸q^u. Gā'gak·!alāq. Hayō'L⁸Em⁹laēx Q!wā'⁸
⁸ēg·ila. Wä, g·a'x lē'gades lē'legamas Hē'ldza⁸q^u, Neqa'm-
 x·a, hē'⁸misē Qē'wilemga. Hē'Em ⁸nemā'⁸nākulōtsa l!ā'-
 15 qwaxa ⁸wā'las l!ā'qwa. Lā'laē lā'xōdxēs l!ā'qwa. G·ā'x⁹laē
 lā'xōdēq hē'⁸laē g·ō'kulē ū'dzā⁸las. G·ā'x⁹laē q!ō'sas lā'xa
 Kwā'g·ūL. Lā'laē k·!ē'lak·aso⁸wa, yīxa axnō'gwadesa
 l!ā'qwa. Wā'xwidex·lā'laēda l!ā'gwadē. Lae'm k·!ē'la-
 k·aso⁸ qaēs l!ā'qwa.
- 20 Lā'laē ta'tēnēwax·⁸itsē⁸wasa Kwā'g·uL. Lā'laē hē'ltśax-
 lāsō lāx Xudzexlā'labā'las. Lā'laē tsēsā' lāq. Dā'g·ilx-
 lālaem⁹laēxēs l!ā'qwāxa Q!wā'⁸ēdg·ila. Ē'seg·ō⁹laē ⁸wā'-
 layasas. Lā'laē lā's⁹elsas lā'xa awi'nak!us. Lā'laē
 q!a'msax lō'lanēmsa Kwā'g·ūL, lā'g·ilts q!ulā'L!elsa ā'Emq.
 25 Lā'laē sex·⁸i'tsa⁸wē Wā'xwid, sīx·⁸i'tsō⁸sa dā'bala ts!ā'wība.
 La⁸mē' lē'la'. La⁸mē yā'x⁹uls. K·!ē'lax·⁸itse⁸wa waō'x⁹dēs.
 La⁸mē wī'wu⁹la. Mō'p!enk·līb⁹laē wā'dzeq!abā'sas obā'⁸yasa
 g·ī'gamē⁸x·dē, Wā'xwidix·dē. Q!la⁸yō'x⁹laē l!ā'qwax·dās,

Bird mask. "Welcome! Let us go to your house on the ground at this empty space." Then he built a house. Gradually they became more and more, and they came to be many. The name of his clan was The-First-Ones. There are now four clans. Then he went back to the place he had come from, and he just left his children when they were chiefs. He just told his children again at the last, "I shall only make a noise sometimes when [it happens wrongly to] one of you (dies); and there will also be that kind of noise when one of those dies who will take the place of those who are now born." Then those who took his place became men, and they were full-grown men. Thus Chief-Host came to be a chief. He was a chief after him (Kunō'sila). Then he who took his place just went about visiting northward to the Bella Bella. He went to get married. Then he obtained at once (the copper) Causing-Destitution; and he came to have the names of the Bella Bella, Neqa'mx'a and Qē-wilemga; and he obtained the large copper at the same time. Then he sold his copper. He came and sold it to those living at Flat-Place. He came and offered it for sale to the Kwakiutl. Then the owner of the copper was killed. The man who owned the copper was named Wā'xwid. Then he was killed on account of his copper.

He was poled after by the Kwakiutl, and was reached at Xudzexiā'laba'las. He took refuge there, carrying along his copper, Causing-Destitution. It was a fathom and a half in size. Then he pushed it into the ground, for he was unwilling that the Kwakiutl should obtain it. Therefore he just hid it in the ground. Then Wā'xwid was speared. He was speared with a lance with a — point, and he was dead. He fell down, and his companions were struck dead. Then they were gone. The width of the chest of the dead chief Wā'xwid was four

⁸neqō'x⁸laēda qlā'k·u k·ilō'mq; ⁸neqā'ts!ax⁸laēda xwā'kluna k·ilō'mq. La⁸sto⁸laēda ⁸wā'lasx·ê k·ilō'mq.

Wä, lae'm ⁸elgwā'tse⁸wasēs g·ō'x⁸dē. Wä, g·ā'x⁸laē g·ō'kula lā'xōx Xu'lkwēx. Lae'm⁸laē hē'Enx⁸ida. Lā'⁸laē 5 axē' g·ō'kulōtasēxa k·lō'telaxa mele'e'k·. Wä, k·leō's⁸lat!a xwā'klunāsa xā'xamāla. Å'naqxwaem⁸laē qaqā'sdeqa. Lā'⁸laē ma⁸ip!e'na qā's⁸ida lā'laa lā'xa lā'wayu. Hē'Em⁸laē g·ē'g·ilīlē yīxa l!ā⁸yāx Wā'xwidix'däxa xā'xamāla. Lae'm⁸laē 10 Wā'xwidix·lē xuno'x⁸dēs. Geg'a'd⁸laē Wā'xwidēs anē'sasa xā'xemala. Lā'⁸lat!a biek'ō'masnaqxwē Wā'xwidēs xwā'kluna lā'xa xā'xamala qa yā'yas⁸idayunaxwas. Hē'Em⁸lāwis playō'ltē. Playō'ltē lax Wā'xwidēda xā'xamāla lā'naqxwa⁸ē yā'yasilax xwā'k!unās. Lā'naqxwa⁸laē yā'qwasa 15 gē'was lā'xa xā'xamāla qa ⁸nex⁸unē's. Lā'⁸laē alē'x⁸silaso-wēda xā'xamāla yīs Wā'xwidē.

"Yā'l!ānō⁸," ⁸nē'x·sō⁸laēda xā'xamāla yīs Wā'xwidē: "Q!ā'yōlnaqxwasen ō'mpdē qlulā'l!elsaōl lā'xēs l!ā'qōla lā'xwa Xuts!exlā'labalasLäq!ōs lā'laq!ōs qā'yasl." Lā'⁸laē 20 qā's⁸id. Å'Em dā'debēxa s⁸e'ntsōmenēxēs sek'ylā lā'xa lā'wayū. Å'naqxwaem⁸laē nēnē'k·lōte'laxēs yā'nem. Lā'⁸laē ē't!ēdē qā's⁸idēda xā'xamāla. Lā'⁸laē sīx·ē'lsas ō'xsde⁸yasēs s⁸E'ntsō. "mā'srēlaē hē gwē'k·ig·aałēda sebe'lkk'lig·a⁸la. Gē'la⁸s q!ā'k·ō," ⁸nē'x·⁸laēda ts!ā⁸ya, "g·ā'xaōs dō'x⁸wid qō g·ae'mlaxē gwō⁸yā'sens awā'tse⁸wē."

25 Lā'⁸laē lā'plēdeq. Hē'Em⁸alaxōl, hē'Em⁸el Q!wā'f⁸itg·ilē. E'sig*ii*⁸laē ⁸wā'layasasa l!ā'qwa. Lā'⁸laē k·lō'kwulsaq, k·lō'k!usdzēk·as⁸laēs q!ā. Lā'⁸laē l!ex⁸wi'dxa gwā'dems qā's⁸mē'ns⁸idēs lāx ⁸wā'layasasa l!ā'qwa. Å'Em⁸laē k!omō's⁸ideq. K·lē's⁸laē la dā'laq. Wē'f⁸laēs. Wä, lā'⁸laē dzē-

fathoms. His copper was highly prized. Its price was ten slaves and ten canoes and ten lynx blankets.

Then he was mourned by his tribe. They came and lived at Foundation. It came to be summer, and his tribe were catching salmon, — sockeye salmon. The orphans had no canoe, and they just walked wherever they went. They walked twice, going to the salmon-trap. They were of his family who took the place of the dead Wā'xwid. Then his child received the name Wā'xwid, and Wā'xwid married the aunt of the orphans. From time to time Wā'xwid lent his canoe to the orphans to use it. They felt grateful for it. The orphans were grateful to Wā'xwid when they used his canoe. He would give deer for blankets to the orphans, and the orphans were made to go out hunting in a canoe by Wā'xwid.

"Take care," the orphans were told by Wā'xwid, "I was told sometimes by my dead father of the copper hidden in the ground at Xudzexlā'laba'las, this your place where you shall go to." Then they went. They just took hold at the end of the little harpoon-handles which they used in spearing at the salmon-weir. They just carried what they caught in their hands. Then the orphans went again, and they struck with the butt-ends of their harpoon-handles against the ground. What kind of noise should there be? It sounded like metal. "Come, slave," said the younger brother, "come, let us look at this, (and see) if it is the thing to which our stepfather refers."

Then they dug, and behold, it was Causing-Destitution. A fathom and a half was the size of the copper. Then they stood it on its edge on the ground; and it stood up large, what they had found. Then they broke off cranberry-bushes to measure with them the size of the

k·ap!alēda xā'xamāla. "Wi'dzālox lē," "nē'x·laēda "nō'la.
 "Ē'slaēlōx hē'ēml lens q!ulē"ē, lāx Ō'xsem." — "mā'tsōs
 wā'ldemx," "nē'x·laēda ts!ā"ēya. "K!ē'sen "nē'k·a," "nē'x·
 laēda ts!ā"ēya. "Ē'sen "nēx· qa hē'sōx lē." — "mā'tsēs
 5 p!ayō'laōs lāq," "nē'x·lat!a. "Hē'emaxsōx lē Wā'xwīdē,"
 "nē'x·laēda ts!ā"ēya. "Hē'g·anaxwa·maās bek'ō'matsēs
 xwā'xwagum g·ā'xens. Hē'g·anaxwa·maās ts!ā qans gē'-
 wig·a"ē. Hē'g·amaāxaā'sens anē's ha·mg·i'la g·ā'xens,"
 "nē'x·laēda ts!ā"ēya. "Yā'x·semdzālēns q!ulē"ē. Wē'-
 10 g·ax·ins l!ā'sta, wē'g·ax·ins nä"nak", "nē'x·laēda "nō'la.

Ā'em·laē la dā'g·ilqalaxa "me'nyayu; lā'g·aa lā'xēs g·ō'-
 kwaxa xā'xamāla. T!ē'g·il·Em·lāwis Wā'xwīdē. Ma'lō'gwīl·
 "Em·laē lē'wis gene'm. Gwālē'laem·laē k·ō'taqēxs xē'nlelaē
 ē'x·q!esela dē'da'lak·inā'a'lēa"l. A"mēx·dēla'lāl xwēxu'lse-
 15 māla g·ā'xnaqwēx·dē g·ā'g·ila"ēya. Wā, lā'laē lā'ts!ōlīl
 lā'xa g·ō'gwīl, yīxē'da xā'xamala. Wā'x·laē ha·mg·i'lasō'sēs
 anē's qa"s l!exwē'. K!ē's·lat!a ha·mx·i'd qaē's lē'mqa"ya-
 sēs q!ā. Lā'laē lē'lts!ā'līlxēs anē's. "Gē'lag·a," "nē'x·laēq,
 "qens g·ā'xē k!wē'xalasēs wā'ldemōlasēs lā"wu'nemaqōs.
 20 G·ā'x·menu"x u q!āq; hē'·maāxens," "nē'x·laē. "K!ē'senu"x u
 "nē"nk·lēm qa ḍ'gu"qē lēs lā'xōs lā"wu'nemaqōs, qanu"x u
 p!ē'xwa"ē." — "Qā'las, sā'sem," "nē'x·lat!a, "qā'las qa"n
 gwē'las lāq." — "G·ā'xlag·ax·ō lā'ts!ā'līlxāsōs lā"wu'nema-
 qōs." — "Gē'la"s q!ā'k·ō," "nē'x·laēxēs lā"wu'nem, "qa"s
 25 hō'lēlaōsaxg·ins g·i'g·ik:"

Laem·lā'wis lā'ts!ā'līl. Lā'laē dēx·wu'lēeda ts!ā"ē qa"s
 ax·ē'dēxēs "me'nyayū. G·ā'x·laē. Lā'laē k!omō'sālēlēmēda

copper. They just made a model of it. They did not take it, because they could not carry it. Then the orphans spoke strongly to each other. "Where shall it go?" said the older one. "Shall it not go to him, our uncle, O'xsem?" — "What do you mean?" said the younger one. "I do not wish it to go to him." — "How do you feel towards him?" said he on his part. "Let it go to Wā'xwid," said the younger one. "He is the only one who from time to time lends us his little canoe. He is the only one who gives us (things) to wear on our backs, and our aunt is also the only one who gives us to eat." Thus said the younger one. "Our uncle is bad. Let us go towards the sea and home," said the older one.

Then they carried between them the model, and the orphans arrived at the house. Wā'xwid was lying on his back. There were only two persons in the house, — he and his wife. He suspected them already, because they were very happy, and they looked pleasant, and they were laughing; while before their faces looked downcast whenever before that they came (home). Then the orphans went into the room. Their aunt tried to give them to eat, that they might eat after having been away; but they did not eat, for they were proud of their find. Then they called their aunt into the room. "Come," they said to her, "that we may talk to you about what your husband told us. We come from finding it. Evidently this is it," they said. "We are not willing that it should go to another one than your husband, on account of our feeling." — "Indeed, children," she said on her part, "indeed, that which I refer to is there." — "Let your husband come in." — "Come, slave," she said to her husband, "and listen to our masters."

Then he went in, and the younger brother jumped out and took his model. He came and brought the model

⁵me'ndzex^udzēk·as L!ā'qwa. "Le'mō'x lāl lōl," ^{nē'x·sō'laē} Wā'xwidēsa xā'xamāla. "G·ā'x^emen aē'k·inalaxōs wā'ldemōlaqōs L!ā'qwās a'sul. Le'mōx L!ā'qwoēg·iitsg·a L!ā'L!aqwaā'yugwa, g·ē'g·ili lāx L!ā'L!aqwasila." Lae'm^olaē L!ā'L!aqwasilax·lēda ^{nō'la}.

Lā'laē yē'laqla^gē Wā'xwidē. Lā'g·is^gel lā'xa ḥ'gwis qā's yē'laqwē. Wā'laplasō^glaē sē'nat!ālēs, yīx yē'lagu'mas. Lā'laē q!e'^gstase^gwa, g·ā'x^eem^glaē q!ā'se^gwē Q!wā'!^gēg·ilēsa xā'xamāla, ^{nē'x·laēda} g·ō'kulōt. Lae'mē yā'x^emē nā'qa^g
 10 ⁵yasa q!ulē^gē Ō'xsemē. K·!ē'saē hē lē. Lā'laē ts!ā'se^gwēda xā'xamāla, ts!ā'sō^gsa xwā'k!una, ts!ā'sō^gsa ^{wā'lasx·ē}, ts!ā'sō^gsa kwē'ku^gdē, ts!ā'sō^gsa q!ā'q!anūl, ts!ā'sō^gsa q!ā'sa, ts!ā'sō^gsa mā'tsasgēm. Lae'm g·ī'gamēx·idēda xā'xamāla.
 Lae'm iē'gadēs L!ā'L!aqwasila. L!ā'L!aqwa^gayugwax^ulās
 15 abē'mpaxēs anē's.

Lae'm ts!ā'sō^gsa xwā'k!una. K·!ē's a'ēm la qā'sa. Lae'm ^gyā'^gyasila. Lae'm tē'nox^gwida, lae'm lāx Ō'dzā'^glasaxēs g·ōk^u. Lae'm sā'k·ōk!wālē Wā'xwidē lō^g Ō'xsem g·ā'g·ē^gmal lā'xa L!ā'qwa. Lā'laē g·ā'g·igap!a. Lā'laē hax^gwi'dē
 20 Wā'xwidē lāx apsō'tasēs g·ōk^u qā's lē k!wā'xlawē lāq. Lā'laē yā'q!eg·a^gē Wā'xwidē lāx ḥ'xtā^gyasa lōs: "Angwa-nu^gx^u g·ī'gēma^gyaai', q!wā'sqluxalai'," wuLā'xa lā'x^ulōs. Lā'laē nā'nax^gmēsē^gwa: "Sō'ēm g·ī'gamē^gsai'," ^{nē'x·sō'laē} Wā'xwidē. "K·!ē'slōx g·ī'gama^gyōxda apsa^glasēxai'," ^{nē'x·sō'laē} Wā'xwidē.
 25

Wā, lā'laē mā'xts!a^glaē Ō'xsem, yīxs ē'saē g·ī'gama^gya. Lā'laē Lē'^glalē Wā'xwidē, lae'm p!asa'. Lae'm lā'xōdxēs L!ā'qwa lāx Q!ā. Lae'm Q!ā'x·lē Q!wā'!^gētg·ila. La

of the large measured copper. "This will go to you," was said to Wā'xwid by the orphans. "I obtained by luck the copper of your dead father of which you spoke. This copper will be carried on the back in the house by this Means-of-trying-to-obtain-Copper-Woman. She is of the family of Taking-Care-of-Coppers." Taking-Care-of-Coppers was the name of the older brother.

Then Wā'xwid sang his sacred song. He went on the roof of his house and sang his sacred song. The people asked each other the reason why he should sing his sacred song. It had been found. The orphans had found Causing-Destitution. Thus said the tribe. Then their uncle Ō'xsem felt badly, because it did not go to him. Then canoes, lynx blankets, marmot blankets, blankets sewed together, sea-otters, and mink blankets were given to the orphans. Then the orphans became chiefs. The name of one of them was Taking-Care-of-Coppers. Their stepmother, who was their aunt, was called Means-of-trying-to-obtain-Copper.

Then he was given a canoe. He did not just walk; he travelled by canoe. Then he poled, going to his house at Flat-Place. Then Wā'xwid and Ō'xsem hit each other with (sharp) words, on account of the copper. Then they vied with each other for the chief's place; and Wā'xwid climbed (a tree) on the opposite side from his house, and sat down on top of it. Then Wā'xwid spoke from the top of the tree. "Who is our chief, Plants?" Thus he asked the trees. Then he was answered, "You are the chief." Thus was said to Wā'xwid. "Not a chief, however, is the one in the next house." Thus was said to Wā'xwid.

Then Ō'xsem was ashamed, because he was not a chief. Then Wā'xwid invited (people) in, and he gave a potlatch, and he sold his copper Found. Causing-

- ma^gitse'mx·läxä Q!ä'söx^udë. Hë'Em^gl Q!wä'^gätg·ilag·iitsexs
k·le^gsäe e^gs k·ilö'mq. Q!wä'^gä'lëtlamä^gmaëxa g·öök^u.
Hë'mëda ma^gitse'mg·ustä xwä'k!una k·ilö'mq; hë'mëda
ma^gitse'mg·ustä q!ä'k·ö k·ilö'mq; hë'mëda neqä'sgem
5 L!ä'qwa ^gmex^ubä^gya k·ilö'mq; hë'mëda ma^gitsö'k^u wä-
lasx^g k·ilö'mq; hë'mëda ma^gitsö'k^u kwë'kux^udë k·ilö'mq;
hë'mëda ma^gitsö'k^u q!ä'q!anuł k·ilö'mq; hë'mëda ma^g
10 tsö'k^u mä'tsem k·ilö'mq; hë'mëda lä'k·!indë saö'kwa
k·ilö'mq; hë'mëda mō'sgemg·ustä ts!ex^use'm k·ilö'mq;
hë'mëda ma^gitse'mg·ustä xatse'm t!eqä' k·!lx·ba^gya; hë'-
15 mëda ma^gitse'mg·ustä xatse'm t!ex^usö's; hë'mëda neqä's-
gem xatse'm lä'qa, hë'Em k·ilö'mq; hë'mëda mō'sgemg·u-
stä L!é^gna xatse'm k·ilö'mq; hë'mëda lä'k·!indë g·!ldas
k·ä'dekwa, hë'Em k·ilö'mq; hë'mëda ma^gip!E'nya^gi kë'-
20 wa^gya k·ilö'mq; hë'mëda t!alé'k^u. K·le's^glaë höts!ë'mëda
k·ilö'mq. Hë'mëda ma^gip!e'n^gyag·i k·!ö'pa^gwas k·ilö'mq;
hë'mëda lö'q!wë ma^gip!e'n^gyag·i k·ilö'mq. Hë'Em wä'-
25 xaa k·ilö'mq. Hë'mis la p!ay^gms Wä'xwidë lä'xa
lë'lqwalaLa^gë. Lae'm g·!gama^gë Wä'xwidë.
20 Yü'Em xuno'x^unä'kuläs Kunö'sila. Lä'slaë xu'ngwadë
xunö'kwäs Wä'xwidë. Lae'mxaa g·!gama^gya. Lä'slaë
ö'dzegemaxö'yä, k!wë'xig·iitse^gne'mgës qa^gs hë e'g·asë
30 lë'lë qaës mä'xts!ölem^gënaë yïx xunö'kwäs. La'me k!wä'-
lëda ne'mgës. Lae'mlaë k!wä'la qaës g·ä'l lö'st!Eqä'laq.
35 Wä, g·ä'x^glaë dä'g·iitsemë g·ö'kwasa ne'mgës. K·le'lax-
itse^gwa. La'me lë'la'. Wä, lë'nemx·itse^gwë dä'dik·asdäs,
yïx së'nataq q!ä'q!ék·öx^udäs, xwä'k!unax·däs, lä'löwayux^u-
40 däs, xatse'mx·däs, yïxa g·!sexstälä, yïx lä'xulax·däs lö gë'-
gak·ömasdäs, yïxwa lë'nlenx^genx, L!ä'l!aqwasgemx; hë'-
45 misa L!ä'l!öxsem, hë'misë yë'qwik·ila. La'me L!ä'qö!ä-
nemë L!ä'qwax·däs.

La'me läx Ö'mälema^gyäxa g·!gama^gë. Hë'Em la L!ä'-
qwädäs. Lae'm kwë'xänemaq. Hë'hälamöxwa kwë'xän-

Destitution was named "Found," and then the copper had two names. It was called Causing-Destitution because there was nothing that was not paid for it. It made the houses empty. Twenty canoes was its price; and twenty slaves was its price; and also ten coppers tied to the end was its price; and twenty lynx-skins, and twenty marmot-skins, and twenty sewed blankets, was its price; and twenty mink blankets was its price; and one hundred boards was its price; and forty wide planks was its price; and twenty boxes of dried berries added to it, and twenty boxes of clover, and also ten boxes of hemlock-bark, was its price; and forty boxes of grease was its price; and one hundred painted boxes was its price; and two hundred mats was its price; and dried salmon not to be counted was its price; and two hundred cedar blankets was its price; and two hundred dishes was its price. That was the amount of its price. And that was given away by Wā'xwid to the tribes. Then Wā'xwid was chief.

Those were the children who followed Kunō'sila. Then the child of Wā'xwid had a son, and he also was a chief. Then, on account of the jealousy [brought down] against him, the [“]nemgēs planned against him that he should die, because they were ashamed of his child; and so the [“]ne'mgēs sat down (and deliberated) who should strike him first. Then his house was attacked by the [“]ne'mgēs. He was killed, and he was dead. He was robbed of his goods, which were the reason of the deed; of his slaves, his canoes, his salmon-traps, his boxes, his box-covers, — of whatever he valued, — and of the woman's property, of bracelets, of copper bells and small coppers, and of dentalium bracelets. Then they got possession of his copper.

It went to Ō'malemē⁸, the chief, who now had the copper. It was obtained by killing. They obtained the

mōlēq, yīxwa lā'lōwayux le'wō'xda mā'lisēx, le'wō'xda mō'kwa'ēx, le'wō'xda lē'gemēx. Yū'em kwē'xānem lāx K!wē'ladzōwīk·ema'ē. G·inā'nembidō't!ēda q!ulā's bā'baguma, yīx xunō'xu'däs. Wā'x·laē q!ulā'īdēda q!u'l'yakwēxa 5 l!ā'qwa, ts!ā'ya'laēsa l!ā'qwadix·dēxa la k!ē'lak·asō'. Yū'laē lā's'ailelens awi'g·a'ēx benadzē'sa 'nex'una'ē. Lā'-laē ā'lāse'wēda l!ā'qwa. K·!ē's'laē q!ā'se'wa. Lā'laē dā'x·itse'wēda q!u'l'yak": "Nē'ladzāg·atsa l!ā'qwā', ā'las hē'la'," nē'x·sō'laē. K·!ā'k·!ēlak·aso'wa. "K·!ē'azēn q!ā'-10 LELaqē," nē'x·lat!a. "Gwā'dzās hā'ya'masē," nē'x·sō'lat!a nā'lasō'sa lā'xtā'la, "ā'Las hē'la," nē'x·sō'la. "Wē'g·a hē'lx, wa!" nē'x·sō'la nā'lae'wa. "Lae'ms wu'nwunx·isa," nē'x·laē, al'ē'dxēs wusē'g·anō qa's sap!ā'līlēsa l!ā'qwa. "Axla'g·aq," nē'x·laē.

15 Lae'm bowē'da 'ne'mgēs; lae'm nā'nak' lā'xēs g·ōk'. Lae'm lā'xa l!ā'qwa. Yā'q!wēda g·i'gamē'x·dē. La'mē hē'lgwā'īdēda 'ne'mgēs lā'xēs g·i'gamē'x·dē. Lae'm q!ē-k·axēs g·i'gamē'x·dē. Lā'laē e'lmāl'ētse'wa g·i'gamē'x·däs. Lā'laē ma'p!ē'n̄xwasd la yā'q!wa. Lae'm k!ē'ōx'widē 20 g·i'gamē'x·däs.

K·!ē's'Em hē'ats!ō'x'widēda g·inā'nem. Hē'Em'l ā'les qā'qayime. A'Em'laē q!ulā'lelxlēsa k!ē'lak·ax·dē. Wā, lae'm'laē q!u'l'yax'widēda g·inā'nemaxa g·inā'nembidō'xu'dē. Lā'laē g·ō'kwēlax'īda. G·ā'x'laē lā'g·aels k!wā'xtālāx 25 Kunō'silaxēs gā'gemp; xā'p!exstēxa gwō'yī'm. Lae'm'laē p!esa'xa lē'lqwalala'ē. Lae'mxaa g·i'gamē'x·id. Lae'm'laē g·ā'g·ixsilasō'sa 'ne'mgēs. Lae'm'laē x·ix·i'nk'!ōx'wits qaēs gwē'x·īdaas, yīxs k!ē'lak·aso'wēx·dē ū'mpdäs. Wā, lā'laē yā'x'wid lā'xa 'nā'xwa lē'lqwalala'ē. Lae'm nā'na-30 kwēda lē'lqwalala'ē.

salmon-weir and the salmon-trap, and the place of tying up canoes, and the names. This was obtained by killing Chief-Host. A little child, however, a boy (his son), was alive. An old man tried to hide the copper, — the younger brother of the one who was killed and who had owned the copper. He pushed it under his blanket, down his back. Then the copper was searched for. It was not found. Then the old man was taken hold of. "Tell about the copper, else you will die," he was told. They were about to strike him. "I do not know about it," he said on his part. "Don't deny it," he was told, and he was threatened with a stone dagger, "else you will die." Thus he was told. "Go on, die," was said to him. Thus he was threatened. "You are a bother," he said. He broke his belt and threw down lengthwise the copper. "Take this," he said.

Then the *"nr'mgēs"* left and went home to their village. They had obtained the copper. The past chief lay there dead. Then the *"ne'mgēs"* mourned for their chief, and they felt regret for the loss of their chief. Then the dead chief was put away (buried). For two days he had been lying dead on the rocks. Then the dead chief disappeared.

The child was not able to go about. He was just trying to walk, and he was hidden after the killing. Then the child, the one who had been a little child, grew up. He built a house. He put up a pole on which Kunō'sila, the one who was his ancestor, was sitting. He held a whale by its tail in his talons. Then he gave a potlatch to the tribes, and he came to be a chief. Then he was treated as a chief by the *"ne'mgēs"*. Then they repented for what they had done, because they had killed his father. He gave property to all the tribes, and the tribes went home.

7. Mā'dem.

Tradition of the ⁸nē' ⁸nēlk·!ēnox^u, a clan of ⁸nē'mgēs.

(Dictated by ⁸nēmō'gwis, 1900.)

Ō'malalēlēma⁸ē¹ lō Wi'g·ustāsōgwī'lak^u, hē'ēm g·i'l begwā'nēmaxa qwē'sala. K·!eo's⁸em⁸l bā'k·âlōts. Hē'da g·ō'kulēda ⁸ne'ldzē. Hē'ēm lē'gemse Nē'nēlk·!ēnōx^u. Q!ā'q!agwada⁸laēsa q!ā'qlek·ō. Wä, lā'⁸laē qā'qa⁸yaxa 5 L!ewe'ls. Hē'x·sāla⁸laē lā'xa qwē'satsaē. Lā'⁸laē lā'g·aa lā'xa g·ō'kulaxa gwē⁸kusatseēxa Gwē'gutela. Hē'ēm ā'le⁸s bā'k·ułewē. K·!ē'sdē q!ā'lelaq. Hē'ēm Mā'ts!adex^uLē. Wä, la qā'sa lāq. Ō'xlanaχwaxg·a q!ā'sak:. Lae'm lē'lēlā'la lāq yīx qā'qask'īnas. Hē'ēm qā'qask'īnsēxa ha'n-10 hanl!ēnox^u. Wä'tsowik·axLā'⁸laē. Wä, lā'⁸laē ts!ē'ts!ēx⁸ēdēda g i'g·igama⁸yaē.

Yē'wix·ila⁸yu⁸laē la t!ē'qemala. "Gonō' ⁸yā'k·ēgēlō," ⁸nē'x·sō⁸laē kwē'x⁸etsa⁸ō. "Mē'xalag·aōxs ē'k·iłōs dā'daā-laemxōs q!ā'lalelēq!ōs." Lā'⁸laē q!wē'g·a⁸lēda g·īnā'nem. 15 Ma'gū⁸nā'lp!enē'!⁸laē ha'mgwīla. Lā'⁸laē qā's⁸idxa gā'nula. Wā'x⁸l ā'lāsō. Nē'x·sō⁸laē lae'm īe⁸la'. Lā'⁸laē k·!ē'lak·ap!ix⁸itse⁸wē ō'mpdēs. Lā'⁸laxaa k·!ē'lak·ap!ex⁸i'tse⁸wē abe'mpdēs. K·!ē's⁸la⁸la īe⁸la'. Lā'⁸laē qex⁸u'ldzemē g·ō'x⁸dās. Lā'⁸laē g·ō'kwilaxa amā'bida⁸wē. Lā'⁸laē ts!eqē'la-20 lasōsa dedē'xmōt. K·!ē's⁸laē la lā'lēlk·in. Ā'⁸ma la me'n-g·i'lalasōsa mēnā'x·sēs g·ō'kulōt.

¹ The name of this person was sometimes called Ō'malalēlēmē⁸, sometimes Ō'malalēmē⁸.

7. Mā'dem.

Tradition of the *ənē'ənēlk·lēnox̄*, a clan of *əne'mgēs*.

(Dictated by *ənemō'gwis*, 1900.)

Ō'malałemē^s and Unattainable [Made-so-that-he-cannot-be-climbed-up-to] were men in the beginning, in the far past. They did not meet any one, and they built their house at Up-River. That is the name of the Up-River tribe. They had slaves. They were walking after elk, and went across to the other side. Then they arrived at the village of those of the other side, the Foreigners. That is the first time they were met. They did not know them. They were the Mā'ts!adex. After that they went there, sometimes carrying sea-otters on their backs. They were now the friends of those whom they had met when they were walking. The ones whom they had met in walking were archers. The name (of their chief) was Wā'tsowik'a. Then the chief began to give a winter dance.

The one on whose account he was host was to be isolated. ["Don't feel badly," he was told, being struck. "Sleep on, you are good, holding your own, and taking care of yourself."] "You ought to feel bad," he was told while he was being struck. "Don't sleep all the time. You ought to hold on to the knowledge of your supernatural power." Then the child cried. For eight days he staid in the house hanging his head. Then in the night he started. They tried to search for him, and it was said that he was dead. Then his father was struck by the people, and his mother was struck. But he was not dead. Then their house was torn down, and he built a small house. Then closet-sticks were thrown on his house, and he was not invited in with others. Only dirt was thrown on his house by his tribe.

(This paragraph was also told as follows: Lā'laē k·!é'la-k·ase'wēda xonō'k^u, yíxa yē'wix·ila^gyu. Q!wā'sa^glaēda g·inā'nem. Wā'x^gel gwē'sō^g qa^gs lā'xolilē. K·!é's^gel ha^gmā'pa. Lā'laē ^gneqā'plēnēl ā'Em q!anē'pēl, k·!é's^gel mē'xa. Lā'laē 5 qā's^gid tō'yag'a. Ā'lēx^gitse^gwa. Lē'lkwā'leēda abe'mpdēs. K·!é's^glaē la yē'wix·ila, ā'Em^glaē la qax^gu'ltsemē g·ō'x^udās.)

Lā'laē lā'g·aēda g·inā'nem lā'xa neg·ä'dzē ax^gā'sasa xwē'^glē. Lā'laē p!ELLE'ndalasō^gsa xwē'^glē. Wā, lā'laē p!ELA^glēda g·inā'nem. Lā'laē p!El^gē'da. P!el^gē'tsa xwē'^glē. 10 Lā'laē lā'laa lā'xa ts!E'lk·imbēx·laxa g·inā'nem. Wā, lā'laē ax^gE'ndalasō^gsa ts!E'lt!Elk: Lā'laē ts!E'kwēx^gida. G·ā'x^glaē p!El^gī'da. Q!ā'nē^glaē lā'xēs ū'mp lē'wis abe'mp. Wā, lā'laē dō'guļa g·inā'nem. Lā'laē gwē'x^gitse^gwēda ū'mp: "Gwā'ldzā's, g·ā'x^gmōs gi^gyaxqōs." — "Gwā'ldzā's 15 E'n^genēik·!el," ^gnē'x^glat!a; ā'Em^glaē ^gnā'xumta. "Ha^gs lē'^gle'mx'sāli^g lāq^u," ^gnē'x^glaēda ū'mp. "Ā'lēg·anemles qa^gs mē'mlālayuLōs." Lā'laē lā'qolilēmēda abe'mp. "Ā'ladzā'^gmxōLō g·ā'xōs g*i*^gyaqlōs," ^gnē'x^gs^glaē. "Yiltse'mdag'a." Yiltse'mda. G·ā'x^glaē k·í'myase^gwēda g·inā'nem. Wā, 20 lae'm kwē'xalax^gitsōL. Mā't!em^glaē. Hē'Em q!E'mdēmsēda:

"Haanā', haanā', anā'.

Lā'x·den lāuksidzelisa q!u'mx'axel xwē'^gla^gmēg·ix·lē;

Hanā', hanā', hanā', hayē'.

Plalet^gtsemx·den qan lē'x·den lā'g·aayu lāx hā'nēs g·ōk^u, lāx g·ō'kwānē 25 xunō'kwa mā'tmateleg^gis ^gnā'la.

Hanā', hanā' hanā', hayē'.

Q!ā'nāyux^gden qan lē'x·den q!ā'nālag·ilidzem lāx gwā'balētsis ^gnā'la.

Hanā', hanā', hanā', hayē'.

"Hē'xōlē gwē'x·sēxens ē'x^gaxswaxens hai^gise^gwaxg·in ā'lēk^g ts!ē'qa^gya, 30 yēwā', yewā', g·in ā'lēk^g pe'xala. ^gnē'k·ihēn ^gnēmō'x^gem nau'alak^u.

(This paragraph was also told as follows: Then the child was struck, — the one on whose account he was to be host. The child cried. They tried to call him, that he might rise in the house, but he did not eat for ten days. He just wrapped himself up in the house. He did not sleep. Then he started and went to commit suicide. He was looked for. His mother wailed for him. He did not give a winter dance. He only pulled down his house.)

Then the child arrived on the large mountain where quartz is. Quartz flew into his body. Then the child began to fly from the rock. He began to fly with the quartz. Then the child went to what is called Feather-on-Top. Then feathers came to be on his body, and he became a bird. He came flying, soaring over his father and mother. Then the child was seen. His father was awakened. "Stop! your master has come." — "Don't talk foolishly," he said on his part, and he just covered his face with his blanket. "Go through there and die!" said the father. "Perhaps you are looking for a means of insulting me." Then the mother was nudged in the house. "Behold! really your master has come," she was told. "Put on your belt." She put on her belt. Then the child came and was surrounded. (Time) was beaten for him, and it is said he was Mā'dem, and this is his song:

"Haanā', haanā', anā'.

I went and stood at the foot of the land-slide named Quartz-on-Back.

Hanā', hanā', hanā', hayē'.

I was taken along flying, and reached the Daybreak, the house of the child of Mā'dem on the back of the world.

Hanā', hanā', hanā', hayē'.

I was made to soar, and they soared with me to the north end of the world.

Hanā', hanā', hanā', hayē'.

"Behold! that is the way of the one whom we like, whom we imitate, because I am a real dancer, yēwā, yēwā. Because I am a real shaman,

G·in layō'lek· bē'benaqōlidzema, g·in à'lēk· pe'xala. ⁸nē'k·ilēn ⁸nemō x·
8em nau'alaox^xen ⁸nē'k·ilēn ⁸nemō'x⁸em nau'alax^ddzēa, g·in laō'lek·
plā'lek·sā'lidzen hamā'dik·sā'lidzemsen gā'lisalas⁸emxen ts!ē'xdemk·!inā'-
lag'ilidzemxg·in à'lēk· ts!ē'qa⁸ya, yēwā', yēwā'."

- 5 Lā'⁸laē lā'g·alilēda Mā'dem. K·!ē's⁸laē qadzē'la. Lā'⁸laē
anē'qa yū'dux⁸ts!ā'⁸laē lā'xwa wāx. Lā'⁸laē qaplē'd, la⁸mē
wu'nts!ida. Lā'⁸laē lā'xwa ba⁸nē'xwa bē'benaqaua⁸yas.
Lā'⁸laē laē'l lā'xa g·ōk^u, lā'xa ba⁸nē'. Kwē'xala⁸laēda
bē'benaqaua⁸ē, yīx la laā'ts. Lae'm⁸laē geg'a'd lāq.
10 Dō'q!waqa lāx sā'semas. Lā'⁸laē geg'a'des amā'⁸inxā⁸ysa
⁸nē'mē'magas. Ts!ē'ts!ēqa⁸laēda bē'benaqaua⁸ē. "Wē'g·a-
x·ōx ax⁸ē'xsdesōnōkwa," ⁸nē'x·sō⁸laē. Lā'⁸laē lō'lt!alēlēmēda
l.lā'gex⁸dzē. "K·!ē's⁸mē⁸laōx ax⁸ē'xsdexg·ada l.lā'gekwik;"
⁸nē'x⁸sōlaē. Q!ā'lel⁸em⁸laē nā'qa⁸yas, yīsa ō'gu⁸laem.
15 "K·!ē's⁸lag·aqwā'i." Wā, lā'⁸laē guxts!ō'tsa⁸wēda q!ō'lats!ēsa
⁸wāp. Lā'⁸laē hē'lik·asowēda ⁸wāp. Paxā'so⁸wēda ⁸wāp.
Lā'⁸la qā'mxwax⁸idēda ⁸wāp. Amts!ā'x⁸ida⁸maā⁸laēda
g·ōx⁸sa qa'mxwa. "Ē's⁸mēlaōqwai?" ⁸nē'x·sō⁸lat!a, "Ē's⁸mē-
laōq ax⁸ē'xsdeqwa?" — "K·!ē's⁸lag·aqwai," ⁸nē'x⁸laēda ō'gu-
20 ⁸la⁸ma q!ā'lalēx nā'qa⁸yas.

Lā'⁸laē axō'stālīla lā'xa g·ōk^u yīxa ⁸me'lsk·!inx·la ts!ē'l-
ts!elk·. Q!unā'mē⁸stalag·ilil⁸laēda ts!ē'lt's!elk·. Tsā'saya-
p!ā'lag·ilil lā'xa g·ōk^u, yīx lō'gwa⁸yasa lā'logwasdē'ya:
"Wē'g·adzāx·ōq ax⁸ē'dqwai," ⁸nē'x·sō⁸lat!a. "Wāi, k·!ēs-
25 lag·aqwai."

Lā'⁸laē q!wā'g·alilēda ⁸yīlx⁸dzayu ⁸neqā'xsa. Qwa'g·alil
lāx ō'gwiwa⁸līasa g·ōk^u. "Ē's⁸mēlaōqwai?" Ē's⁸mēlaōq ax-
⁸ē'xsdeqwa?" — "Lae'm lag·ai', ax⁸ē'delqwai," ⁸nē'x⁸lat!a.
"K·!ē's⁸mēlaōx nā'⁸nakwēxsdens ⁸nemō'kwēxa? K·!ē's⁸mēlaōx
30 nā'⁸nakwēxsdox Ē'x⁸ik·ilag·a⁸ex," ⁸nē'x·sō⁸laē. "⁸nemō'x⁸
lē'gadles Ē'x⁸ik·ilig·a⁸ē. ⁸nemō'x⁸ lāl taō'dayūl," ⁸nē'x·-

therefore I am the only supernatural one. I was carried to the lower world because I am a real shaman, therefore I say that I am the only supernatural one. Therefore I say that I am the only great supernatural one; for I was taken along flying like Mā'dem by my screaming-garment, the winter-dance garment of the world, because I am a real dancer; yēwâ, yēwâ."

Then Mā'dem arrived in the house. He did not walk on the floor of the house. Then three persons went in a canoe on the river. They capsized and sank. Then they went to the lower world. Then he (Mā'dem) entered the house in the lower world. Those in the lowest world, the place where he had gone, beat time. Then he took a wife there. He looked among their children, and he married the youngest sister. Those in the lower world had a winter dance. "Let him have a wish," was said to him. Then the large red cedar-bark was brought out in the house. "He does not yet desire this cedar-bark," was said. His wishes were known by a [another] person. "He does not want this." Then water was poured into a bucket. The water was sacred: it was treated by a shaman. Then the water became bird's-down, and the house became filled with the down. "Will he not take this? Does he not desire this?" Thus was said. "He does not want it," said the one who knew his mind.

Then what is named White-Feather came up in the house. Then the feathers went about on the floor of the house, meeting and passing each other, — the magic treasure of the one who desired the magic treasure. "Go on, and take this," he was told. "He does not want this."

Then ten dancing-boards stood up on the floor in the rear of the house. "Does he not take this? Does he not desire this?" — "That is what he wants. He will take this," he said. "Does not our friend wish to go home now? Does not this Ē'x·ik·ilag·ē^s desire to go home?" was said. "He shall have for one name Ē'x·ik·ilag·ē^s.

sō^glaē. "Wë'g·ax·ínts hē'lax Hē'lāla qa lēs taō'deq," ^gnē'x·sō^glaēda g·í'g·iatsegax.

Lā^glaē taō'dayuē É'x·^gik·ilig·a^gē yis Hē'lāla; ^glaem^glaē hē'lāla. L!ō'kwa^glaēxa t!ek·a^g yisēs x'i'ntsas, la'ē ē'k·lōlēla. 5 Hē'Em^glaē ^gnēqē^g a'Lēg·a^gyasa g·ō'kula, g·ō'kwasēs g·ō'kulōt. G·ā'x^gEm, lae'm kwē'xalasōxat!. Hē'Emxat! g·ā'lōt!alihēda L!ā'gīk^u. G·ā'x^gEm^glaxaē^gda yā^gyaq!ent!^gmīl. G·ā'x^gEm^glaxaā'wisēda hō'laqes. G·ā'xda^gxu^gEm aa'xsilaq. Lā^glaē L!ā'sg·ililemēda q!ō'lats!ē. Qapts!ō'tsō^gsa ^gwāp. Lā^glaē 10 hē'lix^gitsa^gwēda ^gwāp. Lā^glaē qa'mxwax^gidēda ^gwāp. Qō't!la^gmēda g·ō'kwasa qa'mxwa. G·ā'x^glaē L!ā'sg·ilileda ^gme'lsk·līn q!unā'mē^gstalīl la'xa g·ōk^u. Wä, lā^glaē ē't!ēdēda ^gyī'lx^udzayu q!wa'g·alīl la'xa g·ōk^u ^gneqā'ts!aq^glaē. Wä, lae'm lē'gadēda Lō'gwala yis É'x·^gik·ilig·a^gē. Ma'ltse'mē 15 lē'gamas lō^g Pā'L!f'lālag·ilitsem. G·ā'x^gmē L!ā'gek^u la'xa ^gnē'^gnēlk·lēnōx^u.

Lā^glaē lā'x^usā lā'xēs tē'lelāla Ó'malalehema^gē. Lā^glaē lā'x^usāsa L!ā'gek^u lāx Mā'ts!adex tē'wa xwē^glē tē'wa ^gme'lsk·līn. Q!ō'xts!lālaem^glaēx lō'gwēx·dēs P!ā'lī'lālag·ilitsem. 20 K·ī'lx^gwitsō^glaēda L!ā'gek^u; k·ī'lx^gwitsō^glaēda xwē^glē; k·ī'lx^gwitsō^glaēda ^gme'lsk·līn; k·ī'lx^gwitsō^glasa q!ā'k·ō lō^glaēda q!ā'sa. Wä, lae'm^glaē ā'Em ts!ā'ts!E^gyanux^us, ā'Em nō'^gne'lanux^usa Mā'ts!adex. G·ā'x^gEm ā'Em nā'^gnakwēda g·í'g·ige-ma^gē, yīx Ó'malalēhema^gē lō Wi'g·ustāsōgwī'lak^u. G·ā'xsa 25 q!ā'sa tē'wa q!ā'q!ek·ō. Wä, lae'm^glaē p!ā's^gidxwa ^gnā'xwax lē'lqwalala^gya, yīsa q!ā'sa tē'wa q!ā'q!ek·ō tē'wa L!ā'qwa k·īlō'mx·däxa L!ā'gek^u.

Lā^glaē ē't!ēd tē'nox^gwida lā'xēs awī'nagwis lā'xa ^gnē'^gnel-g·asla. Lā^glaē k·ē'lē Ó'malalēhema^gē lō Wi'g·ustālasō^ggwī'lak^u. Lā^glat!a ts!E^gnkwē Ó'malalēhema^gē yis Wi'g·ustā-

Our friend shall be taken home," was said. "Let us ask Hē'lāla to lead him home," was said to the Mouse-Woman.

Then Ē'x·ik·ilag·ē⁸ was led by Hē'lāla. She really went and returned in one day. She tore up the ground with her nose going up. They came right to the place behind the village of his tribe. The beating of time came also; and also the red cedar-bark came out first; and the speaker in the house also came; and also the other one, the Listener. They came to take care of (the magic gift) here. Then they brought out the bucket. Water was poured into it. Then the water was sacred, and it became down. The house was full of down, and White-Feather was brought in. It always walked about on the ground in the house; and also the dancing-boards stood on the floor in the house, — ten of them; and then the one who had obtained supernatural treasures had the name Ē'x·ik·ilag·ē⁸. There were two names, also Flying-about-in-the-World. Thus the red cedar-bark came to the Up-River tribe.

Then O'malałemē⁸ went with it across to his friends the Mâ'ts!adex, with the quartz and with White-Feather. He wore (a dress), the magic treasure of Flying-about-in-the-World. Then the red cedar-bark was bought; the quartz was bought; the white feather was bought; it was bought for slaves and for sea-otters. Then they had him for their younger brother. He just had the Mâ'ts!adex for his older brothers. Then the chiefs O'malałemē⁸ and Unattainable went home. He came with the sea-otters and with the slaves. Then he gave a potlatch to all the tribes with the sea-otters and the slaves and the coppers, — the price of the red cedar-bark.

Then they poled up again to the very head of the river. There O'malałemē⁸ and Unattainable fished with a net. Then O'malałemē⁸ began to be angry with Unat-

lasōgwī^glak^u, yīxs e'lxīlālīsaē lā'xēs k·ē'L!ēna^gē. Lā'^glaē lex^gwā'līsa. Qō'q!ot!a^glaē yā'nemas Wī'g·ustālasōgwī^glak^u. K·!eō's^glat!a yā'nems Ō'malalēlēma^gē: "Wē'g·adzāx·ōx lēlē^gla', " nē'x^glat!ē Ō'malalēlēma^gē. Lā'^glaē mē'x^gidxa 5 gā'nul. Lā'^glaē k·!ē'lax^gidē Ō'malalēlēma^gyaq. K·!ē'lax^gid, lae'm lēlē^gla' nē'mō'x^glaē qlulā'sxa hē'lēls qā's^gid^glaē. Lē'nemasō^glaē q!ā'q!ek·ōx^gdēs lō^g gegane'mx·dēs, le^gwis sā'semx·dē. Lae'mxaa lē'nemanemax k·ē'lasdēs le^gwa k·ē'lemx·dē, le^gwis k·!ē'k·!es^gōx^gidē le^gwis tā'x^goayowisdē. 10 nē'mō'x^glat!ēda qā'tsā g·āx lax Ō's^geq, hē'lā'laasē Lā'alaxsent!ayō, a'x^glaēxēs g·īnlidē qa^gs lē wī'na le^gwē. Wī'nax Ō'malalēlēma^gē hē'k·!idēx wī'ompdās le^gwis nā'x^gnemwōtdē. Hē'ēm^glawis g·ē'x^gsowē Ō's^geqxa wī'na.

- 15 Lā'^glat!a k!waai'ta q!ā'k·uwē, yīx q!ā'k·ōs Wā'wig·ustā-lasōgwī^glak^u lāx tā'wayās Wā'wig·ustālasōgwī^glak^u: "Le^gmas wī'naa?" nē'x^glaēda q!ā'k·ō. "La^gmenu^gx^u wī'na," nē'x^glat!a. "Yū'danu^gx^u mē'xōxda ū'gwā'sēx, yū'denu^gx^u g·ō'-kōxda ū'gwāsēx," nē'x^glat!ēda q!ā'k·ō, "qa^gnu^gx^u g·ō^gla-laēna^gē. Å^gmōx t!ēx·īltēnōxda g·ēg·ustālas qenu^gx^u.
- 20 Å'naxwa^gmēsōx k·ā't!ē^gsladzema g·īlnaxwa^gmenu^gx^u mē'x^gēda. Lā'naxux nē'xōstōyā qa^gs k·ā't!laslā'tsemē." — "Wē'g·a, yā'L!āx," nē'x^gsō^glaē, "g·īl^gamax'i mē'x^gēda, lē'laqōs tā'-xulsāleq qa^gnu^gx^u lā'g·ustāelenu^gx^u," nē'x^glaēda wī'na bē'-begwanem.
- 25 Ma^glō'x^glaēda q!ā'q!ek·ō q!ā'qlalāla lā'xa wā'xsō t!exla^gē qa^gs wī'qxawōdēxa t!ēx·īltē'n. Lā'^glaē mē'x^gedēda wī'na-sa^gwē. Lā'^glaē wī'qxawōyuēda t!ēx·īltē'n. Hō'x^gwalāsēda begwā'nemamaxa wī'na. K·!ē'lax^gid, nep!ē'd, sek·a'xa begwā'-nemx·dē. La^gmē' wī'wula, la^gmē' lēlē^gla'. Lē'nemx^gidē.
- 30 La'alaxsent!ayāx dā'dek·asdāēs. mō'xsrelax xwā'kunax·dās yīs dē'demalax·dās yīx hawī'na^glag·īldās g·īnā'nemas. La^gmē' ē'k·owa. Lae'm hē'g·aem axnō'gwadēs awī'nagwisdās.

tainable because he stood behind him while they were fishing. Then he made a fire on the beach. Plentiful [full] was the game of Unattainable. Nothing was the game of Ō'malałemē^s. "They shall die," said, on his part, Ō'malałemē^s. Then they slept during the night. Then Ō'malałemē^s killed them. He killed them, and they were dead. One among them only was alive, and the one who was saved left. Then their slaves and their wives and their children were taken away, and their fishing-place was also taken away, and their nets, their crests, their salmon-traps. The one, however, walked through, and came to Beaver-Cove. He was going to the Lā'alaxsentlayo to get his relatives to go to war with him to make war on Ō'malałemē^s, who had killed his fathers and his brothers. The warriors went across to Beaver-Cove.

The slave of Unattainable, however, was sitting on a rock at the salmon-weir of Unattainable. "Have you come to make war?" said the slave. "We have come to make war," they said on their part. "That is where we sleep, the roof of our house," said, on his part, the slave, "on account of our uneasiness. This ladder is the only place where we can go up. We simply lay the ladder down on the roof as soon as we go to sleep. Then it is pulled up and laid down on top." — "Take care," he was told. "When they begin to sleep, put it down, that we may climb up." Thus said the warriors.

Two slaves watched the two sides of the ladder to put it down. Then those against whom war was made went to sleep. The ladder was let down, and the warriors went up. They clubbed and struck and speared the men. Then they were all gone. They were dead. Then the Lā'alaxsentlayo took their property, and loaded their canoe with the property of those on account of whom the child had talked about war. They triumphed. Then they

Lae'm ē'tōLEX ts!ē'daqas ḥō^e g·ī'ng·īnānemas LE^ewīs q!ā'-
q!ek·ō. Wä, lae'm g·ā'g·īxsilase^ewa. Hö'em la g·ī'gama^e
L!E'l^enakulag·ī'lak^u. Lae'm q!u'lba.

8. The Singing Skull.

Tradition of the ⁸ne'mgēs.

(*Dictated in 1900.*)

(Only the song belonging to this short tail was obtained
in the original. It is printed on p. 107.)

possessed their former country. They got back their wives and their children and their slaves. Then he was treated as a chief. Then L!élnakulag-i'lak^u was a chief. That is the end.

8. The Singing Skull.

Tradition of the ⁸ne'mgēs.

(Dictated in 1900.)

One morning the women were wailing in the house, while the men were out fishing. Since many people had died, the sound of wailing was heard in every house. Suddenly a voice was heard louder than all the wails of the women: —

"X·aā' x·aā' x·aā'
x·aā' hē'nēslēxg·in g·ā'-
layōlik· ⁸maā'muxseli-
dzem k·lē'dadēwułen;
hē'mēslen a'g·il⁸em la
lō'bēstōlik, kwā'kuxlā'lil-
g·ā'layōlik· ⁸maā'muxs-
elidzem k·lē'dadēwułen."

"X·aā' x·aā' x·aā' x·aā'! At that time formerly I was to be taken aboard the canoe by him who had me for his princess; but now I have only empty orbits in the house, and holes at the bottom (of the orbits) in the house; I who was formerly to be taken aboard the canoe by him who had me for his princess."

The women ceased wailing when they heard this song, for the words they heard seemed strange to them. They tried to find out where the song came from. Finally they discovered on the floor of the house a skull which was singing. They took it back to the graveyard. It must have rolled down from a tree, and fallen right into the house.

9. Mountain-Goat Hunter.

Tradition of the *Yē'legēd*, a clan of the "wālas Kwā'gūl.

(*Dictated by Yā'gōłas, 1900.*)

Dō'qula⁶laēxa ⁶me'lxlō, yīx Q!u'mx'ilag'ilis. "Ladzā'x'in
ē'k'!ē'sta lā'xa ⁶me'lxlō g'īlg'i³lāla." — "Wīdzē'lā?" ⁶nē'x·
⁶latla gene'mas. "Hē'dzā'Em⁹lēda axā's L!ESElē'kū." —
"Gwā'łelag'a hē gwē'k'!älē, ā'las kuk'ā'lax. Gwā'łdzās hē
5 gwē'k'!älāla, ā'las kuk'ā'lax." — "K'leā'sen gwē'x·⁶idaas
kūk'ā'." — "Hā'g'ax·ōs," ⁶nē'x·⁶latla gene'mas. Mō'x¹⁰laē
gene'ms. Lae'm ē'k'!ē'stē Q!u'mx'ilag'ilis. Lā'⁹laē lā'g'aa
⁶wunā'lā. Lā'⁹laē ax⁶ułts!ō'dxēs q!ē'qala⁶yas. Ax⁶ā'⁶lōdēs
qla'tes lemō'kū. K'leā's⁶latla gwē'x·⁶idaas qā's⁶idēda ⁶me'lxlō.
10 Å'Em⁹la ⁶nemā'x'is *le*⁶wa qla'tes, ā'Em g'iē'da ⁶me'lxlō.
Lā'⁹laē qā's⁶id ⁶wunā'lā. Å'Em⁹lāwis la k!wā'nōtselōd qa's
ha'n⁶idēqsēs hā'nal!em. Ha'n⁶idexa buksemā'lā. Lā'⁹laē
ē't!ēd ha'n⁶lēxōd.

K'leās q!ā'lelaxs hē'łēsewaalaxōłtsa g'i'la. ⁶mā's⁶lē⁶lā'wis
15 *lā'*xulā hanē'q!eg'a⁹: "Gonō' ⁶nē'x·laxōł, qā'stä. Nō'gwaems
⁶nemō'gus." Å'Em⁹lāwis k'!wā'g'aalēda g'i'la hō'łēlax wā'ł-
dēmas Q!u'mx'ilag'ilis. Lā'⁹laē *lā'*xolēda ⁶nem g'i'la hanē'-
q!eg'a⁹. Hē'⁶nākulaem⁹lā'wis qa's lē ax⁶ē'deq. Å'Em⁹laē
dā'dex·s'iā'p!endxa begwā'nem qa's ts!eqō'stōdēq. Q!ē'ne-
20 maalaxōłēda g'i'la. Å'Em⁹lāwis la ts!ā'qap!asa begwā'nem,
ē'k'!ōħela⁶yu lā'xa o'xtā⁶yasa neg'ā'. Lae'm lā'g'aa lā'xa
ēx· awī'nak!us; ts!ā'qap!ālēmēda begwā'nemasa g'i'la.
Dzedzets!ā'lase⁶wēs wī'wulxlālax·dē q!wā'q!waxts!āna⁶yas,
q!wā'q!waxsīdza⁶yas. Å'Em⁹la gwē'x·g'else xa'xdēsa be-
25 gwā'nem. Laem bō'ēda g'i'la, nā'⁶nakwa. Laem *le*⁶lē'da
begwā'nem.

Lā'⁹laē ts!ix i'la nā'qa⁶yasa ⁶ne'mē, lā'xa g'i'la. ⁶mā'dzēs

9. Mountain-Goat Hunter.

Tradition of the *Yé'legéd*, a clan of the *Swálas Kwá'gúł*.

(*Dictated by Ya'golas, 1900.*)

Rolling-down saw (some) mountain-goats. "Let me go up to the mountain-goats walking about on the rocks" (he said). — "Where are they?" said his wife. "They are there at *L!ESELÉ'kú*." — "Don't talk that way, else you might fall off (from the mountain). Don't talk that way, else you might fall off." — "I do not fall off." — "Then go on," said his wife. He had four wives. Then Rolling-down went up. He arrived and hid. Then he took out his charm. He put the dried frog on the rock. Then the mountain-goats could not walk. They just became like the frog, and just lay there. Then he went and hid himself. He just sat by the side of a rock and shot with his arrows. He hit the chest (of a mountain-goat), then he also shot its neck.

He did not know that he was being pursued by a grisly bear. What should it be? It was standing there, and began to growl. "Do not say so, friend. I am your friend." Then the grisly bear sat down on the rock and listened to the word of Rolling-down. Then another grisly bear arose and began to growl. The bear went right up to take hold of him. He took the man by the shoulder and threw him upward. Behold! there were many grisly bears. They threw the man to one another while they were going up with him to the top of the mountain. Then they came to a fine place in the woods, and the man was thrown about by the grisly bears. His limbs were torn to pieces. His fingers and his toes, and the bones of the man, were scattered on the ground. Then the grisly bears left and went home, and the man was dead.

Then one of the grisly bears felt badly. "Why did

gwē'x·idaasōs, ē'sas wule'la wā'ldemasens "nemō'x·dē." — "K!ē'sen," "nē'x·latlēda "nem, yīxa lā'x·dē k·!ē'lax·īdxa begwā'nem. "mā'st!ēs nā'qa·yōs?" "nē'x·latlēda "nem. "Lā'xulanuxwmasētsens "nemō'x·dē. Qä'len ts!ix·īlag·īn 5 nā'qa·q aens "nemō'x·dē. Wē'g·ax·ins q!wā'q!ulaq! Hā'g·a, qā's·īdex lāx Nō'ng·ēxtā·ē lō' G·īlgEmg·ēxtā·ē qa g·ā'xēsē "wī'la·maxens "nē'Nemō'kwē, "nā'xwa g·īlg·aōmas."

G·ā'x·laēda q!ē'nem g·īlg·aōmas. Laem q!aplē'x·īd. Lāem lāl lāx k·!ē'lag·āsdēsēxa begwā'nem. Laem k!lusE'lsa. 10 Q!ap!ē'x·ītsē'wē xā'qasa begwā'nem, wī'waqōdalasewa. Lā'laē x·īsē'da waō'kwxāq. Lā'laē "yā'lagamēda g·ig·īlem lēwa g·ig·iādzaga, yīxs mē'mts!esaē. Lā'laē ā'lēx·īdex q!wā'q!waxsīdza·yasa begwā'nem. Lā'laē q!ē'da g·ig·īle-max q!wā'q!waxsīdza·yasa begwā'nem. Laem ts!ās lā'xa 15 nau'alakw begwā'nem. Lae'm ax·ā'lelōts lāx g·ō'gwēyōs. Lā'laē xō's·ītsē'wēda begwā'nemasa q!ula'sta'. K!wā'g·aal-sēda begwā'nem, laem q!ulā'x·īd. Wu'E'm·lāwis hēltō'd, dēdastā, "nēx·xs ā'mēx·dē mē'xa. Laem dō'x·wale'laxa q!ē'nem k!wā'la g·īlg·aōmasa. "Laems q!ulō'l, qāst.

20 Lae'mx·des wāx "yā'xsemx·īd hē'g·ōsō'xdenlōl. "ne'm-p!ena·ma hē gwē'x·īd, g·ā'xaaqōs ē'k!ē'sta. Q!ā'lelag·ane-maaqōs wā'x·axg·anu·xw hē'laēg·anu·xwaxa "me'lxlō. Hē'em tā'wix·ō'laxlē, hē'g·īlōs gwē'x·ītsōsg·anu·xw "nemō'kwik·. Laems q!u'la." Lā'laē "me'ns·ēg·īl, yīsa nau'alakw. "Hē'les 25 gwē'g·ilalēda lā'xg·īn gwē'g·ilasik·. Lae'ms lō'gwalałxg·ada q!ulā'stak· lōgwa'da "megā'yū."

Lā'laē yā'laqlaxa gā'nul. Lā'laē wule'lē g·ō'kulōtas. "Gwō'ldzās mē'xałōl qaē'da yā'laq!wälä qō hē'emplaxens g·ī'gama·ya." G·ā'x·laē yā'laq!wälä lāx apsō'tasa g·ō'kula. 30 Negō'yā'līslēda g·ō'x·dems. K!ē's·em·lāwis "nā'x·ida, la'ē lā'x·widē g·ō'kulōtas qa's la'stē. G·ā'x·em·laē hē'k·lāla

you do so? Did you not hear what our dead friend said?" — "Not I," said, on his part, another one, — the one who had killed the man. "What do you think?" said, on his part, the one. "Don't you love our friend? Indeed, I feel sad on account of our friend. Let us try to revive him. Go on to Head-Wolf and Head-Runner, that all our friends may come, all the animals."

Then many animals came. They assembled. They were going to the place where the man had been killed, and sat on the ground. Then the bones of the man were gathered up, and were pushed together. Some of the bones had disappeared. Then the Ermine and the Mouse were sent, because they had a good scent. They searched for the toes of the man. The ermine found the toes of the man, and gave them to the supernatural person. Then he put them on his feet, and the man was sprinkled with the water of life. Then the man sat up on the ground and revived. To no purpose he rubbed his eyes. He thought that he had only slept. Then he discovered the many animals sitting there. "Now you are alive, friend. I killed you by accident. Don't do it again, ["It had gone bad with you. That happens only once"] that you come up here, although you may know that we were laying for the mountain-goats. That is called mountain-goat hunting. For that reason our friend acted in this way. Now you are alive. That was the reason he tried his supernatural powers. Now you shall do as I do. Now your supernatural treasure will be this water of life, and this means of throwing."

Then he sang his sacred song in the night, and his tribe heard it. "Don't sleep, for somebody is singing his sacred song. It may be our chief." He came to the other side of the village, singing his sacred song. The house site was called Middle-of-Beach. Day had not come

lā'xa apsō'dēs. Lā'laē lā'wīlē g·ō'kulōtas qa's wā'x·ē k·y'myaq. Ā'naqxwaem'lāwis p!el'g'ē'd; mō'p!enqxwa'sē wāx·yā'lasō'. Lā'laē lō'lanemsa G·ā'yusdēsla. Lae'm x·im-x·f'itsō'. Lā'laē kwē'xelasō'sēs g·ō'kulōt. Lā'laē meqā'xēs 5 g·ō'kulōt. Gwēgwa'lelag'ili'lālaē g·ō'kulōtas. Hē gwē'g'ilē mā'mēlālaxēs g·ō'kulōt. Lā'laē xu'nkwase'wēs k·lē'sk·ledē-las g·i'g·igama'yas. Ā'em la ē'axalag'ilt'sēs g·ō'kulōt. Lae'm-ya ā'em hō'qawelsē gegene'mas, yīxs aē'k·ili'x·dē. Lā'laē k!wē'x·ēg'ilt'sēs g·ō'kulōt qa's lē'lē'. Hā'nākwēla ts!e'n-10 gum, yīxs mā'mēlālaxēs g·ō'kulōt. Nā'qamatsōsa e'lkwa, ē'xentwēsasa ts!ē'daq. Laem ts!ex·q!ex·i'da, la'ē patā'sō'sēs g·ō'kulōt, yīsēs apsē'k:. Laem ē'qasō' qa's hā'na-kwīlēl. K·!ē's'lat!a "ne'mx'enxēla, la'ē qā'lakwi'lāla. Laem wē'k·li'x·idxa la hē'enx·id. Lae'm q!wē'q!ulē g·ō'kulōtas. 15 K·!ēs la k·!lē'la. Lae'm q!ulba'.

10. Wi'wag·ēsawē'.

Tradition of the iē'iēgēd, a clan of the wā'las Kwā'g·ūl.

(Dictated by Yā'gołas, 1900.)

G·ō'kula'laē lāx Xukwē'k·in. Lā'laē lā'wayāla. Lā'laē qā's'id qa's lā'xa gwā'nak^u dō'qwałax ax·i'delaxa. Lā'laē ax·i'dēda "nem. Lā'laē qā's'id nā'lē'stē Wi'wag·ē-sawa'ē, dō'x·widxēs lā'wayō. Hēts!ā'laem la'ēda k·lō'tela 20 lāx lā'wayās. Melē'k·a. Lā'laē ē'tlēd qā's'id gwā'sta dō'qwałax ax·i'delaxa. Lā'laē ax·i'dēda mā'g. Lā'laē nā'lē'sta dō'x·widxēs lā'wayu. Lā'laē mā'g!ts!ā lā'xa lē'x·s'it. Lae'm ax·ē'deq. Lā'laē lō'p!ēdeq. Lā'laē ē'tlēd nā'x·id. Lā'laē qā's'id ē'tlēd gwā'sta dō'qwałax 25 ax·i'delax. Lā'laē yū'dux·wida ax·i'dē. Lā'laē nā'lē'sta

yet when the tribe arose and went bathing. Then the sound was heard on the other side. Then his tribe went across and tried to catch him. From time to time he just flew away. For four days they tried to do so. Then he was caught by G·ā'yusdēs. He was snared. (Time) was beaten for him by his tribe. Then he threw (his supernatural power) at his tribe, and his tribe groaned in the house. He did so to try to tease his tribe. He had for children the princesses of chiefs. His tribe only worked for him. His wives only went out and purified themselves. Then his tribe planned that he should die. Their anger rose quickly when he teased them. He was made to drink blood, menstrual blood of a woman. Then he became sick; then he was given medicine by the one side of his tribe (either father's or mother's family). Then he was bewitched that something should happen to him quickly. It was not one year, and he lay sick. Then he died when summer came. Then his tribe revived: they were no longer afraid. That is the end.

10. Wi'wag·ēsawē^g.

Tradition of the ḥe'legēd, a clan of the ^gwā'las Kwā'g·ūł.

(Dictated by Ya'gōłas, 1900.)

The people lived at Xukwē'k·in. They staid at the salmon-weir. Then they went up river to see whether salmon were jumping. Then one jumped. Wi'wag·ēsawē^g started and went up the river to look at his salmon-weir. The fish went right into his salmon-weir. It was a sockeye. Then he went on up the river to look for jumping salmon. Then he saw two jumping. He walked up the river to look at his salmon-weir. Then two were in his trap. He took them and roasted them. Day came again. He went on up the river to look for jumping salmon. Then

dō'xʷwīdxēs lā'wayū. Yū'duxʷlaē mā'ts!ā'yas. Lā'laē axʷe'deq qa's L!ō'plēdēq. Lā'laē ē'tlēd 'nā'xʷid. Lā'laē qā'sʷid gwä'ʷst. Lā'laē dō'xʷwale'laxa ēx· ts!edā'q lā'xa t!ēx·'la. Hē'nā'kulaemʷlā'wis lāq. "Laʷmen geg·ā'dlōs," 5 'nē'xʷlaē. "Ā, laʷmen lā'wadlōs," 'nē'k·ēda ts!edā'q. Lā'laē k!wā'g·aelsē Wē'wag·asawaʷē qa's k'ip!exō'dēxa ts!edā'q. Lā'laē axʷe'xsdeq qa's nēxwā'lēq. Lā'laē nēxwā'lax·ʷid.

Lā'laē lā'xulsē Wī'wag·ēsawaʷē: "Gē'lag·a qans lē lā'xen g·ōkʷ." — "Wē'g·a qā'sʷidex," 'nē'k·ēda ts!edā'q. 10 Lā'laē qā'sʷidē Wī'wag·ēsawaʷē. Lā'laē melē'xīa. "mā's- lē'ʷlā'wis? wōq!ā'dzē la k!wadzā'lasxa L!ā'qwa mō'sgem. Lā'laē 'nā'ʷnaxʷ lā'xes g·ōkʷ qa's k!wā'g·alilē. Lā'laē ts!ix·'la tek·!ā's. Lā'laē gā'nułid, la'ē pe'nlē'edzēla. Hē'- k·!älē tek·!ā's. Xwā'k!wälēda wōq!ä's lāx tek·!ā's Wī'wa- 15 g·ēsawaʷē. Lā'laē taō'dayū lāx Qume'ngwīs wā'wagēs lāq. Hē'menała gugwā'łtsä ts!ix ſ'laēs tek·!ā'.

G·ā'xʷlaēda L!ā'ʷlāla, g·ā'xʷlaē lā'g·uʷlīts!eg·aʷ!. G·ā'xʷlaēda begā'nem lā'sdēs wā'qumāla. "mā'tsōs gwēdzā'saqōs?" — "Ēsʷaxlē'dzāēlēn ō'dzaxa wā'x·ēx·dēg·in lō'gwala 20 hē'ʷmaāxōłas L!ā'qwak·!ālagax·la. Wā'x·dāen lō'gwaʷya." — "Wā'entsōs," 'nē'x·ʷlat!ēda begwā'nem, "qan q!e'lsēt!ēdaōL. māłt!ā'lāmas g·ā'xen?" 'nē'x·ʷlat!ēda begwā'nem. "Nō'gwaem Yā'qallēnāla, nō'gwaem Gwō'yī'ma." Gwō'yī'm·ʷlaēda begwā'nem. Ā'em g·āx L!ā'ʷälis lā'xa l!emā'is qa's 25 lō'ʷltōyu'ē. Lā'laē pet!ē'd lāx Wī'wag·ēsaʷwē. Lā'laē qa'mxālax·ʷidex tek·!ā's Wī'wag·ēsaʷwē. Wōq!ā'dzēk·as q!e'nem. Wī'la'maseq. "Lae'ms q!ula'," 'nē'x·sō'lat!a yīsa' gwō'yī'm. "K·!eā'dzās x·ō'lā?" 'nē'x·ʷlat!ēda gwō'yī'm. "mā'dzēda x·ō'lēx·lā?" 'nē'x·ʷlat!a Wī'wag·ēsaʷwē. "Wā, 30 lō'xda axā'xsa k·!ō'telax." — "Ōxwa gē'ʷnēx," 'nē'x·ʷlat!a Wī'wag·ēsaʷwā'yaxa gwō'yī'm. "Laʷmen lāl," 'nē'x·ʷlaēda

three were jumping. He went up the river and looked at his salmon-weir, and three were in it. He took them and roasted them. And day came again. He went up the river. Then he discovered a pretty woman on the trail. He went right up to her. "I will have you for wife," he said. "Yes, I will have you for husband," said the woman. Then Wi'wag·ēsawē^g sat down on the ground and put his arms around the neck of the woman. He wanted to cohabit with her. Then they cohabited.

Then Wi'wag·ēsawē^g arose. "Come, and let us go home." — "Go on," said the woman. Then Wi'wag·ēsawē^g started and turned his head back, and there was a big frog sitting on four coppers; and he went home and sat down in the house. Then his stomach was sick. Night came, and he had a swollen belly. His belly sounded. Frogs whistled in the belly of Wiwag·ēsawē^g. Then he was brought to Land-Slide, the frogs being in his belly. He continued to groan on account of the sickness of his belly.

Then (a whale) was heard blowing, and the noise arrived at the beach. A man who had a cape on went up from the beach. "What is the matter with you!" — "Has it not unfortunately gone wrong with me? I tried in vain to get supernatural power. Behold! it was she who is named Copper-Noise-Woman. I tried to get her for my supernatural treasure." Then the man said, on his part, "Let me oil your body. Do you recognize me?" said the man. "I am Property-Noise. I am Whale." A whale was the man. He had only come and struck the beach and landed. Then he treated Wi'wag·ēsawē^g with medicine, and squeezed out the belly of Wi'wag·ēsawē^g. There were a great many frogs. Then he did away with them all. "Now you are alive," he was told by the Whale. "Have you no x·ū'lē?" said the Whale. "What is called x·ū'lē?" said, on his part, Wi'wag·ēsawē^g. "This, that belongs to the

gwô'yi'm. "Lae'ms Yâ'qal'enlislaLÖL. Lae'ms Q!âx^uSE-malag'ilislaLÖL. Hé'ems tê'legemlë. Hâ'g'a laxs g·é'x·"idaasaōs."

- Lâ'"laē "nâ'lé"stē Wi'wag·ësa^ëwa^ë lâ'xës awî'nagwis.
- 5 K·lâ'lk·lämendzësLa awî'nagwisas Wi'wag·ësa^ëwa^ë. K·leâ's k'lô'tela. Lâ'"laē gwé"sta qâ'sil!âla. Lâ'"laē dô'x^uwale-laxa bë'begwânem lâ'wayâla. Lâ'"laē "la'qôlô'deq: "mâ-tsôs axsewa'qôs lâxen wâx?" — "Hô'saôxda wâx?" "nê'x·"latlëda bë'begwânem Wi'wag·ësa^ëwaë. "Hô'st!ôxwa?"
- 10 "nê'x·"latla Wi'wag·ësa^ëwa^ë. "Nô'sôx," "nê'x·"latlëda bë'-begwânem. "A'ngwax·Latlôs wâ'qôs?" — "Lae'ms ô'mësa. "nê'k·asêl qen tê'x^uidaenlaxôx tê'legemaxsen lâ'x^ulâyuwax. È's^ëaêl yû'Em G·ip!o'xda Dâ'yuxwîwayûxda. È's^ëaêl hë'Em Tsé'sk·aslaxa qwé'sôt, yû'"men lâ'x^ulâyuwôx." — "Wä,
- 15 "maë'nox^udzât!as?" — "Lae'ms ô'mësa. È's^ëlenu^u gë'-gåwinasenu^u." — "Â'laemxöLö" hô'saxda wâx. La^ëmen lâl "nâ'lé"stal lâ'xen lâ'x^ulâyuwisaen." Lae'm lë'g·alëda gë'gawinas lâ'xes wa lâ'xa Xukwé'g'in.
- Lae'm gwé"sta; g·ô'kwëla lâ'xa gwâ'"nak^u. G·ô'x^udem-
- 20 sila, lâ'pôstâlaxa t!E'k·a. La xusela'x·"idâmasxa t!E'k·a. La tê'gelax·"id qa tê'gemses g·ô'x^udems. K·lî'msë"lasla g·ô'x^udemsas gë'gawina.

II. The Dzô'noq!wa.

(Dictated by Yâ'gôlas, a "nê'mgës, 1900.)

- Q!wâ'se"laëda g·inâ'nem. Lâ'"laë "yâ'lagema. "Hâ'g'a më'x^uidex," "nê'x·sô"laë, "â'las q!af^ëtsôlasa dzô'noq!wa,"
- 25 "nê'x·sô"laë, k·â'k·alamaso^ësës gä'gemp. Lâ'"laë lâ'xoliëda g·inâ'nem qa^ës lâ'welsëxa gä'nul. Lâ'"laë gwâ'"exlâ'la g·â'xaë ax^ëdâq laë'l, lâ'xës g·ôk^u. "mâ'tsës k·il^ëdayaôs,"

salmon." — "Oh! this is salmon-roe," said, on his part, Wi'wag·ēsawē^g to the Whale. "Now I am going," said the Whale. "Now your name shall be Property-Body. Now your name shall be Reef. These shall be your names. Go to the place where you came from."

Then Wi'wag·ēsawē^g went up the river to his place, K·!ā'k·!ämendzēs. There was no salmon. Then he went up the river, walking along the rocks. Then he discovered people at the salmon-weir. He shouted to them, "What are you doing at my river?" — "Is that your river?" said the men. "Is it yours?" said Wi'wag·ēsawē^g. "It is ours," said the men. "But what is the name of your river?" — "You are foolish that you want me to say this, that I should give the names of my salmon-weirs. Isn't this G·iplä'^g? Isn't that Dā'yuxwīwē^g? Is not that on the other side Tsē'sk·as? These are my salmon-weirs. To what tribe do you belong — you funny fellows?" — "Are we not Ravens?" — "Oh, wonder! really the river is yours. Now I will go up to my traps." Then he followed the Ravens to his river at Xukwē'k·in.

Then he went down the river, and built a house at the lower side. He made a house site and dug up the ground, and he made an embankment of soil; and the house site of the Ravens was called K·!f'msē^glas.

ii. The Dzō'noq!wa.

(Dictated by Yā'gōłas, a 'ne'mgēs, 1900.)

A child was crying. Then it was [sent] told, "Go to sleep, else the Dzō'noq!wa will pick you up in her arms." Thus was said. Its grandmother tried to frighten it. Then the child arose in the house and went out at night. Then it screamed when the one came who took it. (The

"nē'x·^elat!a gā'gempas. "Haē'bets!āanax^ust!aau'x^udzē, haē'-
 bets!ānadzēx^ust!aā'k^u." — "Ā'ems k·ā'k·alamasō", hāg·a',"
 "nē'x·^elat!a. Lā'^elaē lā'xolīl qa^es lā'welsē. G·ī'l^eEm^elā'wis
 nē'lemx·^eid, la'ē gwā'l^eexlāla. Q!al!ē'tsō^esa dzō'noq!wa,
 5 bā'banaā'gam. Lā'^elaē hō'qulsē gaā'gempas lē^ewis ūmp
 lē^ewis abe'mp. Lā'^elaē lā'lapsemēx·^eidelaxēs xunō'k^u, la'ē
 gogwā'ltsā lāx bē^enā'ts!easa t!ek·a'. Lā'naqxwa^elaē ē'x·ag·aa
 yīxs lā'naqxwaē lē'x·wida. Lā'^elaē yā'x·^eitsō^e. Lā'^elaē
 ē'k·!ē^estanowēda g·inā'nem. Qā's^eidayu lā'xa a'�!ē lā'laayu
 10 lāx g·ō'kwasa dzō'noq!wa. Lā'^elaēda g·inā'nem l!eqwa'xa
 q!wāx qa^es ts!ex^el'selē qa^es q!ā'lēlēxa t!ēx·ī'la qō k·!ē'xwal.
 Lā'^elaē lā'g·aa lāx g·ō'kwasa dzō'noq!wa. Hē'x·^eidaem-
 "lā'wis hamg·ī'laso^ewēda g·inā'nemasa yā'sek^u. Q!ē'nem-
 "laēda ts!ī'l^ex^usta lē^ewa t!eqā' lē^ewa x·ī'lxīldē lē^ewa q!ē'nem
 15 haē'p!ōma.

Lā'^elaē dō'x^ewalelaq. "Ā," "nē'x·^elaē, "wē'x·^eitsōdzās
 ē'x·lāōs mō'sma^elā'qōs. Wa^exdzā lē'k·ānemaxōs mō'sma-
 "lāqōs." — "ō'dex^umasa?" "nē'x^elaēda g·inā'nemamaxa dzō'-
 noq!wa. "K·!ē'sen, q!ā'gwid, gwā'llasōs wu^eE'm "nē'k·ōL.
 20 Wē'g·adzā, a'Em ūtlēd g·ā'xen." — "Ā'emx·st!as k·!ēs
 hē'lat!āla, gwē'g·i^elaswuła g·ā'xen dē'qumx^usālasoō'lg·in
 p!esplayō'gun." — "mā'ts!ałē dē'qolōłaq^u?" — "Yū'dōxda
 t!emx·, a^emōL g·ē'xasasen ūmpa." Lā'^elaē ax^eē'dēda g·i-
 na'nemamaxa t!emx·. "Wē'g·a ne^ełā'līx. "wī'dēs pe'lpelqaōs
 25 qen dē'qutāya^eyū." Lā'^elaē ax^ełā'Lelōd qa^es dē'qutōdē.
 Lā'^elaē gwā'l^eexlā lēda dzō'noq!wa. "Gwā'lēlasōs wu^eE'm,"
 "nē'x·^elat!ēda g·inā'nem. "Wē'g·a, q!ā'gwidē," "nē'x·^elat!ēda
 dzō'noq!wa. Lā'^elaē dē'qutōdē ūtlēd. Hē'x^esālā'mēda l!E-

child) entered its house. "Why are you afraid?" said its grandmother. "It looks like a big person with a hairy hand. It looks like a big person with a hairy hand." — "They only tried to frighten you. Go!" she said. Then the child arose and went out. As soon as (the child) showed its face, it screamed, and it was picked up by the Dzō'noq!wa in her arms. It was taken down (underground). Then her (the child's) grandmothers and her father and her mother went out and tried to dig after their child. It cried aloud underground. Sometimes it would come nearer, and sometimes it would move. Then they gave it up. Then the child was taken upward, and was taken inland. It was taken to the house of the Dzō'noq!wa. Then the child broke off hemlock-branches and threw them down, that it might know the trail if it should escape. Then they arrived at the house of the Dzō'noq!wa. Immediately the child was given tallow to eat. There were many crab-apples and dried berries and dried meat, and many skins.

Then (the Dzō'noq!wa saw) the child. "Oh, oh!" she said, "how was it done? Your ear-ornaments are nice. Please lend me your ear-ornaments." — "Have you holes in your ears?" said the child to the Dzō'noq!wa. "Not I, master." — "Then don't say so in vain." — "Go on, make holes in my ears." — "But you are not at all able to bear the way in which punches were driven through my ears." — "What were they driven with?" — "With these branches. It was done by my father." Then the child took a branch. "Lie down on your back. Where is your hammer, that I may drive them in?" Then (the child) put them on top and drove in (the branches). Then the Dzō'noq!wa screamed. "Don't do this in vain (you don't need to do it)," said the child. "Go on, master," said the Dzō'noq!wa. Then (the child) struck with the hammer again, and the branches went right through the

nā'k·, lāx p!esp!a^gyā'sa dzō'noq!wa, t̄elapō' t̄ō paē'las. Wi'wōxtsä'laē paē'las. La e'tlēdex apsō'tama^gyas dē'x-widēq. Hē'x·sā, lae'm^glaxaā'wis lā'xa paē'l. Mō'laē ō'tlidayus, "mō'laē llenā'k·. Lae'm^glaē hē'lē'da dzō'noq!wa.

5 Å'em^glaē ō'xwaxs lā'alaxōl hē'la'. Å'em^glā'wisēda g·inā-nem lā'xlendeq qa x·ē'x^gidēs.

Lā'welsēda g·inā'nem qa^gs lē qā's^gid negeitō'dxa t!ēx·t̄la, dō'qwaxēs l!exwe'lselēx·dēxa q!wāx. Lā'^glaē lā'g·aa lāx ā'lanā^gyasēs g·ōk^u. Lā'^glaē wule'laxēs g·ō'kulōt la^gl sā'la 10 qaēs xunō'ku. Lā'^glaē qā's^gidēda g·inā'nem. Lae'm^glaē ^gwi'laēlē g·ō'kulōtas. Lā'^glaē lā'x^ustawels qa^gs dowē'lē. Å'em^glāwis dō'qwaplase^gwa. Tēqā'mas^glaē aō'mpas tē'wis abe'mp. Lā'^glaē lā'xoli^geda ^gnemō'x^u begwā'nem qa^gs q!at^ge'dēq qa^gs hō'lēlēq. "Wē'g·a, gwā'gwēx·s^galax gwē'x-15 ^gidaas^gwōs. ^gmā'ts!ałdzē q!at^ge'dēōl?" — "Dzō'noq!wadzā q!at^ge'dē g·ā'xen." — "^gmā'st!es hē'laxaasōs g·ā'xēlaōs nā'^gnak^u." — "E'dzaēla mēxulā'xen mō'sma^gla. Len ^gnē'k·, 'ā'em^gst!as k·!ēs hē'^gadzālax gwē'g·ilaswuła g·ā'xen. Dē'-qumx^usālasewōlg·in p!asp!ayō'gunsen ōmp." Hē'^gmisēn la 20 gwē'x^gidaas dē'gumx^usālasa l!enā'k· lāx p!esp!E^gyā'sa dzō'-noq!wa. La^gmē' hē'la', ^gnē'x^glatlēda g·inā'nem. "La^gmens lāl ō'xlałka ^gna'nxwaē'mas, t!e'lsta, t!eqā', x·ñx·ñdē', ^gme'lxlō, hē'^gmisa q!ē'nem haē'p!ōma." Lā'^glaē ^gnā'x^gid, la^gē qā's^gid ^gwi'laē q!ē'nem lē'lqwalala^gya; ō'xlaxa ^gnā'x^uwa. 25 Lae'm lā'g·aa lāx g·ō'kwa. Å'em ^gla x·ō'msēda g·aē'l. Lae'm ō'xlalēda tē'lak!wēmas bē'begwānem. Ö'xlālaxa t!els, tē'wa tselx, tē'wa t!eqā', tē'wa haē'p!ōma q!ē'nem. Lae'm lā'g·aa lāx g·ō'kwas ō'mpasa g·inā'nem. Wā, lae'm^glā'wis lā' lax ō'mpasa g·inā'nem. Lā'^glaē k!wē'lasē ō'm-30 pasa g·inā'nemaxa lē'lqwalala^gē. Lā'^glaē yā'qwasa haē'p!ōma lā'xa lē'lqwalala^gē. Lae'm g·ī'gama^gya qaēs laē'naē^g

ears of the Dzō'noq!wa, and she was nailed to the floor. The floor was very thick. Then (the child) also punched (a branch) through the other side, and it also went through into the floor. (The child) took four branches, and there were four holes in her ears. Then the Dzō'noq!wa was dead. She just said "Oh!" and, behold! she died. Then the child pushed her into the fire and burned her.

The child went out and went straight on the trail. It saw the hemlock-branches which it had broken and thrown on the ground. Then it arrived behind the house, and it heard its tribe singing the mourning-song on account of their child. Then the child started; and when the whole tribe had gone into the house, it arose and jumped in. Then it was stared at. Its father and mother dropped down. Then one man arose and took it in his arms and questioned it. "Tell us what has happened to you. What was it that took you?" — "Indeed, the Dzō'noq!wa carried me away." — "How did you save yourself? How did you come back?" — "Did she not wish for my ear-ornaments? I said, 'Only you cannot bear what was done to me. My ears were punched by my father.' That is the way I did it: I punched branches through the ears of the Dzō'noq!wa. Now she is dead," said the child. "Let us go and carry on our backs all kinds of things,— cranberries, dried berries, dried meats, mountain-goat, and many skins." Then day came, and the many tribes started. They carried everything on their backs, and arrived in the house. There was only the head in the house. Then strong men carried (the goods) on their backs. They carried cranberries and crabapples and dried berries and many skins, and they arrived at the house of the child's father. Then they went to the child's father, and the child's father gave a feast to the tribe. Then he distributed the skins among the tribes, and he became a chief

p!esa'xa lē'lqwalala^ē, yīs lō'gwayasa g·inā'nem. Lae'm qu'lba.

12. The Mink Legend.

Mink and the Sun.

(Dictated by Male'd, a Kwā'gūł, 1893.)

Yipā'^ēlaē abe'mplas l!ē'selag·i^ēläxa p!ä'lém. Ä'legem-lil^ēElat!a. Lā'^ēlaē l!ē'sela lā'xa ^ēnā'la. Lā'^ēlaē sepe'mx-säléda l!ē'sela lā'xa kwā'xumx^usā. Hē'ém^ēlāwis la sepā'x-söliñaqēxs ä'legemliñaē lā'xēs g·aē'las. Lae'm bowē'x^ēwid la'xēq. K!leā's lā'^ēwunemsa ts!edā'q. Lā'^ēlaē mā'yu^ēlēd. Lae'm g·inā'nemx^ēlē l!ē'selag·i^ēla. Hē'ém^ēlāwis lā'g·i^ēlas hē'x^ēidaem lē'x^ētsōs l!ē'selag·i^ēla qa^ēs q!ā'lil^ēmaā'xs hē'-10^ēmaē bowē'x^ēwidayōs abe'mpasēxs la'ē sepā'xsöliñasōsa l!ē'sela.

Lā'^ēlaē hä'qälē l!ē'selag·i^ēla lē'wīs ^ēnemō'kwē g·ilē'xwitsa. Lā'^ēlaē g·ilē'xwitsa q!ē'mg·ilasēxs k!leā'saē ö'mpē l!ē'sela-g·i^ēla. Lā'^ēlaē l!ē'selag·i^ēla q!wa'dzēlēla lā'xēs abe'mp. Nē'laxēs abe'mpaxs q!āq!emlā'sa^ēwaāxs k!leā'saē ö'mpa. Hē'ém^ēlāwis nē'lag·i^ēts abe'mpasēxs hē'^ēmaē ö'mpēda l!ē'sela.

Hē'x^ēidaem^ēlā'wisē l!ē'selag·i^ēla ^ēnēx· qa^ēs lē ä'senē^ēya. Lā'^ēlaē axk·!ā'lē abe'mpasēx q!ulē'gas l!ē'selag·i^ēla : "Qau'-20 lōq!wēladzā^ēs qaō'x wī'sa qa lē'sōx dō'x^ēwīdxēs ö'mpa." Mō'ts!ax^ēem^ēlā'wisē qau'lōgwayō k!lā'xwē qaē'. Lā'^ēlaē ha'nLōstōtsa ^ēne'mts!aqē qau'lōgwayu. Lā'^ēlaē k!lē'qudzewēxens ^ēnā'la. Lā'^ēlaē ē'tlēd ha'nLōstōtsa ^ēne'mts!aq. Lā'^ēlaē k!lōquxste'ndē ä'lē ha'nLōstōyōsēx g·i'lx·dē ha'nLōs-25 dōyōs. Lā'^ēlaē ē't!ētsa ^ēne'mtsaq. Lā'^ēlaxaa q!ā'pax^ēoxs-deyasēs qō'lōgwayō. G·ā'x^ēem^ēlaē bē'ng·ila qō'logwayās. La k!lā'qāla. Lā'^ēlaē ē't!ētsa ^ēne'mts!ax^ēem^ēmx·dē

on account of his potlatch to the tribes with the magic treasure that his child had obtained. That is the end.

12. The Mink Legend.

Mink and the Sun.

(Dictated by Male'd, a Kwā'gūł, 1893.)

The future mother of Born-to-be-the-Sun was weaving wool, facing the rear of the house. Then the sun was in the sky, and the sun was shining through the holes in the house; and the rays struck her back while she sat facing the rear of the house, on her bed. Thus she became pregnant. There was no husband of this woman. She gave birth, and Born-to-be-the-Sun (Mink) became a child. Therefore it had immediately the name Born-to-be-the-Sun, because it was known that its mother became pregnant by the sun shining on her back.

Then Born-to-be-the-Sun was fighting with his friend Bluebird. Then Bluebird made fun of Born-to-be-the-Sun because he had no father. Then Born-to-be-the-Sun cried in the house to his mother, telling his mother that he was called an orphan because he had no father. Therefore his mother said to him that his father was the Sun.

Immediately Born-to-be-the-Sun said he would go and visit his father. Then his mother made a request of the uncle of Born-to-be-the-Sun: "Make arrows for this child, that he may go and see his father." He made four arrows for him. Then Born-to-be-the-Sun shot one of the arrows upward. It is said it struck our sky. Then he shot another one upward. It struck the nock of the one that he had shot upward first; then again another one, and it hit the end of his arrow. His arrows came down sticking together. Then he shot the last one, and it hit

la. Q!ā'palax ḍ'xsde⁶yasēs g·īlx·dē ha'nLāla. G·ā'x⁸Em
g·ā'x⁸alis.

Lā'⁸laē abe'mpas l!ē'selag·i⁸la dā'k·!indxa qō'logwayu
qa⁸s nił⁸ē'dēq. Lā'⁸laē dene'mx⁸ida. Lā'⁸laē l!ē'xs⁸Ex⁸idxēs
5 xunō'k^u. "Gwā'la xe'nlela ā'lēta lā'xēs laā'slaōs," ⁸nē'x-
sō⁸laē l!ē'selag·i⁸lāsēs abe'mp. Lā'⁸laē l!ē'selag·i⁸la qe'lbe-
ll'enēxa dene'm, ē⁸k·!ōhela. Lae'm ā'snēl, lā'xēs ḍ'mpē.
Lā'⁸laē lā'g·aa qa⁸s lā'xsāē lā'xa ē'k·!adza⁸ya ⁸nā'la.

Lā'⁸laē l!ē'selag·i⁸la k!wā'nōelsax g·ō'kwasēs ḍ'omp. Lā'-
10 ⁸laē dō'x⁸wālēlē l!ē'selag·i⁸läsa g·inā'nem. Lā'⁸laē wulā'-
se⁸wē l!ē'selag·i⁸läsa g·inā'nem: "⁸mā'sōs gwēdzā'saq?" —
"Ā'snētsasden." Lā'⁸laē lae'lēda g·inā'nem qa⁸s ts!Ek·lā'hlē-
lexa g·ī'gēma⁸ē. "A'snēlaō'xda g·inā'nemēx k!wasā'xens
qwē'sanō'ēx." — "A, a, a, a, ā'la⁸mōlēn sepa'xsōlēlanemāq.
15 Hā'g·a, axk·!ā'laqō⁸ qa g·ā'xēlē⁸sō⁸.

Lā'⁸laēda g·inā'nem lā'wels qa⁸s lē'⁸lalēx l!ē'selag·i⁸la.
G·ā'x⁸laē l!ē'selag·i⁸la, laē'l qa⁸s k!wā'g·ali⁸lē. Hē'x⁸idaem-
⁸la'wis yē'lōsō⁸sēs ḍ'omp. "Gē'lak·as⁸la xunō'k^u, qa⁸s l!ā'-
20 yux⁸sīdzendā'g·ilōs g·ā'xen. Wā'x·aēlēn k·!ēs qe'lk·asen
qwē⁸stū'lālasaxōxda ⁸nē'nā'lax. La⁸mē'ses lā'lōl, xunō'k^u,"
⁸nē'x⁸laēda g·ī'gama⁸yaxēs xunō'k^u.

Lā'⁸laē lē'x⁸s⁸ax⁸itsōsēs ḍ'omp: "K!leā'sles āltlaqa'lag·i-
līslō lā'xēs qä⁸nākulaaslaōs. K!ē'sles q!u'lgamālālōl
qaens bē'benagaualisēx, ā'ias hē'g·usōlaxaq." Lā'⁸laē
25 q!wā'lax⁸itsa xōsxwak!ō'tsō. Lā'⁸laē q!ō'xts!ōtsōsa yīxu'ml.
Lā'⁸laē qä⁸s⁸id ts!ā'tslemx⁸sīlasō⁸ lā'xa t!ēx·y'la. Lā'⁸laē
qä⁸s⁸id: "Ā'dē, q!ā'gwidē, k!ē'sles xā'xēg·ōlōst!aqalōl lā'xēs
qä⁸nākulaēnēlaōs. K!ē'sles k!wē'xsōl ha'nxsālōl." Lā'-
30 ⁸laē qä⁸s⁸idxa gaā'la. Lā'⁸laē heyā'qaxa ⁸neqä'la. Lae'm-
qä⁸s ha'nexse⁸wē. Lā'⁸laē xe'x⁸widxēs ē'anēs. Gwā'ħelaem-

the end of the one he had shot before. They came to the ground.

Then the mother of Born-to-be-the-Sun took the end of the arrows and shook them, and they became a rope. Then she cautioned her child, (saying,) "Don't be foolish at the place where you are going." Thus Born-to-be-the-Sun was told by his mother. Then Born-to-be-the-Sun climbed the rope, going upward. He went to visit his father. He arrived, and went through to the upper side of the sky.

Then Born-to-be-the-Sun sat on the ground next to his father's house. Then Born-to-be-the-Sun was seen by a boy. Then he was asked by the boy, "Why are you sitting there?" — "I came to see my father." Then the boy entered, and reported to the chief. "This boy sitting on the ground near the house comes to see his father." --- "Ah, ah, ah! indeed! I obtained him by shining through. Go ask him if he will come in."

Then the boy went out and called Born-to-be-the-Sun. Born-to-be-the-Sun entered and sat down. Immediately he was taken care of by his father. "Thank you, child, that you will change feet with me. I have tried not to be tired from walking to and fro every day. Now you shall go, child." Thus said the chief to his son.

Then he was cautioned by his father. "Don't walk fast where you are walking along. Don't look right down to those below us, else you will do mischief." Then he dressed him up with his ear-ornaments. Then he put on his mask. Then he walked on the trail that was pointed out. He walked along. "My dear master, don't sweep too much when you are walking along. Don't show yourself [through] entirely when you are peeping through." Then he started in the morning. He passed noon. Then in the afternoon the sun was warm. Then he desired to

⁸lawisōx kwā'lkux⁹idō'xda awī'nagwisēx ts!etlā'lōxda nae'ng·ex, meDE'lx⁸widēda dē'msx·ē. X·i'x⁸edaem⁸laxaē'da lā'x⁸lōsasa nae'ng·ē. Hē'⁸mis lā'g·iltsōx k!¹⁰ē'os la ēx: lā'x⁸lōtsa nae'ng·ē. Hē'Em⁸la⁸xaā'wis lā'g·iltsōx ts!etō'xda t!ē'semē.

5 Lae'm⁸lā'wis ts!e'ngumē l!ē'selag·i⁸lasēs ñomp. Qā'qēx·⁸ida⁸laēda g·i'gama⁸yaxēs xunō'k^u. La⁸laē hē'lts!axLax. K!¹¹ē's⁸Em⁸laē beng·i'lēda l!ē'sela. Lā⁸laē kē'nemī⁸lālase⁸wē gwē'lgwālax·des l!ē'selag·i⁸la: "Hē'⁸maen wā'ldemx·dōla? ⁸ne'mp!enaem⁸ax·ōs g·ā'xlax." Å'Em⁸lā'wisē l!ē'selag·i⁸la 10 daā'plentsō⁸sēs ñomp qa ts!Exsō'yuwē. G·a'x⁸em banē⁸stē l!ē'selag·i⁸la. Siō⁸nākula⁸latlēda xwā'kluna neqelā'yōLax l!ē'-selag·i⁸la. "Ā g·adzā'⁸maens g·i'gama⁸ya pex·ā'lak. l!ē'selag·i⁸la. Lā⁸laē x·i'�elē'l, yīxs la ē k!�elāyōtō⁸sa sē'wayu. Ts!Ex·⁸i'de⁸laē l!ē'selag·i⁸la qa selpex⁸wē'dē. "Gē'wälatsas- 15 dawīst!a mē'xatsasdā."¹ Qe'lxs⁸a⁸l qa⁸s a'Lē⁸stē.

Mink marries Kelp.

(Dictated by Yā'gōłas, a ⁸ne'mgēs, 1900.)

"Hā'dzō⁸, gedzā'daēxsdēn!" — "Yīdzā's a'ngwē?" — "Wā'ladzōx Wā'wadzē." — "Nō'x⁸nukwala," ⁸ne'x⁸latlēx Hā'da⁸wē. "Ē'x⁸ax·dzenlaqōxs seyā'ts!āyēx." — "Hā'-g·ax·ōs." Lā⁸laē geg·a'dex·ides Wā'wadē. Lā⁸laē kīp!a- 20 nē'lē. "Ts!a⁸p!alis, ts!a⁸p!alis, ts!a⁸p!alis, ts!a⁸p!alis," ⁸ne'x⁸latlēa. — "Ā'p⁸emlēns qō naa'nxs⁸ēg·ilal x·ā'tsaxalaēnēlas." — "Wē'g·adzāx·ins!" — "Lae'ms ñō'mis," ⁸ne'x⁸latlēa Wā'-wadē. "Sō⁸mēg·in wā'wallasōs qasō wī'balisemlō." — "K!¹²ē'dzālen," ⁸ne'x⁸latlēa l!ē'selag·i⁸la. Lā⁸laē ts!āp!a⁸lis. 25 Gē'y⁸nsela. Wā'x⁸el t!ekwē' l!ē'selag·i⁸la qa⁸s ēk·lē⁸stē.

¹ Gē'wälak·asdawīst!a mē'xak·asdā.

peep through. He swept away his aunts (the clouds). Already this world began to burn. There was noise of the cracking of mountains, and the sea began to boil. The trees of the mountains caught fire. Therefore there are no good trees on the mountains, and therefore the rocks are cracked.

That was the reason of the fury of Born-to-be-the-Sun's father. The chief pursued his child. He reached him when the sun was not low. Then the clothing of Born-to-be-the-Sun was taken away. "Is that what I told you? You have come only once." Born-to-be-the-Sun was just taken by the neck by his father, and was thrown through the hole. Born-to-be-the-Sun came down. A canoe was paddling along, and came right to Born-to-be-the-Sun. "Is this our chief, Born-to-be-the-Sun, floating about?" Then he raised his head on the water when they touched him with the paddle. Born-to-be-the-Sun awoke and puffed. "Indeed, I have been asleep on the water a long time." He went ashore and went inland.

Mink marries Kelp.

(Dictated by Yā'gō̄las, a 'ne'mgē̄s, 1900.)

"Mother, I want to marry." — "Who is it?" — "Oh! it is this Kelp!" — "Nonsense!" said Mother. "I like her because she has long hair." — "Then go!" Then he married Kelp. He embraced her. "Go down on ground! Go down on ground! Go down on ground! Go down on ground!" he said. "We shall do so by and by, when the ebb-tide is half." — "Let us do it now." — "You are a funny fellow," said Kelp. "I have pity on you, for you will be out of breath." — "No, I shall not," said Born-to-be-the-Sun. Then they went down, and were a long time under water. Born-to-be-the-Sun tried to pinch

K!leā's gwē'x·⁸idaas qaē'da kō'k!wēmas ts!ā'la. Ā'Em⁸lāwis g·āx pēx·ō'stowē l!ē'selag·i⁸la. Ā'xuxstalē. Lā'⁸laē k·īqē-Lā'yutsō⁸sa ts!ē'daq. "Ā," ⁸nē'x·⁸laē, "yū'dzā⁸ma l!ē'selag·i⁸lōxda pex·ā'la." Lā'⁸laē ⁸nē'k·a: "T^u, t^u, t^u, t^u; gē'wāla-wistla mē'xak·asōx⁸dā." Lā'⁸laē nä'⁸nak^u lā'xēs g·ōk^u. Lā'⁸laē wuLā'sō: "⁸wi'dēs gENE'maōs?" ⁸nē'x·⁸laē Hā'dza⁸wē. "Ā'⁸mēla wō'⁸nixsīlas xē'nlelaē gē'geyīnsela."

Mink marries Frog-Woman.

(Dictated by Yā'gōłas, a ⁸nē'mgēs, 1900.)

"Hā'dzō⁸," ⁸nē'x·⁸Em⁸laaxa. "Gedzā'daēxsdex·Lä yīsō'x Waō'xwitsaxsemālaga." — "Ē'dzāt!alas ts!ē'nēxałtsō qōxō 10 wugä'q!eg·a⁸lō." — "Hēdza⁸men ē'x·⁸ag·i lāq." — "Hā'-g·ax·ōs," ⁸nē'x·⁸latlē Hā'da⁸wē. Lā'⁸laē ⁸nē'k·i⁸q: "Gedza'd-LENLōs." — "Wē'g·a k!wā'lax," ⁸nē'x·⁸latla Waō'xwitsaxse-mālaga. "Wi'dzadzā wugä'q!eg·a⁸lōdzādza." — "Nō'x⁸nu-kwala," ⁸nē'x·⁸latla gENE'mas. "Ē'x·mēlaxsō wugä'q!eg·a⁸l-15 xwa g·īlgäq." — "Wē'dzadzā'," ⁸nē'x·⁸Em⁸laxaā'wis l!ē'selag·i⁸la. "Nō'gwa la dza'amasōs;¹ wugē', wugē'," ⁸nē'x·⁸laē l!ē'selag·i⁸la. "A, q!wē'lēlōłbidō⁸ lā'g·a ē'x·mēlaxsō wu-20 gē'q!eg·a⁸lōxwa g·īlgäq." Lā'⁸laē wugē'q!eg·a⁸lēda g·īlga. Lā'⁸laē wugē'q!eg·a⁸l, ⁸nā'xwēda woq!ā's. Lā'⁸laē o'gwaqēda L!ē'selag·i⁸la. "Wugē', wugē', wugē'," ⁸nē'x·⁸laē. Lā'⁸laē Lō'max⁸id wugē'q!āla. Lā'⁸laē ts!ē'nēxē l!ē'selag·i⁸la: "Gwā'łdzās," ⁸nē'x·⁸laēxēs gENE'mē. "E, lae'ms o'⁸mīs." Ts!ē'ts!ēnēxēg·ilagawi'stla. "Q!wē'łidag·adzā'!" Ā'Em⁸lāwis ma'mx·imx·⁸idxēs gENE'm. "K!lē'swīst!as be'lbaēmaēsxōłas 25 hē'łā geg·a'daas," ⁸nē'x·⁸laē. Lā'⁸laē bō'ē l!ē'selag·i⁸la; nä'⁸nak^u lā'xēs g·ōk^u. "⁸wi'dēs gENE'maōs?" ⁸nē'x·⁸latlā

¹ G·ā'amax·ōs.

her, that she should go up, but she could not do it on account of the strong current. Born-to-be-the-Sun just came floating up. Foam was on his mouth while he was drifting on the water. Then he was met on the water by a woman. "Oh!" she said, "is not this Born-to-be-the-Sun floating about?" Then he said, "T, t, t, t; indeed, I had a good long sleep." Then he went home to his house. He was asked, "Where is your wife?" Thus said Mother. "Oh, I have done something to her because she was too long under water."

Mink marries Frog-Woman.

(Dictated by Yā'gō̄as, a Ȣne'mgē̄s, 1900.)

"Mother!" he said again, "I want very much to marry this Frog-Woman." — "But won't you get tired of her when she begins to croak?" — "That is what I like." — "Go on," said Mother. Then he said to her, "I want to marry you." — "Well, sit down," said Frog-Woman. "Oh, go on, and begin to croak!" — "Nonsense," said his wife, "these have to begin croaking first." — "Go on," said again Born-to-be-the-Sun. "Do it now. Wugē', wugē'" said Born-to-be-the-Sun. "Oh, you little one, keep quiet! This one has to begin croaking first." Then the first woman began to croak, and then all the frogs began to croak, and Born-to-be-the-Sun also: "Wugē', wugē', wugē'" Thus he said. Then there was much noise of croaking. Born-to-be-the-Sun became tired of the noise. "Stop, now!" he said to his wife. "Oh, you are a funny fellow." He just became very tired. "Stop!" He just struck his wife several times in the face. "Were you not forbidden this? No, indeed! you are the right ones to take a wife from." Thus he said. Then Born-to-be-the-Sun left, and went home to his house. "Where is your

Hā'da^gwa. “Ā'dzāmela bā'sē ts!ē'ts!enēxēg·ilagamenē'x.” — “Ē'sta^gwīsen wā'x^gem ^gnē'k·ōL !”

Mink marries Diorite-Woman.

(Dictated by Yā'gōlas, a ^gnē'mgēs, 1900.)

“Hā'dzō^g, gedza'daexsdēlā!” — “Yīdzās a'ngwē?” — “Wā la Ts!ē'ts!equlsemālaga.” — “Wē'g·aemlax's gu'nx·
5 ^gidex; ē'dzālas wīsq!alexā? Ē'saē yā'q!antāla.” — “Hē'-
dza^gmen ē'x^gag·ilaq.” Lā^glaē lā'xēs gene'mlē. Lā^glaē
gā'nu^gid, lā'ē ku'lx^gid. Wā'x^gel q!ā'q!ēyudegemaxēs ge-
ne'm. “Yā'q!ant!āladzā,” ^gnē'x^glat!a l!ē'selag·i^gläxēs gene'm.
“Lae'ms o'^gmēsa,” ^gnē'x^glat!a. “Yā'q!ant!āladzā, ā'len
10 ma'mx·imx·^gidelaxōL.” Lā^glaē mex·^gimdxēs gene'm. “Yīlā'-
latsasōltsē, wu^glē'max·ixat! e'lkwadzemlēlōL.” Hē'^gmaālai·al
e'lkwas ā^gyasō's l!ē'selag·i^gla. K!leā's a'^glaia^g gwē'x^gidaas
e'lku'malē Ts!ē'tsequlsemālagäxs t!ē'semaē. Lae'm bās.
“Hā'dzō^g, la^gmē'k· bā'sen gen'emx·dē. Wā'nēxsilas k·!ē'saē
15 yā'q!ent!āla.” — “Ē'sda^gwīsen wā'x^gem ^gnē'k·ōL?” ^gnē'x^g-
lat!a Hā'dō^g.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā'gōlas, a ^gnē'mgēs, 1900.)

Lā^glaē ē't!ed geg·a'daēxsd: “Geg·a'daēxdenlās Gogō'-
ts!axsemālaga.” — “Wē'g·adzā,” ^gnē'x^glat!a Hā'da^gwē. Lā^g
laē lā'xēs gene'ml, ^gme'ldzexlā^glaēxa ts!ē'lts!elk. K!waē'!,
20 lāx axā'sēs gene'm. Q!e'nem^glaēda amde^gma'. Lā^glaē
^gnē'k·ē g·i^gnpas (ts!ā^gyās gene'mas): “K·!ē'dzāx tsā'k·ōx
lā^gwunemaqōsxwa amde^gma'x.” — “K·!ē'sen,” ^gnē'x^glat!a
l!ē'selag·i^gla. “e'lkulenlasōxg·in hamx·^gi^gdēg·aq.” — “Lā'-
lēx·ōs ā'ēm guqā'.” — “Gwa'la gwā'qaxsālasō^g, ē'x·laxī

wife?" said Mother. "Oh, I just left her. The little ones made me tired with their noise." — "Did I not try to tell you so?"

Mink marries Diorite-Woman.

(Dictated by Yā'gō̄as, a Ȣne'mgēs, 1900.)

"Mother, I want to marry." — "Who is it?" — "Oh, Diorite-Woman." — "Well, then, try again. Will you not be tired if she does not talk?" — "That is what I like." Then he went to his future wife. Night came, and they lay down. He tried to speak to his wife. "Speak!" said Born-to-be-the-Sun to his wife. "You're a funny fellow," she said. "Speak, else I will hit your face." Then he struck his wife's face. "Serves you right. Now your face is all bloody." But it was blood of the hand of Born-to-be-the-Sun. It could not be blood on the face of Diorite-Woman, because she was a stone. And he left. "Mother, I left my wife. I did something to her because she didn't speak." — "Did I not tell you?" said Mother.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā'gō̄as, a Ȣne'mgēs, 1900.)

Then he wanted to marry again. "I want to marry Sawbill-Duck-Woman." — "Go on," said Mother. Then he went to his future wife. He had white feathers on her head. He was sitting down at the place of his wife. There were many sea-eggs. Then said his sister-in-law (the younger sister of his wife), "Does not your husband eat sea-eggs?" — "Not I," said Born-to-be-the-Sun: "I spit blood if I eat them." — "I must go and empty them out." — "Don't empty them carelessly. Let their place

awī'nak!us ax^gā'sasō^g.” Lā^glaē guqō^gyoēxa amde^gma'. La^glaē lā'welsē l!ē'selag·i^gla qa^gs lē ha'mg·ilqaxa amde^gma'. Ē'x^g El nō'lemālag·i^gls ha^gmā'paēxa amde^gma'xa "nē'x·dē k·!ē's ha^gmā'peq. “wīdzē's lā^gwunemaōs?” "nē'x^glat!a ts!ā'-5 "yäs ḡene'mas. “Hā'g·a^gxlēdzā dō'x^gwīdqē qō lae'mlax lāxs guqō^gyoxdēōs.” G·ā'x^glaē lae'lē ts!ā^gyas ḡene'mas. “Ē'dzaēlak· lae'mg·ada lēlk· ha'mg·ilqēxg·ada amde^gma'? Xutsexlē'lsaxlē la^gsqō', wā'x^gamax·ō hē'ba^gya!” Lā^glaē ax^gē'dexa dzō'xum qa^gs lē xutsexlē'lsaq. Å'mmaa^gla's lā 10 ā'xuxstels; lae'm lēla'. Lā^glaē neqelsā'sō^gsa ts!ē'daq. “Ā, gadza^gma l!ē'selag·i^glag·a. Å'emx· la ā'xuxstels.” — “T^u, t^u, t^u, t^u” "nē'x^glat!a. “Gē's^gwīst!a mē'xatsas^gōx·dē.”

Mink is deserted by his Wife.

(Dictated by Yā'gōlas, a^gne'mgēs, 1900.)

Lā^glaē lā'xēs g·ōk^u LE^gwis ḡene'mē. Lā^glaē boē'kwē ḡene'mas; la mā'yul^gida; begwā'nemē xunō'kwas. Lā^glaē 15 nē'k·ē Gōgō'ts!axsemālaga: “Ā, wīdzā'x·ins dō'qwax gā'-gempasōx wī'sax!” Lā^glaē lā'xa gu'ldem. Lā^glaē nē'k·a: “Wax^gē'dadzā qen tō'bendzemxg·a wī'sak:.” Lā^glaē ts!ā'-sowē l!ē'selag·i^glasa gu'msgumtsa. Lā^glaē p!aqē^g L!ē'selag·i^gla lax tō'bendzemaxēs xunō'k^u: “Gwā'ldzās lō'malag·ilīl,” 20 nē'x^glat!a ḡene'mas. Å'małas la wī'laxēs wā'x^glaxstē tō'bendzem. “Yā'xp!adzāē'g·i eē'x^gp!ēg·as.” — “Ā'lawīst!ē k·!ēs nā'xsāla, lēla'. Wē'x^gins Å'gma!” Lā^glaē nā'^gnakwa. Ma^glts!ā'la LE^gwis ḡene'm. Lā^glaē sē'xwīl!āla. Lā^glaē dō'qunselē l!ē'selag·i^gla. Lā^glaē dō'x^gwalelaxa amde^gma'. 25 Lā^glaē k·lā'k·lag·āla qa^gs ts!ē'lxstē. G·ā'x^glaē ha'nq!abē-laxa amde^gmē. “Hā'g·a ē't!ēdx!” "nē'x^glat!a ḡene'mas. “Gā'gäladzā!” Lae'm^glaē nē'nk·lēqe'lē ḡene'mas qa^gs boē's. Lā^glaē dā's^gidē l!ē'selag·i^gla. G·ā'x^glaē ē't!ēd ha'nqlabelaxa

be a nice spot." Then the sea-eggs were emptied out. Then Born-to-be-the-Sun went out to eat among the sea-eggs. He was eating the sea-eggs well on the ground, like one crazy, although he had said that he would not eat them. "Where is your husband?" said the younger sister of his wife. "Go and see if he went to what you emptied out." Then the younger sister of his wife came in. "Is not this rascal eating among the sea-eggs? Strike him, even if he should die at once." Then they took poles and struck him. Now there was only foam on his mouth, and he was dead. Then he was found by women. "Oh, is not this Born-to-be-the-Sun who is foaming at the mouth?" "T, t, t, t!" he said, on his part. "Indeed, I have slept very long."

Mink is deserted by his Wife.

(Dictated by Yā'gō̄as, a ^ənē'mgē̄s, 1900.)

Then he went to his house with his wife. Then his wife was pregnant, and gave birth to a child. Her child was a boy. Then Sawbill-Duck-Woman said, "Let us go and see the ancestors of this baby." Then he went to Woodpecker. He said, "Please have pity on me (and give me) a little drop for this baby." Then Born-to-be-the-Sun was given red ochre. Born-to-be-the-Sun tried to put a little in the mouth of the child. "Don't (put in) too much," said his wife. He just finished trying to put a little into the mouth (of the child). "It does not taste bad, it tastes sweet." — "Verily, that rascal has no sense. Let us just go." Then they went home. The two were in the canoe, he and his wife. They paddled along the rocks, and Born-to-be-the-Sun looked into the water. Then he saw sea-eggs. He backed-water and dived headlong. Then he carried the sea-eggs in the fold of his blanket.

amde^gma'. "Wī'la^gx^gdzās gēy^gnselē. Wā'x^gdzā^gma gē'g i-
līsela lā'xa ba^gnē'. Ha'g^ga ē't!ēdex! Q!ā'q!eyōLlā'la!"
5 nē'x^glat!a gene'mas. Lā'^glaē dā's^gida. Gī'l^gmēx^gdälas
dā's^gid lē'x^gdē sē'x^gwidē gene'mas. Lae'm bās; me'lsmel-
saa^gle gene'mas. Laem^glā'wis qwē'sg^gila g·ā'xaē q!ā'x^gwidē
10 L!ē'selag^gi^gla. "mā'dzālas, adā'i? Gē'ladzā wā'x^gik^g q!ē'-
nemg^gin^g yā'nemk^g. Gē'ladzā!" nē'x^glat!a. "Gē'ladzā,
wāx^g o^gmä'! Ō'mōlołai^g, a'LEN nē'x^glaxōL hā'wanaqa'qe-
lōlōł." Laem^glā'wis a'Lē^gstē L!ē'selag^gi^gla qa^gs qā'sil^g!älē.
15 Lā'^glaē k!wā'g^gaa^gl qa^gs tsā'x^gidēxa amde^gma'. K!ēs
awī'lag^gilaxs la'ē bō^gyōsēs gene'm. Lā'^glaē qā's^gid ē't!ēd.
K!ēs L!elē'wēxa amde^gma'. Lē'lwīqela qa^gs ha^gmā'pēq;
Lō'ma axē'xsdeq. Ē'x^gnañwa^gma^gl k!wā'g^gaala qa^gs tsā'x^gidē.
La^gmē nā'^gnakwē gene'mas. Lae'm gwāl geg^ga'dē L!ē'se-
20 lag^gi^gla. Lae'm bō^gyusēs gene'mx^gdē wā'x^ga. Lae'm
q!ulba'.

Mink pretends to die.

(Dictated by Yā'gōlās, a ^εne'mgēs, 1900.)

"Ts!enana', ts!enana'! Wā'wits!eq!āladzili. Ts!enana',
ts!enana'! Qā's'idadzaxens dzō'kulōt qa dzā'xēsō¹ qans
gwā'gunx'sāla ladzaens qae'n gwā'laaslaen qenlō lā'bax·
20 "idamasl." Lā'laē qā's'idēda g·ō'kulōt. "Gē'ladzā qens lē
q!é'qleyūta qa gwā'laaslasg·ins g·í'gamē'k. Ladzā'emk·
xa'nīx's'ida." G'a'x'laē g·ō'kulōtas k!us'sā'lī. "Ts!enana',
ts!enana', gē'latsas'la, ē'saēlen hē'em lā'dziēn nē'tsa qa's"

¹ Ananā', ananā'! Wā'wik!leq'lālag'ilāt. Ananā', ananā'! Qā'sidag'axens ḡō'-kulōt qa ḡā'xēsō.

"Go on!" said, on her part, his wife, "and stay longer." His wife thought that she would leave him. Then Born-to-be-the-Sun dived. He came again carrying sea-eggs in the fold of his blanket. "Indeed, you were not long under water. Try to walk about on the ground below. Go again and try to get plenty," said his wife, on her part. Then he dived; and as soon as he dived, his wife paddled away. She left him, and looked back often. When she had gone a long way, Born-to-be-the-Sun emerged. "What are you doing, my dear? Come, I got a great many. Oh, come!" he said, on his part. "Do come, try to be a chieftainess, — a big chieftainess, — else I will call you an ugly one with matted hair on the pubes." Then Born-to-the-Sun went ashore and walked along the rocks. He sat down on the rocks and ate the sea-eggs. He did not care that he was left by his wife. Then he started again. He did not forget the sea-eggs; he was anxious to eat them. He desired them much. He was careful when he sat down on the rock and ate the sea-eggs. Then his wife returned home, and Born-to-be-the-Sun finished having wives. He was just left by his wife. That is the end.

Mink pretends to die.

(Dictated by Yā'gō̄as, a ^{ne}mḡs, 1900.)

"Ananā', ananā'! I am dying in the house. Ananā' ananā'! Go to our tribe and let them come, that we may deliberate how I shall be when I come to an end." Then the tribe started. "Come, let us go and talk about the way our chief is going to be. Indeed, he is getting worse." The tribe came and sat down in the house. "Ananā', ananā'! Welcome! Is not this the reason that I told you to come, — about the way in which I shall

dzā'xaōs qaēn gwä'laāslaen. Ts!enana', ts!enana'!"¹ — "La'mō'x awī'la,"² "nē'x·slat!ēda g·ō'kulōtas, "gwä'laāslasens g·ī'gamaē'x. Gwā'la q!wē'LELAX·da"x" u qa gwä'laāslasens g·ī'gamaē'x. Ha'nxlawilelax·ins g·ī'gamaē'ē." — "Ts!enana', ts!enana'! Gwā'lasena', ā'LEN "nē'sōxt!aā'x" u la qan quq!utlanē'lax."³ — "Lae'm awī'la! "wā'ladzālens g·ī'gamaē'ē? Wē'g·ax·ōx dzemā'la!" — "Ts!enana', ts!enana'!" "nē'x·slat!la. "Gwā'lasena', ā'LEN "nē'sōt!aaax" u la ku'nsala."⁴ — "Lae'm awī'la,"⁵ "nē'x·slat!la. "wā'ladzālōx? Wē'g·ax·ōx lā'xa xu-be's!" — "Ts!enana', ts!enana'! Gwā'lasena', ā'LEN "nē'sōt!aaax" u la dzē'sexstālax·t!aa'x" u la."⁶ — "Lae'm awī'la gwä'la-aslasens g·ī'gamaē'ya. Wē'g·adzāx·ōx lā'xa "mek·ā'la!" — "Ts!enana', ts!enana'! Wē'dzasen, ā'emasesn ts!ē's t̄apa-yā'la."⁷

15 Lā'laē wī'k·līxēd. Hē'x·idaemaā'las "nēx· qa"s wī'k·līxēdē, yīxs la'ē "nē'x·sō" qa"s hē'ēlēda "mak·ā'la. Lā'laē wune'mtē g·ō'kulōtas. G·ō'kwēlag·īl; ā'em·lāwis ha'nē'lem. Lā'laē mō'p!enxwa"s, yīxs la'ēda ts!ē'daq, ha'msa. G·ā'x·laē sī'unōdālaxa "mak·ā'la. "Yū'ēmaa deg·ā'tsens g·ī'gamēx·dāa,"⁸ "nē'x·laēda ts!ē'daq, q!wā'q!lusālael wō'tsēs g·ī'gamēx·dē. Lā'laē dō'x·walelaxa dēx·ustaē' ha'nq!abalaxa amde'ma'. "Ā, hē'dzā'maa l!ē'selag·i'lada lā'sde'yāla?" — "Ts!ababai'," "nē'x·slat!la, "nō'gwa'mē dzō'gwalaxaanē'. Sā'lēp!ālasē Hā'dza"wa "yīxwī'wa"ē dzō k!uxadzenā'. Dzō-gwalaxaen, q!ulō'ldēlēdzin,"⁹ "nē'x·laē l!ē'selag·i'la. Ā"mālaxōl lē'lklwālaxs "nē'k·aē wā'wīk·lēq!a; hā'axōl "nē"nak·īls qa"s hē'ēlēda "mek·ā'la, yīxs q!ē'nemaē a'mde'mās. Ā"māxōl "nēx· qa"s nā'naqlaqalēxēs tsā'k·lēna"yaxa a'mde'mā'.

¹ As above, for every k·, g·, and x·, a ts, dz, and s are substituted.

² Ananā', gwā'laāna', ā'LEN "nē'x·sōlax qō'q!ut!enēx·staax" lax.

³ Ananā', gwā'laāna', ā'LEN "nē'x·sōt!aaax" lax ku'nsalax.

⁴ G·ī'sexstālax·t!aaax" lax.

⁵ Wē'g·ax·in, ā'Emax·in k·!ēs t̄apa-yā'la.

be? Ananā', ananā'!" — "This is very important," said, on their part, his tribe. "How shall our chief be? Don't be silent in regard to the way our chief is going to be. Let us set up (the grave-box of) our chief! Ananā' ananā'!" — "Don't do that, else it will be said that I am a burl on a tree." — "This is important. What shall we do with our chief?" — "Let him be buried!" — "Ananā', ananā'" he said, on his part. "Don't do that, else it will be said that I look like a baking-oven." — "This is important," they said, on their part. How shall we do this?" — "Let us put him in a cave!" — "Ananā', ananā'! Don't do that, else it will be said I look like a box-cover." — "This is important. What shall we do with our chief? Let us put him on an island." — "Ananā', ananā'! Go ahead, only don't let me be nailed down."

Then he died. He at once wished to die when it was said that he should be on the island. Then his tribe buried him. They made a house for him, and just put the box inside. Now, it was four days, when the women went picking berries. They came paddling alongside the island. "This is the grave-place of our chief," said, on their part, the women, crying together, being sad on account of their dead chief. Then they saw something jumping up on the rocks, carrying sea-eggs in a blanket. "Oh! is not that Born-to-be-the-Sun going up from the beach?" — "Hamamai!" he said, on his part. "I obtained supernatural power. Let Mother buy a mask and rattle. I have supernatural power. I came to life again," said Born-to-be-the-Sun. He just lied when he said he was dying. Behold! he said that he would be on the island because there were many sea-eggs. He just thought that he would be undisturbed eating his sea-eggs. His mother

⁶ Hamamai, nō'gwa&mē lō'gwalaxaenai'. Lā'lēplālax·i Hā'da&wa ḥyixwī'wa&ē lō'kluxadenā' lō'gwalaxaen, qlulō'ldētg'in.

G·ā'x⁸laē dā'sō⁸s Hā'dzō⁸. "Dzō'gwalen, Hā'dzō⁸, q!ulō'ɬ-dełdzin."¹ — "Gē'lak·as⁸la, la⁸me'ns q!ulā'sēs gwē'x·idaasōs, xunō'k^u." Lā'laē ā'lē⁸st qa⁸s kwē'kalasewaē L!ē'selag·i⁸la. "yīxwī'wāla, dā'laxa k!uxadē'n. Lae'm q!u'lba.

Mink pretends to die (Another Version).

(Dictated by Male'd, a Kwā'g·ūł, 1893.)

5 Wā'wīk·!ēq!ā'laē L!ē'selag·i⁸lēxs hā'laqenāāxa gā'nul. Ha'lselaem⁸lāwis "nā'g·ila, lā'laē nō'i.alāsēs gwā'laāsīla qō'ħe⁸l. "Ā, wā'wīk·!ēqēx· qae'n sā'semēx," "nē'x·laē q!u-lēx·sem yā'q!antlālā. "Plā'p!ałamalag·alīłē qae'n Łōłae'lga-ma⁸ya ŁE⁸wu'n k·lē'sk·!ēdēłēx." — "Awī'lak·as⁸ox wā'ɬdemax-sens g·ī'gama⁸ex," "nē'x·lat!ēda k!usē'miłaqxa g·ā'xē dō'-qwaqēxs qe'lgwiłāe. "wā'Ladzālēns g·ī'gama⁸ex?" "nē'x·laēda k!usē'miłaq. "Hē'Lāēlō k·lēs k·lēmō'xda ā'la⁸ne-maxs hā'yalēda⁸maēx hamx·ī'dxens deg·i⁸ya'. Tsemā'la-lax·ins g·ī'gama⁸ex," "nē'x·laēda k!usē'miłaq. "Gwā'lag·i," 15 "nē'x·lat!a L!ē'selag·i⁸la, "ā'len "nē'x·sō⁸lax tsā'tsa⁸mēdze-masō⁸sa g·ī'ng·īnānem." — "wā'Ladzāt!alōx? ē's⁸nē⁸slōx qa⁸s ha'nxlawā⁸e." — "Ā, gwa'lax·in ha'nxlawā⁸ya, ā'len "nē'x·sō⁸lax qā'qalxadzemyūlaxsa g·ī'ng·īnānem." — "Ā, la⁸mō⁸ awī'lōx wā'ɬdemaxsens g·ī'gama⁸yax. Ē's⁸nē⁸slōx 20 qa⁸s ā'lag·a⁸mē la q!a'lsa lā'xa L!ā'saq. Wē'g·ax·ins ā'em q!a'lsa lā'xa L!ā'saq." Lā'laē yā'q!eg·a⁸iē L!ē'selag·i⁸la: "Gwā'lag·i, ā'len "nē'x·sō⁸lax "wa'ts!ēlax lā'lax q!a'mē'lāx-sen sā'sem." — "wā'Ladzāt!alōx?" "nē'x·laēda k!usē'miłaq, "ā'lag·a⁸max·ōx la ha⁸na' lā'xa "mek·ā'la." — "Hē'wisLēx, 25 hē'wisLēx! ā⁸max·in k·lēsl e'lk·lālāl. Gwā'lag·in yīłse-mā'len g·ē'tse⁸waslaen. Hē⁸mis qa kwē'maqa⁸yalēs yiku-

¹ Łō'gwalen, Hā'dzō⁸, q!ulō'ɬdełg·in.

was brought. "I have supernatural power, Mother, because I came to life." — "Thank you! I am alive on account of your ways, child." Then they went to the woods and beat time for Born-to-be-the-Sun. He had a mask on his forehead, and carried a rattle. That is the end.

Mink pretends to die (Another Version).

(Dictated by Male'd, a Kwā'gūl, 1893.)

Born-to-be-the-Sun was dying quickly that night. It was almost dawn. Then he worried about what they should do when he should be dead. "Ah! I am dying for my children," he said, speaking to himself. "I want to shut my eyes in the house on account of my princes and my princesses." — "Indeed, important is the word of our chief," said those who were sitting by his side, who came to see him when he was lying sick. "What shall we do to our chief?" said those who were sitting by his side. "It would not be good if we were not afraid of these wolves that keep on howling and eat our corpses. Let us bury our chief in the ground," said those who were sitting by his side. "Don't," said Born-to-be-the-Sun, "else it will be said that the children play burying in the ground." — "How shall this be? Shall it not be a grave-box on a tree?" — "Oh, don't let me be in a box on the tree, else it will be said that the children play making nests." — "Oh, important is the word of our chief. Don't you think it will be well if we sink him in the sea? Let us put him in the sea." Then Born-to-be-the-Sun said, "Don't, else it might be said that I was a dog, and I might be laughed at by the children." — "How shall we do?" said those who were sitting by his side. "Just let his box be on the rocks on an island." — "That is it, that is it. Only don't tie me tightly. Don't tie me up

"yā'yas." Lā'laē plałE'mg·alil. Lae'm wi'k·lix̄'edē l!ē'se-lag·i'lax·dē.

Lā'laē wu'nemtasa'wē l!ē'selag·i'lax·dē. Lā'laē yudułx̄·płe'nęwas ha'na', lā'as kwä's'idē g·ō'kulōtas. Lā'laē dō-qwasō'sēs wi'waq!wax·dē. Lā'laē ā'lēx·ila'l lāx ha'na'a'sas l!ē'selag·i'la. Lā'laē dō'x·walela'laē wi'waq!wäsēxa deg·a'tsē'xs ā'maē la lā'nō'laxēs yiko'ē'x·dē. Lae'm lawis LE'lgwa'i'lidē wí'waq!wäs wā'xsanolōdex deg·a'ts!äs: "Lae'm xentē mē'la'laā'kuns waq!wā'x·däens," nē'x·da'x·laēda 10 wí'waq!wē. "Lae'm xentē nē'stanō." mā'sēlāwis, nē'lēm·nā'kula lā'xa ā'waxsta'lis g·āx x·ix̄'wē'da ha'nq!abalaxa amde'ma'. "Sā, sā, sā, sā hai'ałilagask·as ā'masēt!a kwā'q!ala o'dzalag·i'laxs deg·i'ya'k·as'ā'ēx." — "Gwā'lag·i, lō'gwalen, ēk·ē'lakun," nē'x·lat!ēxēs wí'waq!wa. Lae'm 15 ā'em nā'nakwēda deg·i'ya'x·dē lē'wis wí'waq!wa. Lae'm lā'ba.

Mink and the salmon.

(Dictated by Yā'gōłas, a'ne'mgēs, 1900.)

Dō'qula'laēxa k·lō'tela ēk·a'. Lā'laē hayū'xwaq. "Nō-gwanēs atsa'¹, g·ā'xg·anemēlāxg·in ēx·i'delax lāx ā'lēla-yaxsa tsłā'k·linla'ēx." G·ā'x·laē ēx·i'd. Lā'laē ē't!ēd: 20 "Hayū'! Nō'gwanēs atsa'¹, g·ā'xg·anemēlaxg·in ēx·i'delax lāx l!ā'senxēla'ya'xsa wā'wadē." G·ā'x·laē ēx·i'd lāq. Lā'laē ē't!ēd: "Hayū'! Nō'gwanēs atsa'¹, g·ā'xg·anemēlaxg·in ēx·i'delax lāx nā'qlegēla'ya'xsa wā'wadē." G·ā'x·laē ēx·i'd. Lā'laē ē't!ēd: "Hayū'! Nō'gwanēs atsa', g·ā'x-25 g·anemēlaxg·in ēx·i'delax lāx ā'lenxēla'ya'xsa wā'wadē." G·ā'x·laē ēx·i'd. Lā'laē ē't!ēd: "Hayū'! Nō'gwanēs

¹ Ēk·a'.

when I lie in it, and push the cover a little aside." Then he shut his eyes, and the past Born-to-be-the-Sun was dead.

Then the past Born-to-be-the-Sun was buried. For three days he was in the box on the rock. Then his tribe bathed, and his sisters went to look at him. They came ashore at the place where the box of Born-to-be-the-Sun was. Then his sisters saw his grave, and the cover just leaning against its side. Then his sisters wailed, sitting on each side of the grave. "Evidently mischief was done to our dead brother," said the sisters. "Evidently he was pulled into the water." What should there be? [But] he showed his face at the edge of the water, coming out, emerging, and carrying sea-eggs in the fold of his blanket. "Oh, wonder! A real spirit! Only you don't do the right thing when you are just a grave." — "Don't! I obtained supernatural treasure. I was made well," said he, on his part, to his sisters. Then the one who had been a grave just went home with his sisters. That is the end.

Mink and the salmon.

(Dictated by Yā'gō̄las, a 'ne'mgē̄s, 1900.)

He saw a salmon jumping. "Hayū'!" He said, "Hayū'! If I should jump, I should come and jump inside of this tide-ripple." Then it came and jumped. Again he said, "Hayū'! If I should jump, I should jump outside of this kelp." Then it jumped there. Again he said, "Hayū'! If I should jump, I should jump in the middle of this kelp." It came and jumped. Again he said, Hayū'! If I should jump, I should jump on the land side of this kelp." It came and jumped. Then again he said, "Hayū'! If I should jump, I should jump almost on the rocks."

atsa', gā'xg·anEmēlaxg·în ha'lslaem k·!ēs ēk·!flā'lalax." G·ā'x·laē ēx·!d. "Hayū! Nō'gwanēs atsa' gā'xg·anEmēlaxg·în ēk·!flā'la lā'xwa ā'L!ēx." G·ā'x·laē ēx·!a'la. Lā'-laē k!wā'k!wak·!linaq. "K!wā'k!wak·!līnē, k!wā'k!wak·!nē," 5 "nē'x·laē. Lae'm·laē lō'leq.

Mink roasts the Salmon.

(Dictated by Yā'gōłas, a ḡne'mgēs, 1900.)

Lā'laē gā'x·sālaq. Lā'laē lē'k·ōx xwa'Layōs Hā'da'wē. "lē'k·umadzāx·inLaxōs xwā'Layāq!ōs, Hā'dā?" — "mā'dzēs axsō'laōs?" — "mā'dzālēn." — "mā'dzāt!ēs xwā'laōs?" — "Wā'wadēdzō. Xwā'xwālemālenlaq." — "Hā'-10 gradzā ax·!dqō. G·its!ā'mō lā'xwa l!ā'L!axembida'waqū." Lā'laē dā'laxa xwā'Layu. "Yē'L!alax·!t!aqō, ā'las x·isā'mas lāqū." Lā'laē qā's·idē l!ē'selag·!la qa's xwā'!idēq. Lā'laē l!ō'p!ēdxa gē'nē. E'x·plawistla hā'mqawakwasō. Lā'laē pō'!id. Lā'laē l!ō'p!ēdxa k·!ō'tela lē'wa q!ō'q!ōyu; hē'xi-15 malaem'laē. Lā'laē beq!u!t!i'dē l!ē'selag·!la. Lā'laē penē'g·ag·aels. Lā'laē nē'k·a: "lā'!lōpsīla lā'xen l!ō'pāx lā'xūlōsā!" — "Wō!" nē'x·lat!ēda lā'xūlōs. Klutsexlā'-wayalaaxōlēda g·īng·inānem lā'xa lās. Lā'laē mē'x·edē l!ē'selag·!la. Lā'laē banē'stēda g·īng·inānem qa's hā'-20 mats!ix·!dēx l!ō'pās l!ē'selag·!la. Lā'laē wī'lēda g·īng·inānem maxa l!ō'pēx·!dē. Lā'laē tsīg·exste'ntsā mē'ng·idēq lāx se'msas l!ē'selag·!la. Lā'laē gē'lx·weqōdex bō'lxstēx·dēs l!ē'selag·!la. Lā'laē qā's·idēda g·īng·inānemē qa's lē nä'nakū.

25 Lā'laē ts!ix·!dē l!ē'selag·!la: "T^u, t^u, t^u, t^u, yā'sbatsās-daanē wās sē'selaladzels lā'xent sē'sa. Hā'mats!Edzīlsaxen ts!ō'pasdēen wās."¹ Lā'laē lā'xuls qa's qā's·idē wāx.

¹ T^u, t^u, t^u, t^u, yā'xp!ak·āsdaanē wāx. kē'he'lalag·!ls lā'xent x·!sā [?]. Hā'mats!E-ğil'saxen l!ō'pāx·dēen wāx.

It came and jumped. "Hayū'! If I should jump, I should jump on the rocks here on shore." It came jumping on the rocks. Then he tried to sit on it. "Sit on it, sit on it!" he said. Thus he caught it.

Mink roasts the Salmon.

(Dictated by Yā'gōlas, a ^ənE'mgēs, 1900.)

Then he carried it in his hand. He borrowed the fish-knife of Mother. "Mother, lend me your fish-knife." — "What are you going to do with it?" — "I want to play." — "What are you going to cut?" — "It is a kelp. I will play cutting it." — "Well, go and get it, it is in that little bag." Then he took the fish-knife. "Take good care of it, else you will lose it." Then Born-to-be-the-Sun went and began to split the salmon. Then he roasted the salmon-roe. It tasted very nice. He ate the whole of it. Then he had enough. Then he roasted the salmon and the bones. The head was on it. Then Born-to-be-the-Sun became sleepy. He lay down, his back towards the fire. Then he said, "Take care of my roast, trees." — "Wō!" said the trees. Behold! children were sitting on the trees. Then Born-to-be-the-Sun went to sleep. The children came down, and stole and ate the roast (salmon) of Born-to-be-the-Sun. The children finished the roast. Then they rubbed some of the blood of the fish on the mouth of Born-to-be-the-Sun, and they pulled out with their fingers Born-to-be-the-Sun's musk-bag. Then the children went home.

Born-to-be-the-Sun awoke. "T, t, t, t! that tastes bad. These rascals evidently have eaten my roast." Then he arose and tried to start. His backside just tried to go forward. Then he felt of his backside, and behold he

Ā'g'maael la g·ā'g·alaqamīs me'ng·asdē. Lā'laē p!éyōxstend.
 K·!eā'sā'glaxōl la bō'lxsta^gya. "Sē'selwīst!a axa'. La
 mē'tseladzelsxen bō'lxstēx·dē." ¹ Ā'Em^glāwis la L!ā'stāla
 qa's lē k!waa' lā'xa awi'lbā'ē. G·ā'x^glaēda sīo^gnā'kula.
 5 "Ts!ē'ts!ats!älälalai'" ² — "K·!eā'snu^gx^u ts!ik·!ā'lema," ^gnē'x·
 "lat!ēda sīo^gnā'kulā. Hē'danu^gx^u e'lxi^gla^gyā'" — "Wā!"
^gnē'x·lat!a. G·ā'x^glaēda sīo^gnā'kula. "Ts!ē'ts!ets!älälalai'" ²
 — "K·!eā'snu^gx^u ts!ik·!ā'lema. Hē'danu^gx^u e'lxi^gla^gyā'"
 Lā'laē hā'qa. G·ā'x^glaēda ^gnē'mts!aq. "Ts!ē'ts!ats!älälalai'" ²
 10 — "K·!eā'snu^gx^u ts!ik·!ā'lema. Hē'danu^gx^u e'lxi^geg·a."
 G·ā'x^glaēda sīo^gnā'kulā. "Āl!elai'," ^gnē'x·lat!a, "^gnē'x·sō-
 waaqō's ts!ets!ā'k·!älēmnōkwaai'." — "Ā'la^gmenu^gx^u hē'da-
 nu^gx^u ts!ik·!ā'lemē bō'lxstēx·dēs L!ē'selag·i^gla lā'ael dagē-
 dzem^glasa g·ī'ng·inānem." — "Hē'men gō^gyuwē'," ^gnē'x·lat!a
 15 L!ē'selag·i^gla.

Lā'laē qā's^gidē L!ē'selag·i^gla. G·ā'g·alaqa^gmaēxsdael yīxs
 la'ē lā'laa lāx a'mlasasa g·ī'ng·inānem. Lā'laē wulā'x·
 "alelaxa g·ī'ng·inānem. "Hayuhū'ya, hū'ya, hu'yu!"
^gnē'x·lat!a wulēlā's. Lā'laē qā's^gidē L!ē'selag·i^gla. ^gwun-
 20 ^gnā'kula g·ā'g·alaqa^gmaēxsdael. Wā'x^gna^gwael dze'l^gx^gwid.
 Ā'na^gwaem^glāwis g·ā'lagamdē me'ng·asas. Lā'na^gwalē
 ts!eqō'stō^gyū bō'lxsta^gyas, yīsa g·ī'ng·inānem. "Hayuhū'ya,
 hū'ya, hu'yu!" Ts!eqō'stōd. Lā'laē "Gwā^gsta, gwā^gsta,
 gwā^gsta," ^gnē'x·lat!a L!ē'selag·i^gla. Lae'm^glaē ^gnē^gwā'x·
 "idnaxwē, yīx bō'lxsta^gyas. Lā'laē e't!ēd ts!eqō'sto^gyōsa
 g·ī'ng·inānem. G·ā'x^glaē tē'x·^gid qa's g·ā'xē tē'x·"alelax
 L!ē'selag·i^gla. Lā'laē dexulē'sē L!ē'selag·i^gla qa's k!wā's-
 k!wasgēmē lā'xēs bō'lxstē. Lā'laē dō'x^gwa^gleltsa g·ī'ng·inānem.
 "Yā, wāx·^gā'axen aē'tlats!ō L!ē'selag·i^gläxōs bō'lx-
 30 staēx." Lā'laē ā'Em ^gnē'k·ē L!ē'selag·i^gla: "K!wā'k!was-
 gēmē!" ^gnē'x·laē. Lā'laē ^gnē'k·ēda g·ī'ng·inānem: "Wē'-

¹ Lē'telwīst!a axa'. La ^gmē'telag·i^glsxen bō'lxstēx·dē.

² Ts!ē'tsak·!älälalai'.

had no musk-bag. "These rascals! they did mischief to my musk-bag." He went towards the beach and sat down on the rocks on the point of land. Somebody came paddling along. "Tell me some news." — "We have no news," said, on their part, those who were paddling along. "Those behind us (have news)." — "Wâ!" he said, on his part. Somebody came paddling along. "Tell me some news." — "We have no news. Those behind us (have news)." Then they passed. Another canoe came. "Tell me some news." — "We have no news. Those behind us (have news)." Then some one came paddling by. "Come ashore," he said, on his part. "It is said that you have news." — "Oh, indeed! we have news about the musk-bag of Born-to-be-the-Sun. It is said, it is thrown about by the children." — "That is what I meant," said Born-to-be-the-Sun.

Then Born-to-be-the-Sun started. He wanted to be ahead while he was going to the play-ground of the children. Then he heard the children. "Hayuhū'ya, hū'ya, hu'yu!"



Thus said what was heard by him. Then Born-to-be-the-Sun started. He went hiding, wanting to go ahead of them. From time to time he tried to run. His backside every time went ahead. Then his musk-bag was thrown up by the children. "Hayuhū'ya hū'ya hu'yu!" They threw it up. Then Born-to-be-the-Sun said, "Come this way! Come this way! Come this way!" Then his musk-bag would come nearer. It was again thrown up by the children. Then it jumped, and came jumping right on Born-to-be-the-Sun. Then Born-to-be-the-Sun jumped on the beach, and sat on his musk-bag. Then he was seen by the children. "Yä! little fellow! Born-to-be-the-Sun is trying to get his musk-bag into himself." Then Born-

g·adzâx·îns q!a'mt!ēdxōx l!ē'selag·i"xax." — "Wë'g·ax·îns
 à'la," "në'x·latlëda g·îng·inânem. "K!wâ'k!wasgemé', k!wâ'-
 k!wasgemé'xës bô'lxsta"ë, l!ê'selag·i"xë,"¹ "në'x·el. "K!wâ'-
 k!wasgemé', k!wâ'k!wasgemëxës bô'lxsta"ë." Lâ'"laë k!wâ's-
 5 gëmdxës bô'lxsta"ë. Lae'm^glaë laë'l në'lenwâlaem^glaë
 bô'lxsta"yas. Lâ'l^gônôdeq qa's laë'lë. Lae'm lô'lxës
 bô'lxsta"ë. "Yä," "në'x·latlëda g·îng·inânem, sâ'semasa
 alâ'"lénox". Lae'm nä'"nakwë l!ê'selag·i"la qa's lë ä'lëx-
 10 "idxa xwâ'layu qa's lë ts!âs lâx Hâ'da"wë. "mâ'la xe'n-
 lel gâ'l ladzâ'x·den aë'toxwaxg·în bô'lxsdëk. "më'LElsasôwë
 g·â'xentsa g·îng·inânem."

Mink plays with Seal.

(Dictated by Yâ'gôLas, a ^gne'mgës, 1900.)

Lâ'"laë "në'k·a: "Lâ'len a'mlal lë>wôx wulë"x". —
 "widzâ'las a'mlal?" — "Lâ'lénemadzâ'lenu"xi". — "Yâ'-
 l!âlax ts!â"ya, â'las hë'g·us"olaxôx ts!â"ya." — "K!lë'sâlasen
 15 mō'masilaq; â"mëlaxs hõ'mâlal." Lâ'"laë qâ's"id qa's lë
 lâ'lénema. Lâ'naxwa^glaë lë'x·iltô'selë l!ê'selag·i"la. "Hë'-
 LENTS gwë'g·ilalëda," "në'x·laëx wulë"x", "yâ'yax·aplELENTS."
 Lâ'naxwa^glaë lë'x·iltôsë wule"x" lô" l!ê'selag·i"la. Lâ'"laë
 20 k!wâ'g·aelsë l!ê'selag·i"la. "në'nk·lëx"ed qa's wë'g·i hë'g·u-
 sôbôla lâx wulë"x". Lae'm^glaë meSELâ'q. E'x·ak·aë'qela^gl
 lâq qa's q!Esâ'eq. Lâ'"laë "në'k·e l!ê'selag·i"la: "Wë'x·ints
 nä'"nak", "në'x·laëx wulë"x", "â'f^gEMLENTS g·âxL a'mlALEX
 25 lë'nsla. Hë'mena^gaemLENTS a'mlal lâq". Lâ'"laë lë'k·owë

¹ Rhythm:

to-be-the-Sun just said, "Sit on it! Sit on it! Sit on it!" and the children said, "Do go on, let us sing to Born-to-be-the-Sun." — "Indeed, let us do so," said the other children. "He tries to sit on it! He tries to sit on it! He tries to sit on it, — on his musk-bag, — Born-to-be-the-Sun." Thus they said. "He tries to sit on it! He tries to sit on it! He tries to sit on it, — on his musk-bag!" Then he sat down on his musk-bag, and it went into him. His musk-bag only showed on one side. Then he pushed the one side of it, and it went in, and he got his musk-bag. "Yä!" said the children, the sons of the wolves. Then Born-to-be-the-Sun returned and searched for the fish-knife to give to Mother. "Why! I was away a very long time, trying to get back my musk-bag. Mischief was done to me by the children."

Mink plays with Seal.

(Dictated by Yā'gō̄as, a ^{ne}mgēs, 1900.)

Then he said he would play with Young-Seal. "Where will you play?" — "We will play rolling." — "Take care of your younger brother, else you might cause an accident to your younger brother." — "I won't hurt him. He will only look on." Then he started to go. He would play rolling. Born-to-be-the-Sun rolled down the hill. "Thus we will do," he said to Young-Seal. "We will race." Young-Seal and Born-to-be-the-Sun rolled down again and again. Then Born-to-be-the-Sun sat down. He thought that he would pretend to hurt Young-Seal by accident. He was greedy for him. He thought he would like to eat him. Then Born-to-be-the-Sun said, "Let us go home." Thus he said to Young-Seal. "Let us come later on and play to-morrow. We will always play here." Then Born-to-be-the-Sun borrowed the fish-knife of Mother.

L!é'selag'i^{la} xwā'layās Hā'da^{wē}. "Ié'k·ōmadzàx·inlaxōs xwā'layaq!ōs, Hā'do[?]." — "mā'dzàlasētsō?" — "K·ā'k·!exbadzàlenlaxenu^{xu} sā'k·aq!¹edza'yu¹ lō[?]wulē^{xu}." — "Yā'-l!álak·as^{la} ā'las hē'g·usōlax ts!ā'"yax. Nā'qamałasa qasō 5 hē'g·usōmas^{Emlax}." — "K·!eā'sen gwē'x·idaas mō'masilaq, qa a'ngwēsēn a'mlwutlaxa?"

Lā'laē qā's^{idē} L!é'selag'i^{la} qa^s lē k·lī'mtaxa gwā'dems qā's k·lā'k·!exbēq. Lā'laē lā'xēs a'mlasnañwa lō[?]wulē^{xu}. Lā'laē k·!ix^{wē}lselasa k·lā'k·!ixbaak^u. Lā'laē nā'nak^u qa^s 10 hē'lēx wulē^{xu}. "Wē'x·nts ē'tlēd lā'xens lā'lēnēmas^{ēdēens}." — "Wēdzā'x·nts!" "nē'x·em^{lāwis}. Lā'laē qā's^{id} qa^s lē lā'xēs a'mlas. "Yā'yax·ap!ELEMENTS!" "nē'x·lat!la L!é'selag'i^{la}, lāx wulē^{xu}. Lā'laē lē'x·idex·da^{xu}^{el}, yā'ya^{nael}. Lō'ma^{slat!la} yīx·ē' wulē^{xu}. Lā'laē ē'tlēd ē'k·!ē^{sta}: "Gwā'gwī-15 sabāladzā lā'xōnda ē'k·ēx," "nē'x·lat!la L!é'selag'i^{la}, lāx wulē^{xu}. Lemā'la^{la} "nēk· qa "neqā'sēxa k·lā'k·!exbaak^u. Lā'laē lē'x·id; lā'laē "neqa' wulē^{xwaxa} k·lā'k·!exbaak^u. A'ma^{las} hayīmx^{usālēda} k·lā'k·!exbaak^u lāx wulē^{xu} qa wē'x·idē^{lawits} a'ma^{las} la xutsexlē'labentsō's L!é'selag'i^{la}. 20 "Hē'men k·lwē'x·ix·dē, "nē'k·ōgwīlēg·in qa^s hē'la'ōs. Ē'x·ak·lē'qelēg·inlōl qēn q!esa'ōl." Lā'laē wē'k·ils qa^s lē q!olā'k·idex wulē^{xu}. Lae'm hē'la'. Lā'laē "nē'k·a: "Ié'-k·ōmadzàx·in Hā'dō^{xōs} xwā'layaq!ōs!" — "mā'dzàlasētsō?" "nē'x·em^{laxaa'}wis. "K·ā'k·!exbadzà'lenu^{xwaxenu}^{xu} sā'-25 k·aq!¹edza'yu." — "Wā, la qasō lae'mlax, ē's^{lax} nē'nāxsōsēlalax; hē'g·usōlaxex "nē'mwōta." — "Nō'gwane'mlaxen hē'lēlalax."

Lae'm^{laē} k·ō'tē Hā'da^{wa} lā'xēs xunō'k^u, lae'm k·lwē'x^{ēd} qa wulē^{xu}. Lā'laē ts!ā'sa xwā'layu lāx L!é'selag'i^{la}. 30 Lā'laē qā's^{idē} L!é'selag'i^{la} qa^s lē laxwu'ls qa^s ts!ix·i^{dē}

¹ Sek'a'yu.

"Let me borrow your fish-knife, Mother." — "What are you going to do with it?" — "I shall cut the ends of our spears, (mine) and Young-Seal's." — "Take good care, else you might hurt your younger brother by accident. You have no sense, you might hurt him." — "I won't do anything. I will not hurt him, for who would be my play-fellow?"

Then Born-to-be-the-Sun started, and cut huckleberry-bushes, and whittled their ends. Then he went to the place where he and Young-Seal used to play. He put the whittled sticks into the ground. Then he went home to call Young-Seal. "Let us go again to the place where we rolled down." — "Let us go," he said. Then they started and went to their play-ground. "We will race," said Born-to-be-the-Sun to Young-Seal. Then they rolled, and went on as fast as they could. Young-Seal went very fast. Then they went up again. "Go a little farther, to this good place," said Born-to-be-the-Sun to Young-Seal. But he wished that he would go right to the whittled sticks. Then he rolled down, and Young-Seal hit the whittled sticks. The whittled sticks went just through Young-Seal, and he could not get off. He was only struck on the head by Born-to-be-the-Sun. "That was my plan, for I wished you might die. I desired to eat you." Then he lifted him on his shoulder and hid Young-Seal. He was dead. "Do let me borrow your fish-knife, Mother." — "What are you going to do with it?" she said again. "We want to cut the ends of our spears." — "You may have done that, but you could not have done it wisely. You may have hurt your friend." — "If I had done so, I should not have done right."

Then Mother suspected that her child had planned against Young-Seal. Then she gave Born-to-be-the-Sun the fish-knife. Born-to-be-the-Sun started and made a fire

lāx wule^gxu. Lā^glaē gwā'łexs la'ē yí'ml^gideq qa^gs bebexs-^gā'lēq. Lae'm sakwē'lax wulē^gxu. Lā^glaē q!ō'ł^gideq qa l!ō'pēs. Lā^glaē hamx^gi'deq, q!esa'xēs ts!ā^gyax·dē. Lā^glaē nā^gnaku. "wí'tsē ts!ā^ge?" nē'x^glat!a Hā'da^gwē. "E'saēlē 5 a'mla^gmaa." — "Lae'ms lek!wā'la. Lae'mxens k!ē'lax^gidex ts!ā^gyax·dē. Awí'lōs tse'nxuma^gyaqōs." — "Nō'gwanem-lāxen hē'łelālax qenlō nō'gwaq!anā'x^gwemlax lā'lax mō'masīlax ē'x^gma ts!ā^gyax·la. E'saēlē a'em la lā'slix^gid nē'x^gEmx·dē qa^gs gä'łē la'xēs lä laā's." — "Lae'mskus 10 k!ē'lax^gidex ts!ā^gyax·dē," nē'x^glat!a Hā'da^gwa. "E, lae'ms d'mesa, ladzā'Emxōłen k!ē'lax^gidqē." — "Wä, mā'sēs sē'nataōsaq?" nē'x^glat!a Hā'da^gwa. "E'saēlēn a'em meselā'q yīxs xe'ñlelēx·dē tse'nxwa, la'g·iłen "wu'nx·s^gEndeq." — "Lae'ms es nā'xsāla," nē'x^glat!a Hā'da^gwa.

Mink imitates his Hosts.

(Dictated by Ya'gōłas, a ^gnemgēs, 1900.)

15 Lē'lānem^glaē Wā'xwaxoliyalaga qa^gs lē k!wēł lē^gwis nē^gnemō'ku. Lā^glaē k!us^gā'līł. Lā^glaē Wā'xwaxoliyalaga lā'xulīł qa^gs lē l!ex^gwi'dxa q!a'mdzexmes lē^gwa gwā'dems. Lā^glaē ha'ng·aliłas lō'q!wē qa^gs lā'g·egeliłesa q!wā'łmes lē^gwa gwā'dems. Lā^glaē "Wā'xwaxolidzel'i'dzel'i," 20 nē'x^glat!a Wā'xwaxoliyalaga. Lā^glaē hē'nxsemx^gidēda q!a'mdzek^u. Lā^glaē e't!ēd "Wā'xwaxolidzel'i'dzel'i," nē'x^gam^glaxaā'wis. Lā^glaē l!ā'l!agunōx^gwidēda q!a'mdzek^u lē^gwa gwā'dem. Lā^glaē e'dzaqwa "Wā'xwaxolidzel'i'dzel'i-dzel'i." Lā^glaē l!ō'plidē nā'xwēda q!a'mdzek^u lē^gwa gwā'dem. Lā^glaē a'xts!ōdēs lā'xa lō'q!wē. Lā^glaē k'ā'x^gid 25 qa^gs yō's^gitsē^gwēda q!a'mdzek^u. Lā^glaē wi'la. Lā^glaē

on the ground to singe Young-Seal. After he had done so, he split him and cut him to pieces. Then he carved Young-Seal. He cooked him, and he was done. Then he ate him. He ate his younger brother. Then he went home. "Where is your younger brother?" said Mother, on her part. "Is he not playing?" — "You speak faintly. Evidently you have killed your younger brother. Your face is quite full of fat." — "It would not be right if I had done so, if I should really have done so and hurt him who is rightly called my brother. He may have just gone somewhere. He said before that he had been a long time at the place where he has gone." — "Oh, I know you killed your younger brother," said Mother. "Ē! you funny fellow! Behold! I really killed him." — "Why did you do that?" said Mother. — "Was I not greedy for him because he was very fat? Therefore I killed him secretly." — "You have no sense," said Mother.

Mink imitates his Hosts.

(Dictated by Yā'gō̄as, a ̄n̄emḡēs, 1900.)

The people were invited by Thrush-Woman to go to a feast with their friends. They sat down in the house, and Thrush-Woman arose and broke salmon-berry bushes and huckle-berry bushes. Then she put down a dish, and put salmon-berry bushes and huckle-berry bushes by its side. Then Thrush-Woman said, "Wāxwaxolidzeli'dzeli'-dzeli'"! Then the salmon-berry bushes became green. Then she said again, "Wāxwaxolidzeli'dzeli'dzeli'"! and the salmon-berries and the huckle-berries became red. Then she said again, "Wāxwaxolidzeli'dzeli'dzeli'", and all the salmon-berries and huckle-berries became ripe. Then she put them into a dish and placed them before the guests, and the salmon-berries were eaten with spoons.

nä'nak^u. "Hā'dzō^e," ⁸nē'x·⁸lat!a L!ē'selag·ⁱla. "K!wē'la-ts!ēxsdEX·Lēg·in." — "Nō'x^unōkwala, qa ⁸mā'sēsēs k!wē'la-dzemlaxaōs?" ⁸nē'x·⁸lat!a Hā'da⁸wa. "Ē'dzāēlēn ā'EML hē gwē'x·⁸idlē gwē'x·⁸idaāsasen ⁸nemō'kwē, ā'⁸maē L!EX-5 ⁸wi'dxa q!wā'lmes L!E⁸wa gwā'dems." — "Hē'sōs gwē'x·sē!" Lā'⁸laē Lē'⁸lalē L!E⁸selag·ⁱlax Wā'wxwaxoliyalaga lō⁸Gwē'skwa lō⁸G·lēxwi'tsa lō⁸Tslē'x·ts!ēk^u. "⁸neqā'lxstālalentsai' lāx L!E⁸selag·ⁱlai". Hē'g·ililents," ⁸nē'x·⁸laē. G·ā'x·⁸laē Lē'⁸lāne-mas k!us⁸ā'līl. Lā'⁸laē L!EX⁸widē L!E⁸selag·ⁱlaxa q!wā'lmes 10 L!E⁸wa gwā'dems. Lā'⁸laē ax⁸ē'dxa lō'q!wē qa⁸s lā'g·igeli-⁸esa q!wā'lmes. Lā'⁸laē "Wā'wxwaxolidzeli'dzeli'dzeli'," ⁸nē'x·⁸laē L!E⁸selag·ⁱla. K!leā's ⁸ne'msgem. Lā'⁸laē ē't!ēd "Wā'-xwaxolidzeli'dzeli'dzeli'." K!leā's. Lā'⁸laē ē't!ēd "Wā'xwaxolidzeli'dzeli'dzeli'." ⁸ne'msgembidō⁸ hē'nxsembidō⁸. Ā'Em-15 lāwis la hō'qawels wā'x·dē Lē'lanems. "Wā'x·⁸mēx·dg·in ⁸nē'k·ōL ma'mx·ts!eg·ilaq," ⁸nē'x·⁸laē Hā'da⁸waq.

Lā'⁸laē Lē'⁸lalē G·lēxwi'tsa lāx L!E⁸selag·ⁱla L!E⁸wis ⁸nē'-nemō'k^u. G·ā'x·⁸laē klus⁸ā'līl. Lā'⁸laē ax⁸ē'dxa lō'q!wē qa⁸s dzē'kwēqendēsēs g·ō'gwō⁸yū. Lā'⁸laē ledzenō⁸x^usī-20 dzend. G·ā'x·⁸laēda gē⁸nē. Lā'⁸laē q!ō't!ēda lō'q!wē. Lā'⁸laē k·ā'x·⁸its lā'xes Lē'lanem. Lā'⁸laē gwāt, la hō'qawels. Mō'telē L!E⁸selag·ⁱlaxa gē⁸nē. "Hā'dzō^e," ⁸nē'x·⁸lat!a L!E⁸-selag·ⁱla, "k!wē'ladzadzasen ū'gwaqa."¹ — "Qa ⁸mā'dzēsēs k!wē'ladzemlaxaōs?" — "Ē'dzaēlēn ā'EML hēl g·āx gwē'x-25 ⁸idlēxen ⁸nemō'kwē G·lēxwitsa." — "Qa⁸s la'ōs ⁸nemā'x·is L!E⁸wē'. Ō'guqala⁸maālas bekwā'laēna⁸yas." — "⁸mā'dzēs kā'xwaāasas?" — "Wē'g·ax·ōs ā'lag·ilīs ma'mx·ts!ēg·ila-gālō⁸lbidō⁸." Lā'⁸laē Lē'⁸lala L!E⁸selag·ⁱla. "Yūsalentsai',"

¹ Hā'dō^e, k!wē'ladzāg·ax·in ū'gwaqa.

Then they finished and went home. "Mother," said Born-to-be-the-Sun, "I want very much to give a feast." — "You don't say so! What provisions may you have for a feast?" said Mother. "Shall I not do just the same as my friend did when she just broke the salmon-berries and huckle-berries?" — "You are like her!" Then Born-to-be-the-Sun invited Thrush-Woman and Sparrow and Water-Ousel and Hawk. "We shall dine at Born-to-be-the-Sun's. We will go at once," they said. The guests came, and sat down in the house. Then Born-to-be-the-Sun broke off salmon-berries and huckle-berries, and took a dish and put the salmon-berries by its side. Then Born-to-be-the-Sun said "Wāxwaxolidzeli'dzeli'dzeli'" but there was not one (berry); and again he said "Wāxwaxolidzeli'dzeli'dzeli'" Nothing. Then again he said "Wāxwaxolidzeli'dzeli'dzeli'" Just one little green one was there. Those whom he tried to invite just went out. "I tried to tell you that she would make you ashamed." Thus said Mother to him.

Then Water-Ousel invited Born-to-be-the-Sun and his friends. They came and sat down. Then he took a dish, and stretched out his foot over the rim. Then he struck the side of his foot, and salmon-eggs came out. Then the dish was full. Then he put the dishes before his guests. He finished. They went out, and Born-to-be-the-Sun took the rest of the salmon-eggs home. "Mother," said Born-to-be-the-Sun, "let me give a feast also." — "And what may you have to give a feast with?" — "But shall I not do the same as my friend Water-Ousel has done?" — "You are the same as he is! Everything about you is quite different." — "What should be difficult about it?" — "Go on, you ugly one, who makes (me) really ashamed!" Then Born-to-be-the-Sun invited (people) in.

“nē’x·laēxēs “nē”nemō’k^u. G·ā’x·laē k!us^gā’līl “nē”nemō’kwas. Lā’laē ax^gē’dē l!ē’selag·i^glaxa lō’q!wē. Lā’laē dzē’kwē-
gendē l!ē’selag·i^glasēs g·ō’kwō^gyō. Lā’laē ledzenō’x^usī-
dzendē l!ē’selag·i^gla. “nē”msgembidō^g gē”nē. A’em^glawis
5 la hō’qawelsēda lē’lānemx·dē wāx·s l!ē’selag·i^gla.

Lā’laē lē’lāla Ts!ē’x·ts!ēk^u, lā’xēs “nē”nemō’k^u. G·ā’x-
laē k!us^gā’līlē lē’lānemas. Lā’laē lā’wels qa^gs q!ō’xts!ō-
dēsēs ts!ē’x·ts!ēkuml. Lā’laē k!wā’bēxa xwē’detlāla. Lā’laē
“nē’k·a: “Mesē’, mesē’, mesē’k^u, mesē’k^u!” G·ā’x·laēda mēlē’k·
10 ma^gnā’kula. Lā’laē xā’p!ēdeq qa^gs lā’lā’xēs g·ōk^u, qa^gs
L!ō’p!ēdēq qa^gs haxhā’qwamasēxēs “nē”nemō’k^u. Lā’laē
gwā’la la hō’qawelsa. Lā’laē nā”nakwa. Lā’laē lē’se-
lag·i^gla lā’xēs g·ō’k^u. “Hā’dzō^g! wī’dzadzāsen lē’lāla
ō’gwaqa.”¹ — “Nō’xnōkwaxīla lalax·it qa “mā’sēsēs k!wē’-
15 ladzemaōs?” — “È’dzālā’ēlen ā’eml lē’k·ōl ts!ē’x·ts!ē-
kumlāsen “nemō’k^u Tslē’x·ts!ē’k^u.” — “Ā’lag·ilisbidō^g ma’mx^u-
ts!eg·ilaq. Hē’liqelaxs k!lē’saēx ma’mx^uts!āladzada,” “nē’x-
·lat!a Hā’da^gwa. Lā’laē lē’lāla l!ē’selag·i^glaxēs “nē”nemō’k^u.
G·ā’x·laē k!wā’līl. Lā’laē lē’k·ō: “lē’k·ōmadzāx·in, qāst,
20 xōs ts!ē’x·ts!ēkumlaqōs.” — “Hā’g·idzātsō^g!” Lā’laē q!ō’x-
ts!ōdē l!ē’selag·i^glasa ts!ē’x·ts!ēkuml. Lā’laē k!wā’bēxa
xwī’detlāla. La’laē: “Mesē’, mesē’k^u, mesē’k^u,” “nē’x·laē
l!ē’selag·i^gla. G·ā’x·laēda mēlē’k·: Lā’laē wāx·xā’plēdeq.
A’mael tē’xsta. A’em^glawis la sē’x^gālasēs p!ale’m yīx
25 l!ē’selag·i^gla. Lā’laē lē’xs^gāltsēs “nē”nemō’k^u: “Gwā’dzā
wu^gē’m dex^gwī’dōl; ā’dzā^gma tē’qaxaq!ālaemx.” Lā’laē
pē’pelāl hē’mxwałaxēs ts!ē’x·ts!ēkuml. Lā’laē le’mx^gwīd.

¹ Hā’do^g, wē’g·adzāx·in lē’lāla ū’gwaqa.

"We will eat with spoons," he said to his friends. His friends came and sat down in the house. Then Born-to-be-the-Sun took a dish, and Born-to-be-the-Sun stretched out his foot over the dish. Then he struck the side of his foot. One little salmon-roe was there. Then those whom he had invited in vain just went out.

Then Hawk invited his friends in. The guests came and sat down in the house. Then he went out and put on his hawk garment. He sat on the end of a pole which stuck out over the water. He said, "M_ES_E' M_ES_E' M_ES_E'K^U M_ES_E'K^U!" Then a steel-head salmon swam along; and he took it with his talons, and took it to the house and roasted it, that his friends might eat it whole. Then they finished, and went out and went home. Born-to-be-the-Sun went to his house. "Mother, let me also invite (the people)." — "Don't say so. Again you want to do that, and what have you got to give a feast with?" — "Can I not just borrow the hawk garment of my friend Hawk?" — "This little thing will really make (me) ashamed. You think you will succeed, because you have no sense or shame," said Mother. Then Born-to-be-the-Sun invited his friends. They came and sat down. Then he went to borrow (the hawk garment). "Friend, let me borrow your hawk garment." — "Go and take it." Then Born-to-be-the-Sun put on the bird garment, and sat down on the end of a pole sticking out over the water. Then Born-to-be-the-Sun said, "M_ES_E' M_ES_E' M_ES_E'K^U M_ES_E'K^U!" A steel-head salmon came. He tried to grasp it with his talons. He only fell into the water; and he just paddled ashore with his wings. Then he was advised by his friends, "Don't try to jump. Just let yourself drop down." Then he spread his wings to dry the bird gar-

Lā'laē: "Mesē', mesē', mesē'k^u, mesē'k^u," ⁶nē'x·⁶Em⁶laxaā' wis. G·ā'x⁶laēda sā'tsem. Lā'laē de'x⁶wale'la, q!ā'nēx·⁶id. Ā'maael la gā'xwōtōdē ts!E⁶yīmx·dās l!ē'selag·i⁶la. Ā'maael la tē'guxlawā'ē l!ē'selag·i⁶la. Ā'Em⁶lāwis ax⁶ē'tsōsēs ⁶nē-
5 ⁶nemō'kwē: "⁶mā'dzēs gwē'x·⁶idaasōs?" — "Q!ā'lelawisen," ⁶nē'x·⁶lat!a l!ē'selag·i⁶la. Ā'Em⁶lāwis la hō'qawelsē ⁶nē⁶ne-mō'kwas l!ē'selag·i⁶la. Lae'm q!u'lba.

Mink goes to make War with his Friend Land-Otter.

(Dictated by Male'd, a Kwa'g·ūl, 1893.)

"Wē'x·ins wī'na, qāst," ⁶nē'x·⁶laē l!ē'selag·i⁶läx Xu'mdē. ⁶maē'nox⁶tsens wī'nasō⁶la, qāst?" ⁶nē'x·⁶lat!a Xu'mdēx
10 l!ē'selag·i⁶la. "Hē'Em⁶lens dā'g·ilidze'mlē Hō'stalag·imō." Lā'laē lex⁶ē'dxa gaā'la. P!e'lxela⁶laē. Lā'laē sē'xwīlāla
lā'xa "mek·ā'la. "È, è, è, è," ⁶nē'x·⁶lat!a l!ē'selag·i⁶la. "K·!ā'k·lak·lala, tē'x⁶sten k·ē'dziłbēx·dāen." Lae'm⁶lāwis
15 k·!ā'k·ak·!āla⁶laē ⁶nemō'kwas. Lā'laē lā'xulexsē l!ē'sela-g⁶i⁶la qa⁶s dā's⁶idē. Wī'la⁶x⁶dzē⁶laē gaye'nselaxs g·ā'xaē
ha'nq!abalaxa amde⁶ma'. Lā'laē hamx·⁶i⁶deq. Ā'maalaxōł, Lē'lk!wālaxs ⁶nē'k·aaq tē'x⁶sdēs k·ē'dzīlba⁶ē. Hē'maalaxōł,
19 ⁶nē⁶nak·i⁶lēs dō'x⁶walelaēna⁶yaxa amde⁶ma'. "Ts!ā'x·in,
qāst!" ⁶nē'x·⁶lat!a ⁶nemō'kwasē Xu'mdē. "Gwā'la g·i," ⁶nē'x·⁶lat!a l!ē'selag·i⁶la. "Ts!ā'waplaē wi'wun⁶lāla? Halā'g·a
20 ⁶lat!a l!ē'selag·i⁶la. "Ts!ā'waplaē wi'wun⁶lāla? Halā'g·a
25 ⁶Em, qāst," ⁶nē'x·⁶laē l!ē'selag·i⁶läxēs ⁶nemō'k^u Xu'mdē.

Lā'laē Xu'mdē dā's⁶ida. G·ā'x⁶laē q!ā'x⁶wida. Lae'm⁶laē lō'pōłē Xu'mdē. "⁶wālax·das, qāst?" ⁶nē'x·⁶lat!a Xu'mdē,
wurā'xēs ⁶nemō'kwē. "Nā'⁶nalemāla, t!ā'tlēk·Emālālaxs
25 g·ā'xēlēx q!ā'x⁶widel." Lā'laē dā's⁶idē Xu'mdē. Lā'laē
l!ē'selag·i⁶la dex⁶le'xs qa⁶s lē lā'g·iōd lā'xēs ⁶yā'⁶yats!ē;

ment. Now they became dry. He said, "Mesē' mesē' mesē'k^u mesē'k^u!" and a spring salmon came. Then he jumped and soared. Then the intestines of Born-to-be-the-Sun just hung down, and Born-to-be-the-Sun just hung from the top of the tree. Then he was taken by his friends. "What are you doing?" — "I don't know," said Born-to-be-the-Sun. Then his friends went out. That is the end.

Mink goes to make War with his Friend Land-Otter.

(Dictated by Male'd, a Kwā'gūł, 1893.)

"Let us go and make war, friend," said Born-to-be-the-Sun to Land-Otter. "Whom shall we make war against, friend?" said, on his part, Land-Otter to Born-to-be-the-Sun. "Those are the ones whom we will take, on the beach, the Innumerable-Ones." Then they started in the morning. It was foggy. They paddled to an island. "È, è, è, è!" said Born-to-be-the-Sun. "Back-water! My nose-ornament fell into the water." Then his friend tried to back-water. Born-to-be-the-Sun stood up in the canoe and dived. He was not under water long when he came up carrying sea-eggs in the fold of his blanket. Then he ate them. He only lied when he said that his nose-ornament fell into the water. What he meant was, that he had seen the sea-eggs. "Give me some, friend," said his friend Land-Otter. "Don't," said Born-to-be-the-Sun. "Do those who war here and there give to each other? Just go, friend," said Born-to-be-the-Sun to his friend Land-Otter.

Then Land-Otter dived. He came up again, and Land-Otter did not get anything. "How did you do it, friend?" said Land-Otter, questioning his friend. "Put your face up and pull your knees up when you come up." Then Land-Otter dived, and Born-to-be-the-Sun jumped up in the canoe,

qa's dā'x·idēx q!ulē'g·ilselēs Xu'mdē. Lā'laē lā'xuxsē
L!ē'selag·i⁸la gwā'lexs qa's "nemō'kwas g·ā'xaē nelō'stāla.
Lā'laē q!ā'xumx·idexs lā'as L!ē'selag·i⁸la sex·ts!ō'dex ha-
nā'xawa⁶yasēs "nemō'x^udē. Lae'm lē'lē' "nemō'x^udēs.
5 Å'Em⁸lāwis q!ō'densēxēs "nemō'x^udē.

Lā'laē ā'lē⁸stē llē'seg·i⁸la lā'xa awī'nagwis. Lā'laē
lā'ltō qa's k!wā'g·alīsē lā'xa obā⁸lis. Lā'laē qe'lx·ōdxēs
bō'lxsta⁶ē. Lā'laē begwā'nemx·idāmasqēxs g·ā'xaē k!waē's-
bīdō⁶. Lā'laē yā'qleg·a⁸lxēs bō'lxsdēx·dē: "maē'noxwas,
10 wīs?" "nē'x·laē L!ē'selag·i⁸la. "Bō'lxsta⁸yīnlas L!ē'selag·i⁸la,"
å'Em⁸lāwis "nē'k·ēda g·inā'nem. "Gwā'la "nē'k·ōL, wīs,"
"nē'x·lat!a L!ē'selag·i⁸la. "Lāwū'lgama⁸yīnlas Hō'stalag·imo'
"nē'x·les qasō wulā'sōlō." Lae'm⁸laē nä'"nak^u. K!wā'g·i-
wālaxēs bō'lxsta⁶ē. Lae'm "nē'k·ixs wī'nānemaaq. Lā'laē
15 "lā'gwałts!āla qaēs "nemō'x^udē: "Tslanā'nanā", ā'laqenōdā-
līsemk·āsden "nemō'k·asdē, tsslānā'nanā". L!ā'saqenūdālī-
semk·āsden "nemō'kwasdēa, tsslānā'nanā.". — "Laa'mk·
awī'lag·a gwē'k·lālag·i⁸yaask·asg·īns g·ī'gamē⁸k·," "nē'x-
·lat!a g·ō'kulōtas. Lā'laē lā'g·alīs. Lā'laē lō'ltōwē L!ē-
20 selag·i⁸la. Lā'laē nē'x⁸wułtō'yowē q!ā'k·ōlānemas. Lā'laē
wulā'se⁸wēda q!ā'k·ō: "maē'noxwas, wīs?" "nē'x·sō⁸laēs
g·ō'kulōtas L!ē'selag·i⁸la. "Bō'lxsta⁸yīnlas L!ē'selag·i⁸la,"
å'Em⁸lāwis "nē'k·ēda q!ā'k·ō. Lā'laē xā'f⁸idayō. Å'Em⁸
25 lāwis lā'k·aplōlemē bō'lxsta⁶yas L!ē'selag·i⁸la. Lae'm q!E'm-
tlētsa⁸wē L!ē'selag·i⁸läsēs wī'waqlwa: "K!wā'k!wasga⁸mä',
k!wā'k!wasga⁸mä'xēs bō'lxsta⁶ē." Lae'm⁸lā'wis L!ē'selag·i⁸la
k!wā'k!wasge⁸maxēs bō'lxsta⁶ē. Lā'laē lā'leq. È'tałłā-
maseq.

Lae'm⁸lā'wis lae'⁸ lā'xēs g·ōk^u. G·ā'x⁸laē laē'lē' gene'mas

went to the bow of the canoe, and took what murdered by itself Land-Otter. Then Born-to-be-the-Sun was standing in the canoe, ready for his friend to come up lying on his back. When his face came up, Born-to-be-the-Sun speared his friend just over the breast-bone. Then his friend was dead. He just pushed his friend into the water.

Then Born-to-be-the-Sun went ashore. He went out of the canoe and sat down on the beach. He pulled out his musk-bag and transformed it into a man, who was sitting there, small, on the beach. Then he spoke to his past Musk-Bag. "To what tribe do you belong, slave?" Thus said Born-to-be-the-Sun. "I am the Musk-Bag of Born-to-be-the-Sun," [only] said the child. "Don't say that, slave," said Born-to-be-the-Sun. "You shall say, when you are asked, 'I am the prince of the Innumerable-Ones.'" Then he went home. The Musk-Bag was sitting in the bow of the canoe. He said that he had taken him in war. Then he wailed for his past friend, "Ts!anā'nanā'! My friend died by going behind the houses, ts!anā'nanā'! My friend died by going in front of the houses, ts!anā'nanā'!" — "Our chief says something important on the water," said his tribe. Then he went ashore. Born-to-be-the-Sun went out of the canoe. Then he pulled out of the canoe the slave he had gotten. The slave was questioned. "To what tribe do you belong, slave?" Thus was said by the tribe of Born-to-be-the-Sun. "I am the musk-bag of Born-to-be-the-Sun," [only] said the slave. Then he was made fun of. They just threw at each other the musk-bag of Born-to-be-the-Sun; and Born-to-be-the-Sun's sister sang for him, "Try to sit on it! Try to sit on his musk-bag!" Then Born-to-be-the-Sun tried to sit on his musk-bag, and he caught it. He put it back in its place.

Then he entered the house. Then the wife of the dead

⁶nemō'xdäs. Q!wā'lenkk·as⁶ō'l wā'walaq!ax g·ā'ya⁸lasas
 ḥā'⁶wunEmxdäs. "Gwā'lag'i," ⁶nē'x⁶lat!a l!ē'selag*i*⁶la.
 "Halā'g·a ā'Em lāxs g·okwaōs, qa lē'len ts!ā'mi⁶lālales
 g·ā'yalasasen ⁶nemō'xdäen. Ā'EMLES ts!ā'tslōsta⁶WALEX
 5 kwā'xumso⁶wē lāxs g·ō'kwaōs." Laem⁶lā'wis ā'Em nā'⁶na-
 kwēda ts!edā'q. Hē'x⁶idaem⁶lāwis ts!ā'tslōsta⁶wax⁶idxa
 kwā'xumx⁶sā. Lā'⁶laē l!ē'selag*i*⁶la laē'l, lāx g·ō'kwās.
 "Yū'Em g·ā'yalatsen ⁶nemō'x⁶deōxda," ⁶nē'x⁶lat!a ts!E'mx⁶
⁶idex ō'gwiwa⁶ē. Ba⁶nō'lela⁶l ts!ā'mē⁶lālax ō'gwida⁶yasa
 10 ts!edā'q. "T!ā't!ēk'ālala qen ⁶wi⁶lemōdē ts!ā'mi⁶lālas g·ā'-
 yalatsen ⁶nemō'x⁶dē. Yā'yalāla. Yū'Emx⁶st!ōxda g·ā'ya-
 latsen ⁶nemō'x⁶dē." K!leā's⁶el k·lēs ts!emā'sō⁶ lāx ē'wanuł-
 g·ayasa ts!edā'q. Lā'⁶laē ā'Em hōxts!ō'dala lāx Gō'ts!ax-
 semā'лага. Ā'⁶maālaxōl, l!ō'selax Gō'ts!axsemā'agara. "Wa,
 15 nō'gwadzāemxōl, hē'x⁶idxen ⁶nemō'x⁶dē." Lae'm qu'lba.

13. The Deer and his Son.

(Dictated by Male'd, a Kwāg

u
, 1893.)

Sī'ō⁶nākula⁶laē Gē'xustāla, k!wā'g·i⁶wālaxēs xunō'kwē
 T!ō'p!⁶EXLA⁶ya. P!E'lxela⁶laē, Lā'yīnx⁶laē. Lā'⁶laē yā'q⁶lē-
 g·a⁶lē T!ō'p!⁶EXLA⁶yaxēs ō'mpē: "Gwa⁶s," ⁶nē'x⁶laē, "wī'na-
 llāla." Lae'm⁶laē T!ō'p!⁶EXLA⁶ē wu'LELAXA sē⁶wāla. "K!leā's
 20 wił," ⁶nē'x⁶lat!a ō'mpas. "Pē'liibālem ā⁶ma, wił; g·a'das
 wułe'lg·in pē'liibē⁶."

K!leā's⁶lat!a gī'wālaxs g·ā'xaē kī'qELA⁶yutsōsa wī'na.
 Lā'⁶laē ⁶lā'qlug'a⁶lē Gē'xustāla: "K!leā'k·lēk'!lēx·pesai'!"
⁶nē'x⁶laē Gē'xustāla. "Lae'ms k·lēs nā'sōk!wālag*i*la⁶ya,"
 25 ⁶nē'x⁶lat!ēda ałō'⁶lēnoxwaq. "K!lēs ya'x⁶sa⁶men wā'ldemōl,

¹ For the story of Mink and the Wolves, see F. Boas, The Social Organization

friend came in. She was dressed well, and inquired what had killed her dead husband. "Don't!" said Born-to-be-the-Sun. "Go to your house. Let me point out what killed my dead friend. Just stop up all the holes in your house." Then the woman went home. Immediately she stopped up the holes. Then Born-to-be-the-Sun entered her house. "That is what killed my past friend," he said, pointing to her forehead. He went down pointing at the body of the woman. "Lean back, that I may point out all that killed my friend. Open your legs! That is what killed my friend." There was no place on the woman's groins that he did not point at. Then he climbed on Sawbill-Duck-Woman. He only wanted to cohabit with Sawbill-Duck-Woman. "I am the one who did it to my dead friend." That is the end.¹

13. The Deer and his Son.

(Dictated by Male'd, a Kwā'gut, 1893.)

Deer was paddling along. His son Fawn was sitting in the bow of the canoe. It was foggy. It was the fall of the year. Then Fawn spoke to his father. "Stop!" he said, "there is the sound of warriors." Fawn heard the sound of paddles. "No, child," said his father, "it is only whistling in the nose, child. You hear the whistling in my nose."

They had not been on the water long when they were met unawares by warriors. Then Deer shouted, "You raw-meat eaters!" Thus said Deer. Then the Wolves said, on their part, "You on the water there are no

and the Secret Societies of the Kwakiutl Indians (Annual Report of the U. S. National Museum for 1895, p. 725).

āadē,” “nē’x·lat!ē Gē’xustālāq. “‘Ā’lawist!as k·lī’maqeleta
 āadē,’ “nē’k·inlōl̄ â’ma.” — “Hä’sōs wā’ldemē. Qwē’stā-
 lag·alāx qens g·ō’lg·iwa’ya,” “nē’x·lat!ēda alō’lēnox^u.
 Lā’laē nē’xemōdzem lē’wī’s xunō’k^u. “Gwā’lax·ins ēā’lt!a-
 5 qā’laxwa g·inā’nemēx; q!u’lałalō,” “nē’x·laēda alō’lēnox^u.

Wä, lae’m^glaē lā’g·alēdzem lāx Qā’lōgwis. Lā’laē
 t!ē’qwaplālēsēda alō’lēnox^u qa’s neg·ā’slax Gē’xustāla.
 Lae’m^glaē k·lē’lax·itsōl̄ qa lē’wā’ltsa alō’lēnox^u. Laem-
 10 lā’wis lē’lāla’sa’wē g·i’g·igama’yasa alō’lēnox^u qa q!esā-
 lax Gē’xustāla. G·ā’x·Em^glaē; “wī’laēlē g·i’g·igama’yasa
 alō’lēnox^u; t!ē’k·ała’l. “Nō’s·idatzā’maaslōx wī’sa!” —
 “ya, ä’las mē’xada’xulaxōl̄.” — “Wā’x·dzāEmL lax·enu’x^u
 k!ē’dzānu’x^u mē’mx·ēma.” — “Wē’g·ax·ōsen nō’s·ida.
 15 É’x·ēma hē’x·aliłx·da’xōl̄ qa’s hē’latālax·da’xaōs g·ā’xen.”

15 Lā’laē de’nx·idē Gē’x·ustāla. Lae’m de’nx·itsēs nō’yam.
 “mā’s·ānawisen nō’yamla qa’s ä’g·anō? Hē’g·anemxsten
 nō’yamla, ‘a’i’x·la nae’nl!axō’līla qē’qalōtsexō’līla’ nū’yam-
 quaux ä’g·anōm, xendē.” Mō’p!Endzaqwa la’la de’nx·id.
 20 “nēmō’x·lat!ēda ḥek!wā’na’ē k·lēs mē’x·id. Q!E’nsa’laēda
 ḥek!wā’na’yaxēs ne’x·una’ē. Lā’laē gwā’yaxstag·iliłē Gē-
 xustāla lā’xa ḥek!wā’na’ē. Lā’laē de’nx·idē Gē’xustāla:
 “mā’s·ānawisen nō’yamla qau ḥe’klwanē’? Hē’g·anemx^u-
 sta’xaa nō’yamle, ‘a’emla lāl lā’ladzā’līl q!ensa’yaqōl̄, ḥe’-
 klwanē’, xendē.” Lā’laēda ḥek!wā’na’ē mē’x·id. Å’em’la
 25 ladzā’līlxēs q!e’nsa’x·dē. Lae’mx·da’laē gwā’līlē sa’x^udzō
 lāxsdeq, g·aa’l^gEm^glaxaā’wisēda ge’ltsem sagwā’yu lāxsdeq.
 Lā’alas lā’xul̄laē Gē’xustāla qa’s ax·ē’dēxa ge’ltse’m qa’s
 t!ō’tlats!exōdalēx g·i’g·igamēx·dāsa alō’lēnox^u. Mō’sgam-

noblemen." — "My words to you were not bad, my dear ones," said Deer on his part. "I just said to you, 'Indeed, you travel in calm water, my dear ones!'" — "That is not what you said. Go to him, (and take him) as our travelling-provisions." Thus said, on their part, the Wolves. Then he (Deer) and his son were pulled out of the canoe. "Don't handle that child roughly. Let him be alive," said the Wolves.

Then they arrived at the beach of Crooked-Beach. Then stones were put into the fire by the Wolves; for they were going to steam Deer, and they were about to kill him, to serve as food after travelling. Then the chiefs of the Wolves were invited in to eat Deer. All the chiefs of the Wolves came in and lay on their backs. "Let that slave tell a story." — "No, [else] you might go to sleep." — "Never mind, we are not going to sleep." — "Go on, let me tell a story. Make yourselves comfortable on the floor, and listen to me."

Then Deer began to sing. He sang a story. "What story shall I tell you? Perhaps I will tell the story [that] 'It is good to turn up your necks on one side, it is good to lean your heads on your shoulders.' That is the story for you! Snore!" Four times he said so, singing. Only one old woman did not go to sleep. The old woman was mending her blanket. Then Deer turned his mouth towards the old woman; and Deer sang, "What story shall I tell you, old woman? This story I will tell you: 'You shall just drop your head on what you are mending, old woman,' snore!" Then the old woman went to sleep. Her forehead dropped on what she had been mending. The meat-board was ready in the house on the floor, and the mussel-knife to cut meat with, which they were going to use on him. Then Deer arose in the house, took the knife, and cut the throats of the chiefs of the

⁸am⁹lā'wis se¹⁰lpo⁸yās xawē'k¹¹, la'ē le'nts!ēs LE⁹wis xunō'kwē qa⁸s dēx⁸wā'LEXSē lā'xa sē'sEXUāq xwā'k!unäsa alō⁸lēnox¹². Lā'⁸laē sē'x⁸widayu.

Lae'm⁸laē nä'⁸nax¹³ lā'xēs g·ōk¹⁴. Lā'⁸laē hałā'qase⁸wē 5 Alē'wadzā⁸ē qa⁸s x·ō'x⁸widēxēs p!E'lxatslē. Lā'⁸laē x·ō'x⁸widē Alē'wadzā⁸yaxēs p!E'lxatslē. La⁸mē p!E'lx⁸id. Wā, la⁸mē k·!ēs q!ā'LELA Gē'xustālaxēs lā'laē. K·!ē's la dō'qu-laxēs gwayō'łelas. Lae'm k·!ēs q!ā'LELA Gē'xustālaxēs g·ā'x⁸maē alō⁸lēnox¹⁴. Le'nts!ēs⁸laēda alō⁸lēnox¹⁴ t!ātlā'la-10 lisālaq qō g·ā'x⁸älisL. Hā'qowēnēk'ala⁸laēda alō⁸lēnox¹⁴. G·ā'x⁸laē k·ix⁸a'lisē Gē'xustāla. Dzō'xumdalat!a Gē'xustā-läsa qā'g·ik¹⁴. Lae'm "nē'k·ē Gē'xustāla: "Hē'⁸mis, g·ō'-kulōt," la'g·ilas dzō'dzExumasēs qā'g·ik¹⁴. Lā'⁸laē dēx⁸ułtā⁸laē Gē'xustāla. È'k·!āqōtāla⁸lat!a Gē'xustālaxa wā'x·dē t!at!ā'-15 laq. Lā'⁸laxaa de'x⁸sqē!āx g·ō'kwasa alō⁸lēnox¹⁴. Lā'⁸laē alä'x⁸itsō lā'xa a'ł!ē. Q!ē⁸stase⁸wē⁸lāwisen. Lā'⁸laē gä'la⁸nā'la, la'ē yā'x⁸idēda a'lä. G·ā'x⁸laē hō'x⁸wułtlēda a'läx·dēq.

Lā'a⁸lasa tsä'xa⁸wāp, hamā'⁸älēda g·ī'ng·inānem, bā'bagum⁸laēda⁸nemō'k¹⁴, ts!ā'ts!adāgēm⁸laēda⁸nemō'k¹⁴. Laem-20 lā'wis k!lus⁸E'lsda⁸x¹⁴ lāxa⁸wāp. Hē'Em⁸lāwis la dō'x⁸walela lāx g·ā'g·ōmasas Gē'xustāla la'ē axste'l⁸s lā'xa⁸wāp. Wuł'-E'm⁸lāwis wā'waxsgēmālēda g·ī'ng·inānem dō'qwax g·ā'g·ō-madzadā⁸s. Lā'⁸laē k·!ēs nā'xsō k!ug·ā's! da'ř⁸idē Gē'xustāla. Hē'Em⁸lāwis dō'x⁸walelag·iltsa g·ī'ng·inānemaqēxs k!wax-25 Lā'wa⁸yaē Gē'xustāla. "Hā'g·a," "nē'x⁸lat!ēda ts!ā'ts!adā-gēmaxēs wa'q!wa, "qa⁸s lā'ōs hō'wag·ilaxens g·ō'kulōta." Laem⁸lā'wis qā's⁸idēda bā'bagnm. Hē'x⁸idaem⁸lāwis g·ā'x-ēda alō⁸lēnox¹⁴ la'ē q!ā'lax. "⁸wē'x⁸idādzālēntsōx," "nē'x⁸lat!ēda alō⁸lēnox¹⁴. Lā'⁸laē wāx· g·ī'lg·iqō⁸nā'kula. A'Em-30 lāwis l!ē'x⁸axānem. Mō'plena⁸laē wāx· hē gwē'x⁸gwēg·a

Wolves. He twisted off four of their heads. Then he went down to the beach with his child, and jumped aboard the paddle-side canoe of the Wolves. Then (the canoe) paddled away (with him).

He was going home to his house. Then Orion [the hunters in the sky] were paid to open their fog-box. Orion opened his fog-box, so it became foggy. Then Deer did not know where he was going. He could not see what he referred to (his village). Deer did not know that he was going to the Wolves. Then the Wolves went down to the beach, waiting for him to come ashore. The Wolves stood in rows. Then Deer came, and his canoe struck the beach. Deer held the heads in his hand, and said, "That's it, tribe." Therefore he held up the heads. Then Deer jumped out of the canoe. Deer jumped right over those who were waiting for him in vain. He also jumped over the house of the Wolves. Then they searched for him in the woods. He was looked for. Now it had been day a long time, and they gave up searching, and those who had been searching went out of the woods.

Then some one went to fetch water. Two children went together, — one a boy, and the other a girl. They sat on the ground by the water, and they saw the reflection of the Deer in the water. In vain the children looked about, looking for the one to whom the reflection belonged. Then (Deer) was not wise. He made a noise and laughed. Therefore the children discovered that he was sitting on a tree. "Go!" said the girl to her brother, "and give notice to our tribe." The boy started, and immediately the Wolves came, when they knew it. "What shall we do?" said the Wolves. They tried to stand on one another's backs, but they just fell down in a heap. Four times they tried to do this way. Then Mouse was

wā'x'i. Lā'laē "yā'lagamē Hä'la'mā'lagā qa's lē hō'lēlaxa
ḥe'k!wanā'ya. Gā'x'laē Hä'la'mā'lagā aē'daaq. Lae'm
de'nxet'ā'yas wā'ldemasa ḥe'k!wanē'. Lā'laē de'nx'īdex·
da"xu, "E'xwa'lō' apsō'ldzētsēs gē'was." Gā'x'laē tē'qaxē
5 apsō'ldzē'tsaasa gē'was. Lā'laē ē'dzaqwax·da"xu: "Tē'qa-
xala, tē'qaxala, apsō'ldzētsēs gē'was." Lā'laē tē'qaxē
apsō'ldzētsēx·dāsa gē'was. Mō'p!endzaqwā, la'ē de'nx-
"īdex·da"xu. "wī'lg'ilela'em'lāwis lā'slālax·dāsa gē'was.
Ā'em'lāwis gāx lō'xwaxē bek'lwalē'x·dāsa gē'was. Ā'em-
10 "lāwis la q!E'mx'witsō'sa ā'la'ne'm. Lae'm lā'ba.

14. Great-Inventor.

(Dictated by Małe'd, a Kwā'g'ul, 1893.)

Lā'laxwila'laēda nū'x'u'nē'mis qa's "wā'pa. Lē'x'aem'el
nā'qasē wō'paqa'yasa l!ō'p!ek'. Lā'laē K!wēk!waxā'wa'ē
"wā'"wapa'yālax·id qaē's gō'kulōt. Lā'laē q!ā'laxa "ne-
mō'xu'ma "wā'bad ts!edā'q gō'kula lāx Qē'ya. Lā'laē
15 xwā'na'īd qa's lē lāx Qē'ya. Lā'laē lā'g'aalela lāx Qē'ya.
Panē'g'a. Lē'l laēda ts!edā'qē mē'xa. Lā'laē ax'ē'd lā'xa
mēna'g'i qa's ax'axsteli'fēs lā'xa ts!edā'qa. Lā'laē lā'qu-
līlē K!wēk!waxā'wa'ē. "Gwā'illas mē'xōL," "nē'x'laē lāxa
ts!edā'q. "Lae'mxents amā'x'īdōL. Nā'naq!awan lōL,"
20 "nē'x'laē K!wēk!waxā'wa'yaxa ts!edā'q. "Dō'x'widasg'īn
se'msdēg'īn. l!E'mqag'as qaen nā'q!ēxsda." — "Hā'g'a,
nā'x'ēda lāq," "nē'x'lat!ēda ts!edā'qax K!wēk!waxā'wa'ē.
Lā'laē nā'x'ēdē K!wēk!waxā'wa'ē lā'xa "wāp. Gā'la'lat!a
k'īnxstāla; lā' alas yā'qleg'a'īdēa ts!edā'q. "Gwā'ldzās,
25 a'len k!ē'a's nā'qa." Lā'laē K!wēk!waxā'wa'ē xītlēd qa's
yā'q!eg'a'īē: "Wī'la'x'udzā'mēn nā'x'ēd. Dā'xg'īn sems.
Hē'ēm a'�ēsik' qwā'xē." Pō'xunsaā'lāla pe'nts!ālase'was
K!wēk!waxā'wa'ē. "Lae'ms wu'nwunlx'isa," "nē'x'laēda
ts!edā'qax K!wēk!waxā'wa'ē, "q!ē'q!ēk'ēsxānawīst!as lāx

sent to ask the old woman. Mouse came back, singing as she went along the words of the old one. Then they began to sing, "Come off, legs of one side of Deer!" Then the legs on the one side of Deer fell down. Then they said again, "Fall down, fall down, legs on the other side of Deer!" Then the legs of the other side of Deer fell down. Four times they began to sing. Then all the limbs of Deer were off, and his body just came rolling down. Then it was eaten by the Wolves. That is the end.

14. Great-Inventor.

(*Dictated by Male'd, a Kwā'gūl, 1893.*)

The myth people were hard up for water. They only drank the juice of roots. Then Great-Inventor went to get water for his tribe. He knew that only one woman, living at Bull Harbor, had water. Then he got ready to go to Bull Harbor. He arrived at Bull Harbor. She was warming her back. He went in, and the woman was asleep. Then he took some dung and put it behind the woman. Then Great-Inventor pushed her. "Don't sleep," he said to the woman. "Evidently your house is soiled. I want to have a drink from you." Thus said Great-Inventor to the woman. "Look at my mouth: it is all dry, for I desire to drink." — "Go on, drink there," said the woman, on her part, to Great-Inventor. Then Great-Inventor drank water. He had his mouth in the water for a long time. Then the woman spoke, "Don't, else I shall have nothing to drink." Then Great-Inventor looked up and said, "I have not drunk yet. Look at my mouth! it is just dusty." It is said that Great-Inventor had a bladder into which the water was poured. "You

nā'qa." — "Wē'g·ax·ōsEn gwā'gwēx·sāla lā'xēs amā'g·ilē-na·ōs," "nē'x·sālaē K!wēk!waxā'wa·ē." "Wē'g·adzāx·ōs nā'x·ēd," "nē'x·sōs·laē K!wēk!waxā'wa·ē." Lā'·laē nā'x·id ē't!ēd. LaE'm·laē q!ō'tēda L!ē'xes pō'xuns. LaE'm·laē "wī'la "wā'p-5 dāsa ts!edā'q.

Lā'·laē le'nts!ēs qa's lā'xsē lā'xēs dā'·dał̄a ḥwā'k·una sēsexwē'q. Lā'·laē lā'·wīl qa's lē lā'xa alō't!a. Hē'ēm·lāwis la k·!l'lk·!lqwä'xtōdalatsē'xwa lāx wī'wa. Tē'lx·alā-nēmaxwa a'm·amā'ēx wī'wa. Lē'·stalīsela·l wī'wag·ila qaō'x 10 awī'·stāxsa "nā'la. Mō'p!enxwa·s·Em·laēxs la'ē gwā'fāmas.

Gā'x·laē nā'qamts!ā lāx Qā'lōgwis. Hē'x··idaem·lāwis Lē'·lālaxēs g·ō'kulōt. LaE'm gwā'gwēx·sāla lā'xēs axā'·eda wī'wa. La nē'·lāxēs g·ō'kulōtaxs gā'gak·!ēl lāx Mā'ēsila qaē'da wī'wa. Lā'·laē xwā'nał̄id lē'wīs g·ō'kulōt qaē's 15 gā'gak·!aē'nēl, lāx Mā'ēsila. Lā'·laē "nā'x··id. Gā'xse-laem·lāwīsēxs la'ē mō'xsa. "wā'·wī'lx··Em·laē g·ō'kulōtas lā'xa dā'·dał̄a ḥwā'k·una. Lā'·laē lādōzō'līsaxens "nā'lax. "Gwadzā'x··ins hē gwā'·lē," "nē'x··latla g·ō'kulōtas. É'x··laōxda ba'·nā'x lāx sē'was. "K·!ē's·laō' yū'xyukwa." 20 "Gwā'·lēnsa·m·lāwis le'nsa. La·mē ba'natse'·nīxwa de'ms-x·ēx qa's lē sē'swaba." Lā'·laē dō'xstōdelax kwā'x··lās Mā'ēsila; lā'·las le'lx··idex·da'x·xēs "yā'·yats!ē. Lā'·laē K!wēk!waxā'wa·ē lā'x·us'ak··lāxā leqwa'. "nē'mts!aq·Em·lāwīsa lā'x··lāk·!els. Lā'·laē K!wēk!waxā'wa·ē qwōx··ndeq. 25 Gaā'lak·as··latla g·ā'xaas q!ā'k··as Mā'ēsila sē'·xwāe'sela. Lā'·laē K!wēk!waxā'wa·ē lā'·laqaxa lō's. Dō'x··ula·Em·lāwi-sēda q!ā'k··ā. Hē'ōltā·Em·lāwis qa's lē lāq. Lā'·laē le'm-k··lexōdex; lā'·las K!wēk!waxā'wa·ē q!ex··be'ndxa le'mg··a-yūxa k··ē'sdē l!ē'q!ēnox· g·ē'g··lēlāx g·ā'laōł̄as beku'mg··a-30 ·lisē Mā'ēsila. Q!wā'sa·laēda q!ā'k·ō qaēs l!emg·ayux·dē.

are awful," said the woman to Great-Inventor. "You are evidently a great drinker." — "Then let me talk about your house being soiled," said Great-Inventor. "Then go on, drink!" Great-Inventor was told. Then he drank again, and his sea-lion bladder was full. Then the water of the woman was at an end.

He went to the beach and went aboard his folding paddle-side canoe. Then he crossed and went to the inland side (Vancouver Island). Then he urinated and thus made the rivers. Where he sprinkled water, there were small rivers. He went around the world making rivers. After four days he had finished.

Then he returned to Crooked-Beach. Immediately he invited his tribe in. Then he talked about the rivers he had made. Then he told his tribe that he would get a wife from Salmon for the rivers. He got ready, with his tribe, to get a wife from Salmon. Day came, and they started in the canoes. When the canoes were loaded, his whole tribe went aboard the folding canoe. Then they steered southward. "Don't let us be this way," said his tribe. "It is said that below is the place to paddle. There is no storm there." Then (the canoe) went right down. It was under the sea, and went along paddling underneath. Then he saw the color of the smoke of Salmon. They carried up the canoe, and Great-Inventor pushed back the trees. One tree stood alone on the ground. Then Great-Inventor whitened its trunk. Very early in the morning the slave of Salmon came paddling along the beach. Then Great-Inventor went into the tree. The slave caught sight of it, and went right out of the canoe, going up to it. Then he drove his wedge into the bottom of the tree, and Great-Inventor bit off the

G·ā'x⁸laē K!wēk!waxā'wa⁸ē, lō'qō lāx apsō't!ena⁸yasa lōs.
 "mā'tsōs q!wā'yemaqlōs?" "nē'x⁸latla K!wēk!waxā'wa⁸yaxa
 q!ā'k·ō. "G·a'dag·in LE'mg·ayux⁸dēk·; la⁸mē'g·in k·!ē'lak-
 k·asōltsen q!ā'gwidēqen." — "Wä'entsōs," "nē'x⁸latla K!wē-
 5 k!waxā'wa⁸ē. Lā⁸laēda q!ā'k·ō tslās lāq. Lā⁸laē K!wē-
 kw!axā'wa⁸ē dā'x⁸ideq qa⁸s ha'nbdēx. "Dō'x⁸wida⁸s
 q!āk·u," "nē'x⁸latla K!wēk!waxā'wa⁸yaq, "wä'Lax·dē ō'bēx-
 däes. È'st!laē hē gwā'lag·a gwā'laasg·as laā?" — "Hē'Emx-
 det gwā'le," "nē'x⁸latlēda q!ā'k·ō.

- 10 Lā⁸laē wulā⁸laē K!wēk!waxā'wa⁸yaxa q!ā'k·ō: "È'saē
 xu'ngwadē g·í'gama⁸yas Mä'ēsila? È'saē qā'sqasa xunō-
 kwas Mä'ēsila?" — "Hä"⁸maas g·il̄l lalā'lalē k·!ē'dēlas
 Mä'ēsila g·ā'xen. Wā⁸wig·ā'lałxōx dō'maqaxsen anē'ngā-
 nemlēx." Lā⁸laē K!wēk!waxā'wa⁸ē nē'laixa q!ā'k·āxs gā'-
 15 gak·laē lāx Mä'ēsila. "À"⁸ma yā'L!älō," "nē'x⁸sō⁸laē K!wē-
 k!waxā'wa⁸yasa q!ā'k·ō. "Dā'lałts lā'xwa t!ē'semēx qa⁸s
 leqwa'yulōs. Qā'qak·!aā'qōk·." Lā⁸laē K!wēk!waxā'wa⁸ē
 lā'xstasaxa lō⁸sdē. À'ém⁸lāwis tō'las⁸elsēda gunē'pdē.
 Lā⁸laē hē⁸mē K!wēk!waxā'wa⁸ē LE'mlenxs⁸endeq. Lae'm
 20 aē'k·ilaxa dō'maq qa⁸s lāl wu'nwaqayaasL. Lā⁸laē "mō'x-
 sax·da⁸x⁸sa leqwa'. G·ā'x⁸em⁸laē g·ō'kulōtas K!wēk!waxā'-
 wa⁸ē mā'muxts!ala. Lā⁸laē "wi⁸lxsāmasxa leqwa'. Lae'm
 k·ā'ta⁸yaēda dō'maq, la wu'nwaqa⁸yaats K!wēk!waxā'wa⁸ē.
 Gwā'sgulx!lā'la⁸mx·da⁸laLa K!wēk!waxā'wa⁸yaxēs g·ō'kulōt
 25 qa lē'ltsexa lāl nā'x⁸idēL. Lā⁸laē lā'g·aa⁸lisēda anē'qax·dē;
 g·axa⁸las k·!ē'dēlas Mä'ēsila lā'lalā'xa anē'qax·dē. Ta'tā'-
 laem⁸laē qa⁸s lē axalexsā'xa k·ā'taex·dē leqwa', wu'nwa-
 qa⁸yaats K!wēk!waxā'wa⁸ē. Gwā'lelaem⁸lā'wis K!wēk!wa-
 xā'wa⁸ē LEX⁸wi'dex. K·!ē's⁸maē q!ā'q!oxmō, lā⁸laēda g·inā'-

point of the wedge, — the wedge that had never been blunted since Salmon first became a man in the world. The slave cried on account of his wedge. Then Great-Inventor came out of the opposite side of the tree. "Why do you cry?" said Great-Inventor, on his part, to the slave. "On account of this my broken wedge, I shall be struck by my master." — "Give it to me," said Great-Inventor. Then the slave gave it to him, and Great-Inventor took it and put it into his mouth. "Look at it, slave," said Great-Inventor to him. "How was its tip? Was it not this way?" — "That is the way it was," said, on his part, the slave.

Then Great-Inventor asked the slave, "Has not the chief of Salmon a child? Does not the child of Salmon take walks?" — "The princess of Salmon comes first to meet me. She will try to carry on her shoulder the heart of the fire-wood that I get." Then Great-Inventor told the slave that he wished to get a wife from Salmon. "Only take care!" was said to Great-Inventor by the slave. "Take this stone when you first cohabit with her. Her crotch is always biting." Then Great-Inventor pushed down the tree. The alder broke up on the ground. Then Great-Inventor wedged it to pieces. He took care of its heart, for he wanted to go and hide in it. Then the wood was taken aboard. The tribe of Great-Inventor came and helped (with) the loading. When all the wood was aboard, the heart of the tree was put on top, and Great-Inventor hid inside. Great-Inventor left word with his tribe that they should go at daybreak. Then the one who had gone to get fire-wood arrived at the beach, and the princess of Salmon came to meet him who had gone for fire-wood. She waded to meet him, and took the top piece of the wood that was lying there, in which Great-Inventor was hiding. Right away he cohabited with her.

nemē ts!ex^gā'lisaxa leqwa'. "Gwā'la ē'âltsila," "nē'x·sō^glaēda g·inā'nemasa q!ā'k·ō. Lā^glaē ē'talīsēda g·inā'nemē k·ibā'-qentsa leqwa'. Xwē'laqarem^glāwīsē K!wēk!waxā'wē^g LEX-wī'deq. Lā^glaē lā'g·aa lā'xēs g·ōk^u. Hē'x·lāli^gelaem^glaēda 5 g·inā'nemasa leqwa' lā'xēs g·aē'las. Hē'x·idaem^glāwīs lā'qawē K!wēk!waxā'wē^g qa^gs ku'l^ga^glītē LE^gwa' g·inā'ne-maxēs ḡene'm. Ha'msḡemē^glaē K!wēk!waxā'wē^gyaxa gwe-^glē'k^u bō'bogwa^gya. Hē'x·idaem^glāwīs bowē'x^gwīdēda g·inā'-nemaxa la "nā'x·id.

- 10 G·ā'x^glaē ā'līx·älē g·ō'kulōtas K!wēk!waxā'wē^gyaxa gaā'la. "Gwā'ldzās hē gwaē'fē, adā'," "nē'x·sō^glat!ēda g·inā'nem. "Gē'ladzāg:a Lā^gstalīlāōs kulō'ta." Lā^glaē yā'qleg·a^glēda g·inā'nemax K!wēk!waxā'wē^g: "Yā'l!āles; yū'Em g·ā'g^uyā-latsa wāx·naṣwē g·ā'xax g·ā'xenu^gx^u k·lō'gwig·ali^glaxsen 15 dōmpa. Dā'p!endzō k·lō'gwig·ali^glāq^uas." Lā^glaē K!wē-k!waxā'wē^g axē'g·intsa da^gma'. Ā'Em^glāwīs k·lō'ngox^gwīd LE^gwīs g·ō'kulōtaxs g·ā'xaē hō'gwilela LE^gwēxs la'ē lō'ltlālītē K!wēk!waxā'wē^g. "Gwā'la^gs hē gwē'fōl," "nē'x·laē Mā'ēslāxēs ḡene'm, "qa^gs dō'x^gwīdaōs qa L!exwa'sens 20 negu'mpē." Ā'Em^glāwīs "yā'lagēnts!ēsax ts!ā'ts!a^gyās ḡene'-mas K!wēk!waxā'wē^g qa lēs a'mi^glāyā. Lā^glaē k·lō'te-lax^glēdēda g·īng·inānem. La mēlē'x·ida. Lā^glaē hā^glā-balā^gl xwā'fītsō qa^gs L!ō'p!ētse^gwē. Lā^glaē ts!ledā'qē, negu'mps K!wēk!waxā'wē^g yā'qleg·a^glē: "Wa^gxlēla q!ap!ē'-25 g·ilex gwē'fīgwälēxsōx ts!ā'ts!a^gyax qa lē'ftsōx k·lā^gste'ndēl."

G·ā'x^glaē t!ā'qemli^gelāyūwēda L!ō'bekwē. Hē'x·idaem^glā-wīs K!wēk!waxā'wē^g LEX-wī'dēda t!ē'mq!exāwa^gyasa mēlē'k^uē qa^gs Lā'slats!ōdēs. Lā^glaē gwāl ha^gmā'pda^gx^u. Lā' alas q!ap!ē'g·ilēlēmēda xā'qē qa^gs g·ā'stā'nowē. Hē'x·idaem-30^glāwīs ax^glēdēda k·lō'tela, la q!ulā'x^gid. "nēmō'x^glat!ēda k·leō's t!ē'mq!a^gya.

She did not get ashore, when the girl threw the wood down on the beach. "Don't handle it roughly," the slave said to the girl. Then the girl carried it again in her arms in front of her body. Again Great-Inventor cohabited with her. Then she came to her house. The child went right to the rear of the house with the wood, to her room. Then at once Great-Inventor came out of it and took the girl for his wife. It is said that Great-Inventor held in his mouth gum of the white-pine. Immediately, the next day, the girl became pregnant.

In the morning the tribe of Great-Inventor came ashore. "Don't stay thus, friend," was said to the girl. "Come to the fire with the one who is lying down with you." Then the girl said to Great-Inventor, "Take care! this is that with which they try to kill those who come from time to time to us. It is the settee of my father. Squid-bones are in the settee." Then Great-Inventor put a sandstone on his back. He just met his tribe when they were coming into the house, and Great-Inventor came out of the room. "Don't be that way," said Salmon to his wife, "but give our son-in-law to eat." She just sent the younger sisters of Great-Inventor's wife to the beach to play in the water. Then the children became salmon. They became sockeye salmon. They were cut quickly, and were roasted. Then the woman, the mother-in-law of Great-Inventor, spoke. "Please gather up this clothing of these younger sisters and go and throw it into the water."

Then all that was roasted was placed before them. Great-Inventor pulled out the collar-bone of the sockeye and pushed it behind his ear. After they had eaten, the bones were gathered and were thrown into the water. Immediately the salmon jumped and came to life. Only one of them had no blanket-pin.

Lā'laē yā'q!eg·a·lē K!wēk!waxā'wa·ē. "Gwā'ldzāsōx
hē gwē'lōx g·i'g·aōnōkwēx. Yā'x·se·mdzōxs xe'nlēlaēx
pēpe'nllēs. Qwā'x·idazāx·īnsa'q. K!ē'slōx lē'le·ll. Dō'
qwalāla's qen qwā'x·idēxen ts!ā'ya l!aā'l!ē." Lā'laē
5 K!wēk!waxā'wa·ē lē'laax llaā'l!ē. "Yā'l!anō," nē'xsō-
"latla x·ō'pē. "A'ēmles lā'waboē'Laxōx ne'mwōtdēx qa'xō
lē'lō." Lā'laē qwā'x·idē K!wēk!waxā'wa·yax l!aā'l!ē.
G·i'l!em·lāwis wī'lōts!ā yā'x·ig·īldās la'a·l na'x·sem̄tse·wē
llaā'l!ēx·dē. G·ā'x·laē x·ō'pē lā'x·uqā lā'xa na'x·sem̄līl.
10 Lae'm nē'x·sōs la'ma'ē q!u'lax·id. Lā'laē lā'xulīl
Mä'ēsila lē'wis gene'mē qa's lē neletsō'līlaxa sax·udzō'x·u-
dāx l!aā'l!ē. Hē'x·idaem·lā'wisē K!wēk!waxā'wa·ē qwā'x-
"idēx Mä'ēsila lē'wis gene'mx·dē. "Wä, mō'p!enxwasles
k!ēs lō'balaleq," nē'x·laē K!wēk!waxā'wa·yaxa g·ō'kulōtas
15 Mä'ēsila. "Wē'g·ax·īns xwā'na·id qens nä'nākulag·i."
Lā'laē hō'x·wałexsē lē'lōtas. Lā'laē K!wēk!waxā'wa·ē
qlalā'lēxsaxēs gene'mē. Lae'm sē'x·widēda sē'sexwāq.

Lā'laēda k!ō'klutela hō'x·wałexs ū'gwaq qas sā'sē'wēxēs
ō'ma. A'ēm·lāwisē yā'·yats!āsa K!wēk!waxā'wa·ē e's·ēsax
20 yā'·yats!āsa k!ō'klutela qa's nē'k·āē qa's dō'dequmdēxwa
nae'ng·āqō lāl yā'wix·īdlēl. "Wē'g·adzāx·īn," nē'x·laē
Gē'x·ustāla. "Gwā'ī lag·a·masl qans dō'dequmdae'nsaxens
awī'nagwis." Lā'laē K!wēk!waxā'wa·ē dō'x·walelaxa awī'-
nagwis. "Wē'g·a, Gē'x·ustāla," nē'x·laē K!wēk!waxā'wa·ē.
25 Lā'laē Gē'x·ustāla lā'xolīl qa's dā'dax·amōselē lā'xa yā'·
yats!āsa k!ō'klutela. La'mē wī'la qap!ē'dē yā'·yats!āsa
k!ō'klutela. Lā'laē ax·īdēda k!ō'klutela. Lā'laē lā'xu-
łexsē K!wēk!waxā'wa·ē qa's tsā'mi·lālēxa wī'wa. "Hēłts
g·āx lēda," nē'x·laē K!wēk!waxā'wa·ē lē'lēgalaxa wī'wa.
30 Lā'g·ilaxs la k!ō'tēłōxda wī'wax qa axā's K!wēk!waxā'wa·ē.
Lae'm lā'ba.

Then Great-Inventor spoke, "Don't let your parents be that way. It is bad that they are too stout. Let us cut them. They will not die. Look! I will cut my younger brother, Duck." Then Great-Inventor called Duck. "Take care!" was said to the female duck. "Just rise from under your younger brother when he is dead." Then Great-Inventor cut open the duck. As soon as all the intestines were taken out, the duck was covered over. Then the female duck stood up from under the cover. Then they were told that he (the duck) had come to life. Then Salmon and his wife arose and lay down on their backs on the board on which the duck had been cut up. Immediately Great-Inventor cut up Salmon and his wife. "Don't touch them for four days," said Great-Inventor to the tribe of Salmon. "Let us get ready and go home." Then his crew went aboard, and Great-Inventor carried his wife aboard in his arms. Then the side-paddles paddled.

The various kinds of Salmon also went aboard their canoes to follow their chieftainess. The canoe of Great-Inventor just waited from time to time for the canoes of the Salmon, for he wished to see the face of the mountains when doing his work. "Do let me go ahead," said Deer. "Don't! we must see the face of our land." Then Great-Inventor discovered the land. "Go ahead, Deer!" said Great-Inventor. Then Deer arose in the canoe, and jumped from one canoe of the salmon to another, and all the canoes of the salmon capsized. Then the various kinds of salmon began to jump, and Great-Inventor arose in his canoe and pointed to the rivers. "You will go that way," said Great-Inventor, calling the names of the rivers. Therefore salmon go to the rivers made by Great-Inventor. That is the end.

15. X·ā'nelk^u.

Tradition of the Koskimo.

(Dictated by Yā'gōlas, a ^{ne}mḡes, 1900.)

K!é'lak·asō^slaēda Gō'sg·imux^u hē'menaḥaemsā Xō'yalas.
 Hō'la'bido^{sl}a. Lā'^slaē ^{wā'}wu^snalēda begwā'nemasēs xunō'k^u,
 yīxs lā'a^sl wī'wū^sl hē'le^slē sā'semx·dās. ^{nemō'x}^sEm^slawis
 la X·ā'nelk^u xunō'x^ssa begwā'nem. Yū'dugwīsem^slaē lē^swis
 5 xunō'kwē lē^swis gēne'mē. "Qō^slōqwīladzā qaen," ^{nē'x}
 -lat!ē X·ā'nelk^u. Lā'^slaē q!ō^slōqwila ū'mpas qa X·ā'nelk^u.
 Lā'^slaē hā'nal!ē X·ā'nelkwaxa ts!esqwā'na. Q!é'q!eyōt,
 qlanā'sō^sl qa ^{nex}^sunē's X·ā'nelk^u. Lā'^slaē qā's^sid qa^slē
 hā'na'lla lā'xa apsadzē'lis. G·ā'x^slaē nā'^snak^u, dā'laxa
 10 metsa'. Lā'^slaē ē't!ēd, g·ā'x^slaē dā'laxa mā'yus. Lā'^slaē
 ē't!ēdxa la lēns. G·ā'x^slaē nā'^snak^u, ^{ne}mg·ilaxa metsa'.
 Amā'bido^snaxwa^{sl}aē la ^{nex}^sunā'^syas X·ā'nelk^u. Lā'^slaē
 ē't!ēd. "Awī'lax·lāē gwē'g·ilasas ^{nex}^sunā'^syasens xunō'k^u,"
^{nē'x}^slat!a ū'mpas X·ā'nelk^u. "Lā'lag·adzāx·in ^{wunē'g}^sē-
 15 xens xunō'kwē."

Lā'^slaē qā's^sidē ū'mpas X·ā'nelk^u. G·ī'lānaxwāb'm^slaē
 t!ē'x^sidē X·ā'nelk^u lā'xa a^swī'lbālis, yīxs lā'naṣwaē dzī'lx-
^swidē ū'mpas qa^sl dō'qwaLāq. Lā'^slaē ē't!ēd t!ē'x^sid lā'xa
 a^swī'ba^sya, lā' alas dzī'lx^swidē ū'mpas qa^sl dō'qwaLēxēs
 20 xunō'k^u. Lā'laē lī'ā'stālisē X·ā'nelk^u. Lae'm^slaē dō'qulaxa
 metsa'. Lā'^slaē laā'bodēda metsa' lāx awā'bōyasa t!ē'sem.
 Lā'^slaē lā'lanōdālē X·ā'nelk^u wāx· hē'lexa metsa'. G·ā'x-
^slaēda ma^sl ala^sne'm. A'ēm^slāwis dō'qwała ū'mpas wā'x·
 sanōts!Exstē^seda ala^sne'm q!ē'q!ēg·inōtsexsdēx wā'xsā^syas
 25 X·ā'nelk^u. K!é'ts!Emem^slāwis q!ā'selēda g·inā'nemamaxa āla-
^sne'm. Lā'^slaē lō'qawēda metsa' lā'xa t!ē'sem. Lā'^slaē
 hē'lsawē'da metsa'. Lā'^slaē dzī'lx^swidēda ala^sne'm qa^sl
 q!īx·ī'dēxa ^smetsa'. Lae'm hē'la'. A'ēm^slāwis q!īx·ā'lisaq

15. X·ā'nelk^u.

Tradition of the Koskimo.

(Dictated by Yā'gō̄las, a ^snE'mgēs, 1900.)

The Koskimo were always killed by the Xō'yalas, and they were only a few. Then a man went to hide his child when all his other children were dead. X·ā'nelk^u was the only child of the man. There were three, — he and his wife and his child. "Make a bird-arrow for me," said X·ā'nelk^u. Then his father made a bird-arrow for X·ā'nelk^u, and X·ā'nelk^u shot a wren. He obtained many (wrens), and they were sewed together for a blanket for X·ā'nelk^u. Then he started and went to the other side of the beach to shoot, and he came home carrying a mink. Then he came again carrying a raccoon; and the next day he came home again, and he had obtained one mink. Every time the blanket of X·ā'nelk^u became small. "It is very important, what happens to the blanket of our child," said the father of X·ā'nelk^u. "Let me go and hide behind our child."

Then the father of X·ā'nelk^u started. Whenever X·ā'nelk^u disappeared behind the point, his father would run to look for him. Then he disappeared again behind the point, and his father ran to look for his child. Then X·ā'nelk^u was in the direction towards the sea, and he saw a mink; then the mink went under a stone. X·ā'nelk^u went from side to side, trying to get the mink. Then two wolves came. His father only looked on. The wolves took hold at both ends of the cape, and bit at both ends of the cape of X·ā'nelk^u. The child did not take notice of the wolves. Then the mink came out from under the stone, and the mink got away. Then the wolf ran and bit the mink, and it was dead; and he put it down from his

qa's bowē's. Lae'm lāl nä'naχlēda ala^{ne}'m. Lae'm-xaa'wis X·ā'nelk^u nä'nakwa. Amā'bido^{laē} la wā'xsā^{yas} q!ek·ā'sowa^{las} ala^{ne}'m. Lā'^{laē} dzī'lx^{widē} ō'mpas. "Hā'axō^{las} gwē'g^{wilasa}wens xunō'kwaqens? Lā'g^{iłaxs} hā'lak·a wā'xsā^{yasens} xunō'kwēx. Wē'g^{ax}·ins yā'l^{lō}. Hamē'sawaaxō^{lasens} xunō'k^u." G·ā'x^{laē} nä'nakwē X·ā'nelk^u dā'laxa metsa'. Lā'^{laē} l!exwī'lasō^s, hamg·ī'lasō^s. "Lae'ms gwāl hā'nal'a," "nē'x^slat!a ō'mpasa g^{inā}'nem. Lā'^{laē} mē'x^sēd. "nā'quaualīl lā'x^sins xunō'kwēx." Lā'^{laē} yītsē^ste'ndxēs g^{ōk}^u, yīxs la'ē mē'x^sēd. K·ipā'la^{laē} ō'mpasa g^{inā}'nemaq. K·ipā'laem^sla^axā'wis abE'mpasa g^{inā}'nemaq, q!ā'q!alālaqēxa gā'nul.

Lā'^{laē} mē'x^sēdex·da^{ex}·x^u; lā'^{laē} ts!ix^sī'dē ō'mpasa g^{inā}'nem. "Q!ā'k^u," "nē'x^slat!a, "gwas mē'xōl," "nē'x^slat!axēs g^{ene}'m. "Lae'mxantē ax^sētso^swuns xunō'x^sdäens; hamē'sōxentē." Lā'^{laē} ā'lēx^sidēda begwā'nem lāx awī'nakwi^slasēs g^{ōk}^u. K·leā's^sel kwa'x^sosō, k[!]lēs q!ā'lēlax g^ēx^se^swasasēs xunō'k^u. Lae'm q!wā'sē gene'mas: "Gwa'la q!wā'sōl, q!ā'k^o, qō nau'alax^swidlaxens xunō'kwaens. Bekwā'la, gunō' q!wē'g^{ia}llā'xō."

Lae'm qā's^sidayuwē X·ā'nelk^u; ma^{lē}la'ē olē'gⁱⁿ hagwē'g^ayaats. Qā'sala^sel lā'xa qwē'sala a^swī'nagwis. Lā'^{laē} wule'laxa hā'dzexstälä. "Yā," "nē'x^slaē wulela's X·ā'nelk^u. "nē'x^sō^slaē: "K·le'sles dō'qwałaleq. Yū'ēm "mā'xwag·ila lāx dō'qwałase^swē." Lā'^{laē} la'g^{aa} lā'xa bē'begwanem-dzēk·as xē'lxēla. Lā'^{laē} "Gwāl a^smā'wumōtōx," "nē'x^slat!ēda ala^{ne}'m. Lā'^{laē} qā's^sida. Lā'^{laē} wulelā'xa dē'dałelä. "K·le'sles gwē'gamałāl lāq^u, X·ā'nelk^u. Yū'ēm "mā'xwag·ila lāx dō'qwałase^swē. Yū'ēm dedā'ħlā'ħōx." Lā'^{laē} "meq!eqā'sō^s: Lā'^{laē} dē'dałela lē'x^sim^g·iłselā dē'dałela. Lā'^{laē} ē'tōxwasō^s.

Lā'^{laē} qā's^sid. Lā'^{laē} wulelā'x^salelaxa xē'lxēla. Lā'^{laē}

mouth on the beach, and left it. Then the wolves went home, and X·ā'nelk^u also went home. His cape which had been bitten by the wolves was small. Then his father ran. "Behold! that is what happens to our child. Therefore the cape of our child disappears rapidly. Let us be careful. Behold! something terrible happened to our child." X·ā'nelk^u came home carrying the mink. Then he was fed and given to eat. "Now you shall stop shooting," said the father of the child. They went to sleep. "Let our child be between us in the house." Then he tied up his house, and they went to sleep. The father held the child in his arms, and the mother also held the child in her arms. They watched him during the night.

Then they went to sleep. The father of the child awoke. "Slave," he said, "stop sleeping!" Thus he said to his wife. "Evidently our child has been taken away. Evidently something dreadful has happened." Then the man searched on the floor of his house. There was no hole through it. He did not know where his child had gone through. Then his wife cried. "Don't cry, slave! Perhaps our child will become supernatural. Bear it with fortitude. Don't cry!"

Then X·ā'nelk^u was taken along by the two wolves. He lay on his stomach on them. They went to a far country. Then he heard the noise of people. "Yä," said what was heard. X·ā'nelk^u was told, "Don't look at it! That is causing potlatch when it is seen." Then they came to many people who were shouting. They finished. "This is left by potlatching," said the Wolves. They started. Then he heard laughing. "Don't look that way, X·ā'nelk^u! This is causing potlatch when it is seen. That is the laughing-dance." Then it was thrown among them. They laughed, and rolled about on the ground laughing. Then it was taken back.

They started. Then they heard shouting. Then they

lā'g·aa. "Gwā'la gwē'gemał lā'xwa, X·ā'nelk^u. Yū'em "mā'xwag·ila lāx dō'gwałasewē^s. Yū'em ḥełō't!elał q!aq!o'-pblał." Lā'laē "meq!eqā'se^swa. Lā'laē ḥełō'telēda "nā'xwa bē'begwānem le^swa ts!e'dāq. Ē'k·ael x·i^sx·i^snyāla. Lā'laē 5 ē'tōxwasō^s.

Lā'laē qā's^sidē X·ā'nelk^u. Lā'laē lā'g·aa lāq. "Gwā'la gwē'gemał lā'xwa, X·ā'nelk^u. Yū'em "mā'xwag·ila lāx dō'qwałesē^swē. Yū'em xu'mxumdeōox. Lā'laē "meq!eqā'se^swa." Lā'laē lē'x·im^sg'ilis lā'xa dzē'qwa, dzē'dzeqwā'fēna'. Ē'k·ael 10 x·ix·i^snq!wälextā^sya. Lā'laē ē'tōxwasō^s.

La qā's^sidē X·ā'nelk^u. Lā'laē lā'g·aa lāq. "X·ā'nelk^u, gwā'la gwē'gemał lā'xwa. Yū'em "mā'xwag·ila lāx dō'qwałesē^swē. Yū'em q!aq!e'lelał." Lā'laē "meq!eqā'se^swa. Lā'laē q!ułfē'dēda bē'begwānemaxēs x·ōms. Lā'laē 15 awō'xtōdzēla. Lā'laē ē'toxwas. Ē'x· nā'xwa^smaā'la bē'begwā'nemx^sida.

Lā'laē qā's^sida. Lā'g·aa lāx g·ō'kwasa āla^sne'm. Laē-lem lāx g·ō'kwas g·i'gama^syas yā'l!ōsō^ssa āla^sne'm. Lā'-laē wulā^sse^swa. "mā'sēlaens "nemō'kwē?" — "lā'lo-gwasdēya^slak·." — "La^smōx ē'k·ōx wā'ldemaxsens "nemō'kwēx." — "Gā'gak·lalak· lā'xōx sā'semaxsens g·i'gama^syax." Lā'laē yā'q!leg·ał: "Ē'smaēłōox ā'ēml ax^sē'dełxēs gōyō'la qa^s gane'ml." Lā'laē lē'lalaxēs sā'sem. Lā'laē klus^sā'lil, yipedzō'gwa^slil. "Wā, "wi'dē ax^sē'xsdesē^swasens "nemō'kwē. 25 Ē'selaō^sxwaxg·ada "nō'last!egemēg·a?" — "Ē'selag·aqwē," "nē'x^slat!ēda wule'lāx ā'mała "nē'nk·!ēgema^s begwā'nem. "Ē'selaō^sxwaxg·ada q!ā'yōik·?" — "Ē'selag·aqwē." — "Ē'selaō^sxwaxg·ada "nemō'kwik·?" — "K·!ē's^sem^slaā'xaa'-g·aq." — "Ē'selaō^sxwaxg·ada amā'^inxēk·?" — "Yū'em^sel 30 ax^sē'tsōs." Laē'm^slaē geg·ā'dix·^sides.

"Wē'g·a lāx "nemā"^snakulōdlas, ē'selaōx ax^sē'xsdexg·ada

arrived. "Don't look this way, X·ā'nelk^u! That is causing potlatch when it is seen. That is the cohabiting dance." Then it was thrown among them. Then all the men and the women began to cohabit. They were breathing heavily. Then it was taken back.

Then X·ā'nelk^u started, and they arrived there. "Don't look that way, X·ā'nelk^u. That is causing potlatch when it is seen. Those are the Land-Otters." And it was thrown among them; and they rolled about on the ground with mud on their bodies, and they were grunting at the same time. Then it was taken back.

Then X·ā'nelk^u started, and they arrived there. "X·ā'-nelk^u, don't look this way! This is causing potlatch when it is seen. This is the mosquito dance." Then it was thrown among them, and the men scratched their heads. Then they were very big. Then it was taken back. Now they were well, and became men.

Then they started, and they arrived at the house of the Wolves. He (X·ā'nelk^u) was taken into the house of the chief, and he was taken care of by the Wolves. Then it was asked, "What does our friend wish?" — "He wants supernatural power." — "This word of our friend is good." — "He wants a wife from among the daughters of our chief." Then he said, "Does he not only take the one he likes for his wife?" Then (the chief) called his children. They sat down, and sat in a row. "Where is the one desired by our friend? Is it not this eldest one?" — "He does not want her," said the one who just hears the thoughts of men. "Does he not want this middle one?" — "He does not want her." — "Does he not want the other one?" — "Not this one, either." — "Does he not want this youngest one?" — "That is the one desired by him." Then he married her.

"Go on, you shall move and be with her." — "Does he

"ma'x^up!ēqek·?" — "K·!ē's^glag·aq^u," "nē'x^glat!ēda hō'laq!es wule'lax gwä'laasens "nē'nk!ēqaē". "Ē'selaōwxawg·ada halā'yuk^u?" — "K·!ē's^glaxaā'g·aq^u." — "Ē'selaōx ax^gxsdexg·ada q!ulā'stkak·?" — "K·!ē's^glaxaā'g·aq^u." — 5 "Ē'selaōwxawg·ada q!wā'q!wālag·ilak· xu'mtxumtag·ilak· halā'yuk^u?" — "Yū'Em ax^gxsdesō'sik·."

Lā'laē gä'la: "La^gmēgⁱⁿ laē'xsd." Lā'laē nē'nēleē gane'mas X·ā'nelk^u lā'xēs ömp: "Le^gmā'ax^gel ö'dzeqlālen lā>wunemēx." — "Qä'łō^g," "nē'x^glatla ömpasa g^ginā'nem, 10 "ē's^gmaēłō^g lā'la." Lā'laē lē'lālaxēs g·ō'kulōt. "Hē'den a'xēłōl qa's g·ā'xaōs, le^gmā'ēx laē'xsdōx lā>wunemaxsen xunō'kwēx qa lā'lag·is Hē'łts!äx Anō'bēx^ged, qa lā'lag·is Hē'łts!äx Tsā'xmīs, qa lā'lag·is Hē'łts!äx Lek·ō'sto^gyu." Lā'laē "nēk·": "Ē's^gmaēłenu^gx^u lāl qā's^gidL. Wi'la^gxudzē^glaē 15 gē'x^gidē yīxs g·ā'xaē. Lae'mx·denu^gx^u," "nē'x^glaē, "lae'mx·denu^gx^u lē'stālis lāx ē'wunxa^gyā'xsens "nā'lax."

G·ā'x^glaēda "nā'xwa g·f'lg·aōmas āla^gne'm. "Gē'lak·as^gla," "nē'x^glatla negu'mpas X·ā'nelk^u. "Hē'den a'xēłōl qa's lā'os taō'dułt!entsens negu'mpē. La^gmōx lāl "nemā"^gnā-kulal, lō'gwada halā'yuk^u. K·!ē'sles q!unō'st!eqalāltzik. Mō'sgēmax^gemlēs ax^gdaaslaōsasik·. Ā'na^gwamles x·ā'x^gēl qa^gsō "nē'x^gl qa mē'x^gedēłtsēs ax^gtsōna^gwalaōs wi'na-sō^gna^gwalaōs. Lae'ms lāl Nū'nx·lāl. Hā'g·a taō'dułt!entsa halā'yux," "nē'x^gsō^glaē Hē'łts!äx Anō'bēx^ged, le^gwōx Hē'łts!äx 25 Tsā'xmīs. Lā'laē yīłē'g·anō lāx Hē'łts!äx Anō'bēx^ged lō Tsā'xmīs.

Lā'laē qā's^gid. K·!ē's^glaē gä'lags g·ā'xaē aē'daaq. "Lae'mx·denu^gx^u ē'x^gmig·anō^gx^u se'lpxa^g dēwē'x qa yīłyī-lē'ms." Lā'laē taō'dułt!enēwē Nūn lā'xēs g·ōk^u. Lae'm 30 dā'laxēs halā'yu. Lā'laē nē'lxaxēs ömp. "G·ā'x^gemgⁱⁿ lō'gwēgⁱⁿ. Ē'smaēłens kwa'kwēxā'lāl lāx hē'yakulaxens

not want this potlatch-pole?" — "He does not want this," said the Listener, who hears the ways of our thoughts. "Does he not want this death-bringer?" — "He does not want it." — "Does he not want this water of life?" — "He does not want it." — "Does he not want this destroying crazy-making death-bringer?" — "That is desired by him."

They were in the house for a long time. (Then he said,) "I desire to go now." Then the wife of X·ā'nelk^u told her father about it. "This my husband feels badly." — "Indeed, he does," said the father of the child. "Shall he not go?" Then he called his tribe. "This is the reason I want you to come, for the husband of my child here wishes to go; — and he shall go, Quick-Spark; — and he shall go, Quick-Raindrop; — and he shall go, Quick-Stonethrow." Then they said, "Shall we not start? It does not take a long time when he goes. "We will go," they said. "We will go around the edges of our world."

Then all the different kinds of wolves came. "Welcome!" said the father-in-law of X·ā'nelk^u. "This is the reason why I call you, that you may go and take our son-in-law out of the woods, and this death-bringer shall go at the same time. Don't use it often. You may use it against four tribes. Just blow from time to time when you desire that they shall sleep whom you wish to take, and against whom you make war. Now your name shall be Wolf. Now take the death-bringer out of the woods." Thus Quick-Spark and Quick-Raindrop were told, and he was tied on the backs of Quick-Spark and Quick-Raindrop.

Then they started, and it was not long before they came back. "We took time to twist cedar-twigs to tie him with." Then Wolf was taken out of the woods to his house. He carried his death-bringer, and showed it to his father. "My supernatural treasure has come! shall

g·ō'kulōdäens LE⁶wun "nō'nelā'laxsdäen." Lā'⁶laē wī'x^u-ste'ndxēs ḥwā'kluna qa⁶s lē lā'xēs g·ō'kulōt qa⁶s lē wī'na. Lā'⁶laē wī'x^uste'ndē g·ō'kulōtas; sē'x⁶widē ma⁶lgunā'ltṣ!aq ḥwā'kluna. Lā'⁶laē wī'nałxa Xō'yalas.

- 5 Lā'⁶laē lā'g·aa lā'xa Gwa'ts!ēnox^u. Lā'⁶laē lā'⁶ltāēxs dēda halā'yu, ha⁶maē'xsdxa Gwa'ts!ēnox^u. "Gwa'la, adē," "nē'x·lat!a Nūn, "nō'smēnsaq g·ō'kulōt." Lā'⁶laē sē'x⁶wida. Lā'⁶laē lā'g·aa lā'xa G·ā'p!ēnox^u. Lā'⁶laē lā'⁶ltāēxs d q a⁶s ha⁶mx·i'dēq. "Gwā'la adē," "nē'x·lat!a Nūn, "nō'smēnsaq
10 g·ō'kulōt," "nē'x·laēxēs halā'yu. Lā'⁶laē sē'x⁶wida, lā'laa lāx Xudē's. Lā'⁶laē wule'lax t!e'm⁶yāla. Lā'⁶laē lā'g·aaxa gā'nul. Kwē'xelālaēda Xō'yalas. Ā'em⁶lā'wīs ha'ngam-lāyudeq. Lā'⁶laē x·ä'x⁶wułtōtsēs mē'xmēxag·ila. Lā'⁶laē
15 ā'Em ha'nwāla hō'lēlaxa t!e'm⁶yāla. Hā'⁶la⁶nākulax·lāel hō'ħel⁶nākulak·!āla. Lā'⁶laē ma⁶lts!ā'x⁶Em⁶laē lēda t!e'm⁶yālayā. Lā'⁶laē q!wē'ħid. K!leā's la t!e'm⁶yāla.

Lā'⁶laē lā'x⁶wałexsē Nūn. Yā'laq!ug·a⁶l. Lā'⁶laē q!wē'ħid. "Ā'l⁶emles hō'x⁶wułtāl, qenlō lāl q!ā'lex mō'sga⁶mē'lx^ula k·!ā'wats!ēla." Lā'⁶laē lā'⁶ltōē Nūn. Dō'x⁶widxa kwē'xe-
20 lax·dē. "nā'xwa la mē'xēda kwē'xelax·dē. Ā'⁶maael la xē'xeā'p!axdelilēda g·īng·inānem. Ā'Em k·!ē'k·laguxstalilxa dzā⁶msēs ē'bēmp. Lā'⁶laē qā's⁶idē Nūn a'lā lā'xa g·ō'kula. Lā'⁶laē lā'xa mā'x^ubalas. Lā'⁶laē yā'laq!ug·a⁶l. Lae'm⁶laē
25 q!ā'xa k·!ā'wats!ē. Lā'⁶laē hō'x⁶wułtāwēda "nā'xwa bē'bē-gwānem qa⁶s lē dō'x⁶widxa kwēxelax·dē. Lā'⁶laē bās qa⁶s wī'x^uste'ndē ḥwā'xwak!unax·däs "mō'xselaxa "nā'xwa hē'-

we not then strike back at those who killed our tribe, and those who would have been my brothers?" Then he launched his canoe and went to his tribe to make war. Then his tribe launched their canoes, and eight canoes paddled. They were going to make war against the Xō'yala.

Then they arrived at North-People. Then the death-bringer desired to go out, wanting to eat North-People. "Don't, my dear!" said Wolf, "that is our tribe." Then they paddled. Then they came to the G·â'plēnox^u. Then he desired to go out to eat them. "Don't, my dear!" said Wolf, "that is our tribe." Thus he said to his death-bringer. Then they paddled, and came to Cut-Beach. Then he heard beating of batons. They arrived at night. The Xō'yala were having a winter dance. He just stopped in front of the village on the water. Then he blew on his sleep-bringer. Then they stopped on the water to listen to the sound of beating time. Very quickly the noise became less. Then they heard that only two sticks were beating, and now the beating of time stopped.

Then Wolf arose in his canoe. He sang a sacred song. Then he was silent. "Later on you shall go out of the canoe, when I have found four [?]." Then Wolf stepped out of his canoe, and saw those who had performed the winter ceremonial. All those who had performed the winter ceremonial were asleep. Only the legs of the children were in the cradles. They held the breasts of their mothers in their mouths. Then Wolf went along searching in the village. He went to the last house at the end. Then he began to sing his sacred song, and he found the [?]. Then all the men went out of the canoes to look at those who had performed the winter ceremonial; and they left them and launched their canoes,

"maōmas. Lā'laē q!el'sā'lexselaxa bē'begwānem le'wa ts!e'dāq qa's q!ā'q!ek·â le'wis le'ləlāla. Lā'la "wi'lg'aā'-hexsā'masxēs le'ləlālada "nā'xwa begwā'nem.

Lā'laē mex'sā'la"ya q!ē'nem"ela xwā'kluna, "yā'"yats!esa 5 wi'na. Lā'laē xwē'x"idē Nū'naxēs halā'yu. Lā'laē x·ē'x"id g·ō'x"udāsa Xō'yalas. Wi'wu"la. K!eā's q!u'la, "nā'xwaem x·ē'x"ida. Lā'laē nā'"nakwēda wi'nax'dē. Lā'g'aa lā'xēs g·ōk"; q!ē'nemēs q!ā'q!ek·â.

Lā'laē pō'sqla halā'yās Nūn. Lā'laē hē'laxēs g·ō'kulōt 10 qa's lā'lag·ī wi'naxa Dzā'wadex·lā lā'xa Dena'x·da"xu qa's le'nemēxa a"wi'nagwis. Lā'laē wi"x"ste'ndxēs xwā'xukluna, ma"gunā'lt's!aq "yā'"yats!es. G·ā'x"laē sē'x"wid. G·ā'x"laē lā'g'aa lā'x axā's Dzō'dzadē. Lā'laē lā'ltāēxsd, ha'ma- 15 e'xsdxa llā'lasiqula. "Gwā'la, adā'," "nē'x"lat!a Nūn, "nō'smenseq g·ō'kulōt." Lā'laē gā'la lō'ma lāx Dzō'dzadē. Mē'mlēs neqā'p!enxwas"laē lāx "ne'lk·ōtexsta"yas Dzō'dzadē. Lā'laē pō'sqla lō'mēda halā'yu. Lā'laē yā'wix:a. Dā'lael wā'x·ē Nū'naxēs halā'yu. K!leā's"el gwē'x"idaas lā'ku lā'xēs halā'yu. Lā'laē p!el'e'd halā'yux"udās. Lā'laē "nexwā'ba- 20 laxa neg·ā', x·ē'x"idāmas. Laem nā'"nakwa. Yē'k'ilqalē Nūn, ts!ix·i'lē nā'qa"yas. Laem q!u'lbā.

16. The Q!ā'nēqī"xaxu Legend.¹

(Dictated by Q!ō'mg'ilis, a "naqe'mg'ilisala, 1894.)

Q!ā'nēqī"xaxu and his Brother Only-One.

Mā'q!wans geg·ā'des lā'tanaīlēlāga. G·ā'x"laē Q!ā'nē-qī"xaxu le'wis "nemō'gwis sā'sembōłas Mā'q!wans. G·ē'x-

¹ The dialect of the "naqe'mg'ilisala and of the la'Lasiqwala differs somewhat from that of the more southern Kwakiutl tribes. It seems that at the present time

taking on board all kinds of food. They carried aboard the men and the women as slaves, and also his relatives. Then all the men related to him were on board.

Then many canoes in which were warriors were on the water. Then Wolf swung his death-bringer, and the village of the Xō'yalas took fire. They were all gone. Not one was alive. They were all burned. Then the warriors went home. They arrived at their house. Their slaves were many.

Then the death-bringer of Wolf was hungry. He engaged his tribe to go to the place named Having-Olachen to war against the Dena'x·da"x^u, to take from them their land. They launched their canoes, — eight hunting-canoes, — and they came along paddling. They came to Dzō'dzad. Then it desired to go out to eat the Seaward-Dwellers. "Don't, my dear!" said Wolf, "that is our tribe." Thus said Wolf. They were a long time at Dzō'dzad. The southwest wind continued for ten days at the south entrance of Dzō'dzad. Then the death-bringer was very hungry. It was moving all the time. Wolf tried to hold his death-bringer, but he could not do it. It was too strong. Then his death-bringer flew away. It came near a mountain and made it burn. Then he went home feeling badly. His heart was sick. That is the end.

16. The Q!ā'nēqī^{slax^u} Legend.¹

(Dictated by Q!ō'mg'ilis, a ^{naqe'mg'ilisala}, 1894.)

Q!ā'nēqī^{slax^u} and his Brother Only-One.²

Heron had for his wife Woodpecker-Woman. Q!ā'nēqī^{slax^u} and Only-One came, pretending to be the children

the Kwakiutl dialect is considered more "fashionable," and for this reason a number of Kwakiutl expressions have crept into the text as here told.

² See Publications of the Jesup North Pacific Expedition, Vol. X, p. 185.

- ⁵ "idexō ai'k'!ēx, yīx Q!ā'nēqīlax^u. G·ā'x^el dō'qwa lā'xō awī'nagwisēx. Lā'^elaē ax^edē Mā'q!wans lā'xē k!waxlā'^{wē} qa's lā'wayō lā'xē wā. Lā'^elaē dō'qwaxēs lā'wayū. ^enē'm^elaē mā'ts!āēs lā'wayōs. Pā'^elaē, ^enē'x^ela Mā'q!wans.
- 10 Lā'^elaē pō'x^ewid yīx Q!ā'nēqīlax^u lō^e ^enemō'gwis. Lā'^elaē l!ō'plid, yīx lā'lanai'lēlā'ga. Lā'^elaē l!ō'pa; lā'^elaē sē'mx^eidx. Lā'^elaē hā'nakuita ha^emx^eid lā'xē mā. Lā'^elaē ^ewi^ela, ha^emā'pxē mā. K!leō's^eem^elaē Q!ā'nēqīlax^u, la^epā'laē aā'l!a. G·ā'x^elaē Q!ā'nēqīlax^u lō^e ^enemō'gwis.
- 15 "Ā'k'as adē," ^enē'x^elaē Mā'q!wansaxēs sā'sem, lāx Q!ā'nēqīlax^u lō^e ^enemō'gwis. "Xwē'dēsaxlēdzā'^exōla yīxen dō'guł."
- 20 Lā'^elaē mē'x^eid. Lā'^elaē ^enā'x^eid. Lā'^elaē dō'qwaxēs lā'wayū. Lā'^elaē mā'ts!āē lā'wayōs. Pā'^elaē, ^enē'x^elaē Mā'q!wans.
- 25 Lā'^elaē pō'x^ewidē Q!ā'nēqīlax^u lō^e ^enemō'gwis. Lā'^elaxaa hā'nakwila l!ō'plid; ha^emx^eid. Lā'^elaē ^ewi^ela ha^emā'pxē mā'ldē mā. Lā'^elaē dzīx^edasē q!e'mlālē lāx x^eō'mas lēk!wā'nē. "Gē'la," ^enē'x^elaē lēk!wā'nē lāx Q!ā'nēqīlax^u. "Dō'x^ewidlxā^e." Lā'^elaē dō'x^ewidē Q!ā'nēqīlax^u.
- 30 Dō'x^ewalelaxē q!e'mlāla lā'x x^eō'mas lēk!wā'nē. l!ō'plex-k^elixsteliłē lē'gemasa lēk!wā'nē.

"mā'sōxda q!e'mlālēx?" ^enē'x^elaē Q!ā'nēqīlax^u lā'xē lēk!wā'nē. Lā'^elaē yā'q!leg:a^eł, yīxē lēk!wā'nē. "Hē'Em pepō^elag·iñnañwasāyūla, yīxōs yā'nemnañwax lā'nañwa-^eyasē hā'lag·ila ha^emā'pa," ^enē'x^elaē abe'mpas Mā'q!wans.

Lā'^elāē dō'qwaxat! lā'xēs lā'wayū. Lā'^elaē mō^e ^eyā'-nemas mā. Lā'^elaxaa ^enē'k'a: "Hā'lag·a l!ō'plid." K!e'-ase^ela q!a'lapā^e, yīx Q!ā'nēqīlax^u lō^e ^enemō'gwis. O'ēm^elaē hō'gunēgwił^el qa's lē ^ewu^enē'la. G·ā'x^elaē Mā'q!wans.

30 Lā'^elaē hā'lag·ila l!ō'plid, lā'xē mō^e mā. Lā'^elaē l!ō'paxē mō^e mā. Ha^emx^eid. Lā'^elaē qat!ēdē Q!ā'nēqīlax^u, lā'xēs

of Heron. Q!ā'nēqī^{flax} came from above. He came to see this world. Then Heron took cedar-wood (to make) a salmon-weir in the river. Then he looked after his salmon-weir. One salmon was in his weir. Heron said that he was hungry. Q!ā'nēqī^{flax} and Only-One were starving. Then Woodpecker-Woman roasted (the salmon). Then it was roasted, and she tried out (the oil). They ate the salmon quickly. They ate all the salmon. Q!ā'nēqī^{flax} had nothing. He was dying of hunger. Q!ā'nēqī^{flax} and Only-One came, and Heron said to his children, Q!ā'nēqī^{flax} and Only-One, "Oh, my dear ones, behold! you must run away on account of what I have seen."

Then they went to sleep. Day came, and (Heron) looked at his salmon-weir. Then there were two (salmon) in the salmon-weir. Heron said that he was hungry. Q!ā'nēqī^{flax} and Only-One were starving. Then (Heron) cooked it quickly, roasted it, and ate it. He ate both salmon. Then (Heron) rubbed some of the salmon-flesh on the head of the old woman. "Come," said the old woman to Q!ā'nēqī^{flax}, "look at this!" Then Q!ā'nēqī^{flax} looked at it, and he discovered salmon-meat on the head of the old woman. Rooted-to-the-Floor-of-the-House was the name of the old woman.

"What is this meat?" said Q!ā'nēqī^{flax} to the old woman. Then the old woman spoke. "That is what makes you all starve, — this, what he obtains whenever he goes, and what he eats quickly." Thus said the mother of Heron.

Then (Heron) looked again after his salmon-weir, and four salmon were caught. Again he said, "Go roast it." Q!ā'nēqī^{flax} and Only-One did not know (about it). They were hungry. They just went into the corner of the house, and hid in the house. Heron came and quickly roasted the four salmon. Then the four salmon were

L!ek!wē's qa's ha'n!idēx Mā'q!wans lō iā'lanai'lāga. Lā"laē hē'la', yīx Mā'q!wans lō iā'lanai'lāga. Lā"laē dā'x·"idēx, yīx Q!ā'nēq!laxu, lāx Mā'q!wans qa's klu'lklulps-ālēq. Lā"laē tseqemē"stālis, yīs Mā'q!wansdē: "Lālts 5 q!wā'q!uł yīs ā'la lē'lqwalālē'L, "nē'x·"laē Q!ā'nēq!laxu. Lā"laē pełē'dē Mā'q!wansdē. "Qwā, qwā, qwā," "nē'x·"laē Mā'q!wansdē, la'ē ts!ē'k!lux·"ida. Lā"laē ē't!ēdxēs abā'tsō-xūdē, lāx iā'lanai'lāga. "Lālts iā'lanai'lōl," "nē'x·"laē Q!ā'nēq!laxu. Lā"laē pełē'd qa's lē lē'n!idē, yīx iā'la-10 nał. Lae'm gwā'la. Lae'm ts!ē'k!ux·"ida yīx ma'lō'xūdē, yīx Mā'q!wansdē lō iā'lanai'lāgax·dē. Lā"laē "lā'plid lāx l!ō'pek!exstelūł, yīx abr'mpdas Mā'qwans. Lā"laē ō'em l!ek"nā'kula lā'xē ba'nē'. Lā"laē ē'x·"ax·"idē Q!ā'-nēq!laxu wāx: "lā'pa lā'xē l!ō'pex". Lae'm laē gwā'la.

Q!ā'nēq!laxu and Ts!ā'ts!ō.

15 "Gē'la," "nē'x·"laē Ts!ā'ts!ō, "qae'nts a'młē," "nē'x·"laē Ts!ā'ts!ō lāx Dzā'dzaxwítelāga. Lā"laē ts!ā'E Ts!ā'ts!ō yīsēs klu'taalde lāx Dzā'dzaxwítelāga. Lā"laē k!utā'at-āidesēs ēg·ā'nem. Lā"laē Q!ā'nēq!laxu "nē'x·"laē: "Gwa-dzēs "yā'lag'ilis," "nē'x·"laē Q!ā'nēq!laxu. Lā"laē yā'q!eg·ā'ie 20 Dzā'dzaxwítelāga: "Gwa'la hē'k!älä g·ā'xen, ā'g'anē," "nē'x·"laē Dzā'dzaxwítelāga. "Tsē'x·"ōstēs q!E'mxexstix, "nē'x·"laē g·ā'xen, ā'g'anē." Lā"laē

"Tsē'xwistē', tsē'xwistē'; q!E'mxexstē', q!E'mxexstē';" "nē'x·"la g·ā'xen, ā'g'anē'



Lā"laē l!ā'pstā lā'xē dē'msx. Q!E'mxexstē; s+ +xa"laē 25 q!ā'ma; tsē'x·"ōstēs lā'xē awi'nagwis. Ax·"ē'tse·"wēs g·ō'kulōt. Lā"laē lā'x·"wīläläe gne'mas O·"māł, yīx e'lxsāayūgwa qa's k·inā'la lā'xē q!ā'ma. Lā"laē ax·"ē'd lā'xēs habā'gaē" qa's yīx·"dēx qa's ax·"ē'dēs lā'xē q!ā'max".

roasted, and he ate. Then Q!ā'nēqī^glax^u strung his bow and shot Heron and Woodpecker-Woman, and they were dead. Then Q!ā'nēqī^glax^u took Heron and tore him to pieces, and threw the pieces of the dead Heron about. "You shall be the herons of later tribes," said Q!ā'nēqī^glax^u. Then Heron began to fly. "Qwā, qwā, qwā!" said the dead Heron, and became a bird. Then he did the same to his dead stepmother, Woodpecker-Woman. "You shall be the woodpecker." Thus said Q!ā'nēqī^glax^u. Then she began to fly and began to peck wood. That was the end. Then the two — Heron and Woodpecker-Woman — became birds. Then he began to dig out the woman rooted to the floor, the mother of Heron. (The root) only became thicker below. Then Q!ā'nēqī^glax^u gave up trying to dig out the root. That is the end.

Q!ā'nēqī^glax^u and Ts!ā'is!ō.

"Come," said Ts!ā'ts!ō, "that we may play!" Thus said Ts!ā'ts!ō to Olachen-Woman. Then Ts!ā'ts!ō gave his blanket to Olachen-Woman. Then she put on the blanket that she had gained in gambling. Q!ā'nēqī^glax^u said, "Don't go on the beach." Thus said Q!ā'nēqī^glax^u. Then Olachen-Woman spoke. "Don't say that to me, lord!" Thus said Olachen-Woman. "Say to me, 'Dried herrings are jumping on the beach,' lord." (Then he said,) "Jump on the beach, jump on the beach! Dried herring, dried herring," say to me, lord." Then she put the corner of the blanket into the sea. Behold! dried herrings made a noise, "Ssss!" Shoals of herrings were jumping ashore on the land. They were taken by the tribe. Then the wife of Ō'māł, Fog-Woman, found it difficult to scoop up the herrings. Then she took her pubic hair and netted a net to take the herrings.

Q!ā'nēqī^glax^u kills the Whales.

Qā's^{id} Q!ā'nēqī^glax^u. Dō'x^gwalelax ḍō'mas ts!ē'kwa,
 yīx ku'n̄xwa. Ha^gmā'p ku'n̄xwaxa sī'siūl. Wä, ax^gē'dex
 sē'lig·aas sī'siūl. Wuse^gx^gidē Q!ā'nēqī^glaxwax sē'lig·aas
 sī'siūl. Ax^gē'dex gaā'gasē sī'siūl qa^gs yī'nk·!ix^gidēs lā'xē
 5 gwō^gyī'm. Łe^glx^gi'dēda gwō^gyī'm. Dā'x^gidxē gwō^gyī'm,
 yīx Q!ā'nēqī^glax^u qa tsex^gi'dēs lāx ā'l̄a. Ē't!ēd yī'nk·!ix^g
 idxē gwō^gyī'm. Łe^glx^gi'dēda gwō^gyī'm. Wa, ē't!ēd yī'nk·!ix^g
 id lāx ā'l̄a gwō^gyī'm. Dā'x^gidxē gwō^gyī'm qa ts!e-
 xusdē'sēs. Ē't!ēd yī'nk·!ix^gid lā'xē gwō^gyī'm, lāx ā'l̄a.
 10 La dā'x^gidxē gwō^gyī'm qa ts!e xusdē'sēs. Lae'm gwā'la.
 Lae'm hē'la qa ha^gmā'ēlēs "nemō'gwis.

Q!ā'nēqī^glax^u makes a House for Only-One.

Dō'x^gwalelē Q!ā'nēqī^glax^uwax tētē^gxmōt q|ē'nem. Ax^gē'dex qa^gs g·ō'kwilēq. Lae'm gwā'ldē g·ōx^u. Ax^gē'dxē
 wāp qa^gs x·ia'x^gēdēx lā'xē g·ōx^u. La ḍō'mas^gida, yī'xē
 15 tētē^gxmōtē g·ōx^u. Lae'm g·ōx^us "nemō'gwis. Ax^gē'dxē
 k!waxlā^gwē qa^gs iā'xsig·ēndēs lā'xēs g·ōx^u. Ax^gē'dē
 Q!ā'nēqī^glaxwaxē q|ē'nem begwā'nem qa^gs g·its!ā'laxē laē's
 hō'xp!ēq.

Q!ā'nēqī^glax^u begins his Wanderings.

"Gwa'la qā'sa," "nē'x·ē Q!ā'nēqī^glax^u lāx "nemō'gwis.
 20 "Lā'len dō'qwälax xunō'kwas Gwā'^gnalālis." Qā's^{idē} Q!ā'nēqī^glax^u. Dō'xwalelē Q!ā'nēqī^glaxwa Hē'lik·ilaga.
 K·y'hele Q!ā'nēqī^glaxus Hē'lik·ilaga. Qā's^{idē} Q!ā'nēqī^glaxus
 ā'l̄ē, ā'Laqōtalāx Hē'lik·ilaga. Qā's^{idē} Q!ā'nēqī^glax^u; qā's^{id}.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 192, 193.

² Ibid., p. 192.

Q!ā'nēqī'lax^u kills the Whales.¹

Q!ā'nēqī'lax^u went on. He saw a large bird, the thunder-bird. The thunder-bird was eating the double-headed serpent. Q!ā'nēqī'lax^u took the back of the double-headed serpent. He put the back of the serpent on as a belt. He took the eyes of the double-headed serpent and threw them as sling-stones at the whale. The whale died. Q!ā'nēqī'lax^u took the whale and threw it inland. Then he threw sling-stones at another whale, and the whale died. Then he threw sling-stones at another whale. He took the whale and threw it up shore; and again he threw sling-stones at a whale, — at another whale. He took the whale and threw it up shore. Then he finished. Then he had enough for food for Only-One.

Q!ā'nēqī'lax^u makes a House for Only-One.²

Q!ā'nēqī'lax^u saw much dirt. He took it and made a house. He finished the house. Then he took water and blew it on the house. Then the house made of dirt became large. It was the house of Only-One. He took cedar-sticks and put them up outside the house, and Q!ā'nēqī'lax^u took many men and put them inside as posts.³

Q!ā'nēqī'lax^u begins his Wanderings.⁴

"Don't go away!" said Q!ā'nēqī'lax^u to Only-One. "I shall go to see the child of Gwā'nalālis." Q!ā'nēqī'lax^u started. He saw Shaman-Woman. Q!ā'nēqī'lax^u was afraid of Shaman-Woman, and he went past inland from Shaman-Woman. Q!ā'nēqī'lax^u started, and he saw

¹ The house was named Yū'ibalag-ilis; the post's name was Bē'begumlisila.

² See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210, 222.

Dō'xʷwalelē Q!ā'nēqīʷlaxwaxa Ō'dzāłā. K·leas á'laʷm begwā' nem; dō'xʷwalelas Q!ā'nēqīʷlaxʷ. Qā's̄id. Dō'xʷwalelax Łexyā'lik·aʷlayū. K·lelas Łexyā'lik·aʷlayū; á'Laqō-dālax Łexyā'lik·aʷlayū. Qā's̄idē Q!ā'nēqīʷlaxʷ; qā's̄id. 5 Dō'xʷwalelax Hai'alik·awaē lax Łeʷla'đē, awi' nagwisas Hai'alik·awaē, lāx á'Laqōtalax Hai'alik·awaē.

Q!ā'nēqīʷlaxʷ marries the Daughter of Gwāʷnalālis.

Lae'm lā'g·aa lāx Gwāʷnalālis. Lae'm axʷēđē Q!ā'nēqīʷlaxʷ qaʷs nō' masbōłē. Wā, k!wāg·alise Q!ā'nēqēʷlaxʷ lāxʷwāp. "Kwā'sa, kwā'sa xonō'xwis Gwāʷnalālis." 10 G·ā'xʷlaē qā's̄idē xonō'xwis Gwāʷnalālis. Mōxʷ ts!ē'ts!ēdāx. Lae'm dō'xʷwalelax Q!ā'nēqīʷlaxʷ. "Lae'm ē'x·bidzō-kwa k!waai's," "nē'x·laē xonō'xwis Gwāʷnalālis. "Nō'sLEX qlā'k·ōL," "nē'x·laē "nō'lasnegama xonō'xwis Gwāʷnalālis. Axʷē'dxē "wāp qa ts!ō'xwēt!ēđē. Lā'ʷlaē Lēʷlēg·aʷlēx 15 Q!ā'nēqīʷlaxʷ: "Gē'la ts!ō'xʷwīdxg·in awē'g·ix·," "nē'x·laē "nō'lasnegema xonō'xwis Gwāʷnalālis. Lā'ʷlaē ts!ō'xʷwīdē Q!ā'nēqīʷlaxʷaxē awi'g·aas ts!ēdā'xa. Lā'ʷlaē axʷē'des, Q!ā'nēqīʷlaxwaxus gwaʷlē'x·. Lā'ʷlaē axʷē'tsēs gwaʷlē'x· lāx ts!ēmā'lax·ts!āna. Lā'ʷlaē ts!ēmxste'ndēs lāx me'ng·as 20 xonō'xwis Gwāʷnalālis "wiʷlaemʷlaē ts!ēmxste'ndxē yū'duxʷ. Lā'ʷlaē q!ē'msa ts!ēmxste'ntsaxē "nemō'xʷ. "mā'sēs nā'lag·iłaōx? Q!aō'lalaensa g·ai'ō'lases?" — "Lae'ms geg·ā'd-las," "nē'x·laē Q!ā'nēqīʷlaxʷ lāx ts!ā'yās xonō'xwis Gwāʷ-nalālis. Lā'ʷlaē geg·ā'dis xonō'xwis Gwāʷnalālis. Lā'ʷlaē 25 bowē'xʷwīdē "nō'nalas gene'mēs Q!ā'nēqīʷlaxʷ. Lā'ʷlaē bowē'xʷwīdē gene'mas Q!ā'nēqīʷlaxʷ. Lae'm xu'ngwad.

something that was wrong. It was not a real man. It was not a real man, what was seen by Q!á'nēqí^glax^u. He started, and he saw Lexyā'lik·a^glayū. He was afraid of him, and went past inland from Lexyā'lik·a^glayū. Q!á'nēqí^glax^u started. He was Greatest-Shaman at Having-Dead-Ones, the place of Greatest-Shaman. He passed inland from Greatest-Shaman.

Q!á'nēqí^glax^u marries the Daughter of Gwā'^gnalālis.

He arrived at Gwā'^gnalālis. Then Q!á'nēqí^glax^u pretended to be an old man. He sat down by a water. "Wash, wash, child of Gwā'^gnalālis!" (he thought). Then the children of Gwā'^gnalālis came. They were four girls. They saw Q!á'nēqí^glax^u. Then one of the children of Gwā'^gnalālis said, "A nice little one is sitting on the beach. He shall be my slave." Thus said the oldest child of Gwā'^gnalālis. She took water and washed herself. Then she called Q!á'nēqí^glax^u. "Come, wash my back," said the oldest child of Gwā'^gnalālis. Then Q!á'nēqí^glax^u washed the back of the girl. Then Q!á'nēqí^glax^u took gum and put it on his first-finger. Then he touched with his first-finger the womb of the child of Gwā'^gnalālis. He touched three of them from behind with his finger, but he did not want to touch the one. "Why is this one so daring? Do I know where you come from?" — "You will have her for your wife," said Q!á'nēqí^glax^u (referring) to the youngest child of Gwā'^gnalālis.² Then he married the child of Gwā'^gnalālis. Then the older sisters of the wife of Q!á'nēqí^glax^u became pregnant. Then the wife of Q!á'nēqí^glax^u became pregnant, and she had a child.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 196 et seq.

² "That means I will have you for my wife," thought Q!á'nēqí^glax^u in regard to the youngest daughter of Gwā'^gnalālis.

Lā'laē yā'q!eg·a'le Gwā'nalālis : "Wai'x·nts k!unā'xwa,"
 "nē'x·laē Gwā'nalālis. Lā'laē sē'x·wīd. Lā'laē dō'xwā-
 lelaxēs k!unā'xwaī. Lā'laē LE'mx·idē Gwā'nalālis.
 Lā'laē āqelā'la k!wā'xlā'wē. Lā'laē tē'x·id ō'sdas.
 5 Tē'xpōl lā'xē k!wā'xlā'wē. "Gē'lag·a, ax·e'dex ō'sdē'x·
 dānts. Lae'm tē'xpōlā." Lā'laē Q!ā'nēqi'laxwē ax·e'dxē
 ō'sdē. Lā'laē kwē'x·idē Gwā'nalālis. Lā'laē qe'mx·wīd;
 g·ā'x·laēdē e'lkwa. Lae'm·laē hē'la' Q!ā'nēqi'laxu. G·ā'x·
 10 laē dō'x·walelax e'lkwa's Q!ā'nēqi'laxu. Lā'laē ax·e'dxē
 lā'nut; axts!ō'tsē lā'nūt lā'xē q!wa'ts!ē. "Yilā'la, g·ā'xēx·
 dēx hamā'xtsala g·ā'xen." Qā's·idē Gwā'nalālis ō'xlālaxēs
 q!wa'ts!ē. G·ā'x·laē Q!ā'nēqi'laxu, dā'laxē ō'sdē. "mā'sēs
 qā'sag·i'lāōs?" nē'x·laē Q!ā'nēqi'laxu. nē'x·laē Gwā'na-
 lālis : "Gē'lag·a qants axē'xg·ants axsō'." Grā'x·laē Gwā'-
 15 nālālis. Lā'laē LE'mx·id. Lā'laē aqā'lelā'edē k!wā'x·
 lā'wē. Lā'laē qat!exsde'ndex. Lā'laē tē'xpōlēx ō'sdē.
 "Gē'lag·a ax·e'dex. Lae'm tē'xpōlā ō'sdēx·dāts." Lā'laē
 Q!ā'nēqi'laxu ax·e'dex. Lā'pōlaxē k!wā'xlā'wē. Lā'laē
 kwē'x·idē Gwā'nalālis lāx qa't!exsde'x·dālasē k!wā'xlā'wē.
 20 Qe'mx·wīd. G·ā'x·laēda e'lkwa. "Yilā'la, g·ā'xēx·dēx
 hamā'xtsala g·ā'xen. Ā'etlas dō'qula gwē'x·idaasāul."
 Qā's·idē Gwā'nalālis. "Gwā'ldzēs qā'sa," nē'x·laē Q!ā'-
 nēqi'laxu. "G·ā'x·Emk· ō'sdēg·aōs." — "Ā'k·as ā'dai,"
 nē'x·laē Gwā'nalālis. "nē'x·enLaul la hē'la'." Lā'laē
 25 gwālxēs axsa'wē'; naē'naxu, sē'x·wīd.

Lā'laē tsexstā'ntsē LE'nq!wa'ē Q!ā'nēqi'laxu. "G·ā'xlēs
 dēstō'luxL," nē'x·laē Q!ā'nēqi'laxwaxē L!E'nq!wa. G·ā'x·laē
 dex·wi'da yīxē LE'nq!wa, yīxs la'ē dēstō'lux ū'a'ēda. G·ā'x·laē
 dex·wi'dex x·o'emes Gwā'nalālis. Lā'laē hax·e'd, k!ē'as·El
 30 dō'guļa gaā'gas Gwā'nalālis; lē haqa', la'ē ax·e'tsōsē
 dēstō'lux. Lā'laē ax·e'dxē gō'lalē, yīx Q!ā'nēqi'laxu.
 Lā'laē axts!ō'tsē gō'lalē lā'xē nā'gem. Lā'laē sē'x·wīd,

Then Gwā"nalālis spoke. "Let us go and split boards." Thus said Gwā"nalālis. Then they paddled. They saw what was to be split. Then Gwā"nalālis drove in wedges, and the cedar-tree opened. Then the hammer dropped. It fell into the cedar-tree. "Come get our hammer. It dropped in," (said Gwā"nalālis). Then Q!ā'nēqī'laxu took the hammer. Gwā"nalālis knocked out (the spreading-sticks. The tree) clapped together, and blood came out, and Q!ā'nēqī'laxu was dead. Then he saw the blood of Q!ā'nēqī'laxu. He took the wedge and put it into the wedge-bag. "Serves you right! You came to make me ashamed." Gwā"nalālis started, carrying his wedge-bag. Then Q!ā'nēqī'laxu came, carrying the hammer. "Why are you going away?" said Q!ā'nēqī'laxu. Gwā"nalālis said, "Come, let us go and do our work!" Gwā"nalālis came and began to drive in his wedges. Then the cedar-tree opened. It was spread out. Then the hammer dropped in. "Come get it! My hammer dropped in." Then Q!ā'nēqī'laxu went into the cedar and got it, and Gwā"nalālis knocked out the spreading-stick of the cedar-tree. It clapped together, and blood came out. "Serves you right! You came to make me ashamed. You did not see what I was going to do to you." Gwā"nalālis started. "Don't go away!" said Q!ā'nēqī'laxu. "I am bringing your hammer." — "Oh, that is good, my dear!" said Gwā"nalālis. "I thought you were dead." Then they finished their work and paddled home.

Then Q!ā'nēqī'laxu threw rotten wood into the water. Q!ā'nēqī'laxu said to the rotten wood, "You shall become dolphins." Then the rotten wood began to jump and became dolphins. They came and jumped at the head of Gwā"nalālis. Then his face began to swell. His eyes could not be seen because he was swollen. That was done by the dolphins. Then Q!ā'nēqī'laxu took salmon-

naē'nax^u. Lā'laē ax^sē'dxē gō'lalē qa^ss ha^smḡ'i'lēs lā'xēs negu'mp, lā'xē ts!edā'x negu'mp. Lae'mla yā'lkwē Gwā'-^snalālis.

Lā'laē ku'lg·a^sliłē Q!ā'nēqī^slax^u. "mā'sē xu'lyemaus?"
 5 nē'x·laē gene'mas Q!ā'nēqī^slax^u. Lā'laē yā'q!eg·a^slē Q!ā'nēqī^slax^u. "Hē'tlan xu'lyemē lā'g·anemaasē lē'la' nē-mō'gwisa," nē'x·laē Q!ā'nēqī^slax^u. Lā'laē yā'q!eg·a^slē Gwā'^snalālis: "Halā'g·a, dō'x^swidqē," nē'x·laē Gwā'^snalālisaxēs xunō'x^u. "Ō'ema dā'lax kwā'tslaqōs," nē'x·laē 10 Gwā'^snalālisaxēs xunō'x^u, gene'mas Q!ā'nēqī^slax^u. Lā'laē qā's^sid dō'x^swidxē ts!ā''ya. Lae'mlaē lē'la' yīx nēmō'gwis. Lā'laē q!wai'g·a^slē Q!ā'nēqī^slax^u qaē's ts!ā''ya, la'ē lē'la'. K·leō'slaē la e'ldzēs yīs nēmō'gwis. Ō'Em'laē la xā'axa. Lā'laē ax^sē'dē gene'mas Q!ā'nēqī^slaxwaxēs kwā'tslē qa^ss
 15 xō's^sidē lāx nēmō'gwis. Lā'laē q!ulā'x·ida. "Hē," nē'x·laē nēmō'gwis, "lae'mx·den gē'sa mē'xa," nē'x·laē nēmō'gwis. "Wī'la^sx^udas mē'xa," nē'x·laē Q!ā'nēqī^slaxwaxēs ts!ā''ya, lāx nēmō'gwis. "Lae'mx·des lē'la'."

Lā'laē yā'q!eg·a^slē, yīx ā'da Q!ā'nēqī^slax^u: "Lā'len ē'dēl
 20 qā's^sidl. Q!ē'nem dō'gułg·ān o'dzāla qen lē hē'lid." Lae'm lā'ba.

Q!ā'nēqī^slax^u meets Shaman.¹

Qā's^sidē Q!ā'nēqī^slax^u. Dō'x^swalelax Hē'lig·iliqala. Dō'x^swalelax gu'litas; ā'lala gu'litas. Dō'x^swalelax l!ā'-gexus, dō'xwalelax yā'qwaēs. Kiłe'lē Q!ā'nēqī^slax^u, ā'lā-
 25 qōdālax.

berries, and put the berries into a bucket. Then he paddled, going home. He took the salmon-berries and gave them to his mother-in-law [his parent-in-law; namely, his woman parent-in-law] to eat. Then Gwā'nalālis was hurt.

Q!ā'nēqī'lax^u lay down in the house. "Why are you downhearted?" said the wife of Q!ā'nēqī'lax^u; and Q!ā'nēqī'lax^u spoke, and said, "The reason that I am downhearted is that Only-One is probably dead." Thus said Q!ā'nēqī'lax^u. Then Gwā'nalālis spoke. "Go and see him," Gwā'nalālis said to his child, "only take your chamber-vessel." Thus said Gwā'nalālis to his child, the wife of Q!ā'nēqī'lax^u. Then he started to see his younger brother. Now Only-One was dead. Then Q!ā'nēqī'lax^u cried on account of his younger brother, when he was dead. The flesh of Only-One was all gone. There were only bones. Then the wife of Q!ā'nēqī'lax^u took her chamber-vessel and sprinkled Only-One. He came to life. "Hē!" said Only-One, "I have been asleep for a long time." Thus said Only-One. "You did not sleep," said Q!ā'nēqī'lax^u to his younger brother Only-One, "you were dead."

Then Lord Q!ā'nēqī'lax^u spoke. "I am going to start again. I have seen much that is wrong, that I will set right." That is the end.

Q!ā'nēqī'lax^u meets Shaman.¹

Q!ā'nēqī'lax^u started. He saw Shaman, and he saw his fire. The fire was in the woods. He saw his ring of red cedar-bark, and he saw his wood-worms. Q!ā'nēqī'lax^u was afraid, and he went past behind him.

¹ Here the story is resumed at the time when he leaves his brother (see Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210).

Q!ā'neqī'lax^u revives the Ancestors of the Koskimo.

Dō'x^uwalelax g·ōx^u. K·leō's kwā'x·ilasē g·ōx^u. "nē'ms-gemēda kwā'x·ilasē g·ōx^u. Dō'x^uwīdexa "nemō'x^u g·inā'nem k!waē'l lā'xē g·ōx^u. Yā'q!eg·a^ūē Q!ā'nēqī'lax^u: "wīs waō'-kwēlaōs?" "nē'x·laē Q!ā'nēqī'laxwaxē g·inā'nem. "Ha^ūmā'^ūē 5 yisō' Ts!ē'gisēx." — "Nā'x^ūidg·a!" — "Gwā'lēlag·a, ā'lān hē'la', qa "wī'la^ūlaxō yixō wā'pēx. Hē'g·a^ūmen q!u'layūx." Dā'x^ūidxē "wāp Q!ā'nēqī'lax^u. Ts!ō'x^uwīd; nā'x^ūidē g·inā'-nem. Tsā'ēqālalīs lē'gemas. Nā'x^ūidē Tsā'ēqālalīsaxē "wāp. "Halā'g·a, tsē'x^ūid "wāp." — "Gwā'illes ā'lān hē'lā'x." 10 — "Halā'g·a, ō'mlts wusē'g·ex^uL." Lā'laē wusē'x^ūida. Ts!ā'ē Q!ā'nēqī'lax^u, yisē's wusē'g·anō lā'xē g·inā'nem. Qā's^ūid dā'laxē nā'gem. Lae'm wusē'g·ex^u, yisē sē'lexstix'. Wā, hamx^ūtsō, yisē Ts!ē'gis; la^ūmē nex^ūwī'tsa. Lā'laē yā'q!eg·a^ūē Q!ā'nēqī'lax^u: "Sī'ltśelis, sī'ltśelis, sī'ltśelis, sī'ltśelis." Lā'laē hō'x^uwīd. G·ā'x^ūlaē yixē' g·inā'nemx^ūdē, yīxs la'ē hē'la'. G·ā'x^ūlaē g·ō'kulōtasg·ē'qaē g·inā'nema. Lā'laē mē'nx^ūid lā'xē xā'ax qa's nā'naqawēxens xā'axē. Lā'laē "wī'la. Lā'laē ax^ūtsēs q!u'la^ūsta lāq. Lā'laē qlulā'x^ūid. "wī'la qlulā'x^ūida, yīxē' begwā'nem q!ē'nem. 15 20 Lā'laē qā's^ūidēda bē'begwanem q!ē'nem. Lā'laē ts!ex-k!ō'ltśes yīxē waō'x^u begwā'nem. Lae'm gwāl. Hē'em Gō'sg·imux^u.

Origin of the Deer.

Dō'x^uwalelax tek·lō's, g·ē'xa^ūla lā'xē gełtse'm. "mā's-lōx?" lā'laē "nē'x^ūlaē Q!ā'nēqī'lax^u. "Yī, lē'x·axents k·leō's 25 q!ā'la g·āxla^ūlaē hē'x·ilisilal Q!ā'nēqī'lax^u?" — "nemō'x^u, ē'x·a gē'laans, [qaen] dō'x^uwīdēx." Lā'laē ts!ō'x^uwīd lāx

Q!ā'nēqī'lax^u revives the Ancestors of the Koskimo.¹

He saw a village. There was no smoke of the village. Only one house had smoke. He saw one child sitting in the house. *Q!ā'nēqī'lax^u* spoke. "Where are [your] the other ones?" Thus said *Q!ā'nēqī'lax^u* to the child. "They were eaten by this sea-monster." — "Drink!" — "No, else I shall die when all this water is gone. That is all I live on." *Q!ā'nēqī'lax^u* took the water. He gave it to him, and the child drank. Winter-Dance-of-the-World was his name. Winter-Dance-of-the-World drank the water. "Go and draw some water." — "No, else I'll die." — "Go put this belt on!" Then he put the belt on. *Q!ā'nēqī'lax^u* gave his belt to the child. He went and carried the bucket. He was girded with the snake-back. Then he was devoured by the sea-monster. He was swallowed. Then *Q!ā'nēqī'lax^u* spoke. "Snake in belly, snake in belly, snake in belly, snake in belly!" Then (the monster) began to vomit. The child that had been dead came out among its tribe. Then he picked up the bones and put them together. They were all together. Then he took the water of life to them, and they came to life. All the many men came to life. Then the many men started. Some had short legs. Then he finished. These are the Koskimo.

Origin of the Deer.²

He saw Deer sharpening shells. "What is that?" said *Q!ā'nēqī'lax^u*. "Yi! you are the only one who does not know that *Q!ā'nēqī'lax^u*, who is going to set things right, is coming." — "Give it to me, and let me see it, friend!"

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 217.

² Ibid., p. 211.

Q!ā'nēqī^glax^u. Dā'x^gid lā'xē ge'ltse'm. "Lae'ml ē'x·a. Wā'andzōs gwā'sgumx^gid." Lā'^glaē ax^gē'dīs lax x^gmsēs. Lā'^glaē ge'lts^gid g·ē'g·axmōtas. "Gwā'sa^gxsdix^gidex." Lā'^glaē gwē'yaaxsdix^gid lāx. Lā'^glaē ge'lts!exstend, yisē g·ē'g·axmōt. "Halā'g·a; tex^gwī'dōl. Lālts tek·ō'sas ā'la begwā'neml." Lā'^gla tex^gwī'da. Lae'm tek·ō'sīda.

Origin of the Mink.

Qā's^gidē Q!ā'nēqī^glax^u; dō'x^gwalelax ku^gna' g·ē'xaa. "mā'slōx?" — "Yā'syīnk·lā'layulīk·." — "Gē'laentsōs qen dō'x^gwidēx." — "La^gmōx ēx·. Gwā'saxsdix^gidae'ns." Ax-10^gaxste'ndesela. "Hā'lag·a qā's^gidex. Lālts ku^gnā'lō ā'la begwā'neml."

Origin of the Raccoon.

Qā's^gidē Q!ā'nēqī^glax^u; dō'x^gwalelax mā'yus; lae'm^glaē gwā'l seg·ā'yul. Lā'^gla axselaxē guld. Me'lx^gwidex^glaē yīx seg·ā'yus. "Lae'mx· ē'x·a; gwā'saxstix^gidae'ns." Lā'^glaē gwē'aaxsdix^gila. Lā'^glaē lenq!exsde'ndes lāx. Lā'^glaē ax^gē'dxē tsłō'lna qa^gs k·lā'tstōdēs lāq. Tex^gwī'dē mā'yus.

Origin of the Mallard Ducks.

Ē't!ēd qā's^gidē Q!ā'nēqī^glax^u; dō'x^gwalelax nē'nexustāla. Nek·ā'^glaē lā'xē lex·se'm. K!ē'as^glaē dō'qua. Lā'^glaē 20 mē's^galela: "Hm, qaō' mā'mayaxsālag·ilīslāxē ā'da Q!ā'nēqī^glax^u q!a'nx^gpāla," nē'x·^glaē. Lā'^glaē l!ōp. Lā'^glaē dā'x^gid, q!olā'^gidē Q!ā'nēqī^glax^u lā'xē lex·se'm lā'xē nē'mō'x^u hē'kwā'na. Lā'^glaē ē't!ēd q!olā'^gid lā'xē nē'mō'x^u.

Then (Deer) gave them to Q!ā'nēqī^glax^u. He took the shells. "That is nice. Turn your face this way!" Then he put them on his head. He rubbed the ground dust on him. "Turn your back this way!" Then (Deer) turned his back to him. Then he rubbed the ground dust on his back. "Go, jump away! You shall be the deer of later man." Then he jumped and became a deer.

Origin of the Mink.¹

Q!ā'nēqī^glax^u started, and saw the Mink sharpening (something). "What is that?" — "This will be for taking revenge." — "Give it to me, that I may see it!" — "This is nice. Turn your back to me." Then he put it on his back. "Go start! You shall be the mink of later man."

Origin of the Raccoon.²

Q!ā'nēqī^glax^u started, and saw Raccoon. He was finishing what was going to be a spear. He put it over the fire and marked rings around his spear. "This is pretty! Turn your back to me!" Then he put it into his back. He pushed it into his back. Then he took coal and painted with it across his eyes. Then Raccoon jumped away.

Origin of the Mallard Ducks.³

Q!ā'nēqī^glax^u went again, and he saw the Mallard Ducks. They were steaming clover-roots. They could not see. Then they smelt him. "Hm! what should bring our lord Q!ā'nēqī^glax^u here? It smells like Q!ā'nēqī^glax^u." Then (the roots) were done. Then Q!ā'nēqī^glax^u took them and hid them from one of the old women. Then he hid them from

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 214.

² Ibid., p. 212.

³ Ibid., p. 215.

La ē't!ēd q!ulā'īid lā'xē ^ēnemō'x^u q!u'lē^ēx^u. "Hē'^ēmas gwē'x·sa?" — "Hē'menēx^ēmenu^ēx^u gwē'x·sa. K·lē'asme-nēxenu^ēx^u dō'qwala." — "Wē'antsōs gwā'sē^ēsta." Lā'^ēlaē gwē'ē^ēsta lāx Q!ā'nēqī^ēlax^u. Ax^ē'daaxēs gu'l̄gwaxmūt qa^ēs 5 ts!ē'tx·astōtē^ēs lāq. Lā'^ēlaē dex^ēi'da; dō'x^ēwid. "Ā ha'ēLaux gwē'x·sai ^ēnā'gamag·ilisaxs, ā'da Q!ā'nēqī^ēlax^u." Lae'm^ēwi'^ēla. Ax^ē'd lā'xē mōx^u hē'lklwana. Lā'^ēlaē ^ēwi'^ēla dō'x^ēwalelaxtsens ^ēnā'lax. Lā'^ēlaē dā'x^ēi'd qa^ēs p!elō'stō-^ēdēs. Lā'^ēlaē ts!ē'k!lux^ēida.

Q!ā'nēqī^ēlax^u gives Man and Woman their Present Form.

- 10 Lā'^ēlaē qā's^ēidē Q!ā'nēqī^ēlax^u; dō'x^ēwalelax gwā'semōlisa. Lā'^ēlaē qē'lqatōd lā'xēs ^ēnemō'x^uk!ā'la qa^ēs qe'x^ēwidē. Hā'alaxōl gwē'x·saē. Na^ēxwiwā'laaxōl; mē'siwalaxē ^ēnemō'x^u. "Wā'antsōs ku'l̄g·alisōl qa^ēs qe'x^ēwida^ēyōs." Lā'^ēlaē ku'l̄g·alis. "K·ip!axō'taax, hauxts!ō'dex qe'x^ēwi'^ēd. 15 Wā, hē'la gwē'x·sa." Lae'm hē'ēidex. Lae'm gwāl.

Transformation of the Man with many Mouths.

- Lā'^ēlaē qā's^ēidē Q!ā'nēqī^ēlax^u; dō'x^ēwalelax dē'talālā. Lā'^ēlaē k!ī'ē'ta^ēlas. Dō'x^ēwitela, hā'alaxōl gwē'x·sa se'm-semsitaalaxōl. Q!ē'nem^ēlaē se'msas. Qā's^ēidē Q!ā'nēqī-^ēlax^u: "Hē'^ēmas gwē'x·sa." Lā'^ēlaē ^ēnē'x·i^ēq: "Hē'^ēmenu^ēx^u gwē'x·sa." — "Gwa'la hē gwē'x·sa qa ā'la begwā'neml." Lā'^ēlaē ^ēnē'x·i^ēq: "Gē'laans gwā'sē^ēstax qaa'n hē'ēdaōl, ā'la haklwā'l hē'lax gwēx·slaxaē ā'la begwā'neml." Lā'^ēlaē gwē'ēsta lāq qa^ēs lex^ēwi'tlēdēx lāx se'msdās. ^ēnē'm^ēm-

another one. Then he hid them from still another old woman. "Is that the way you are?" — "That is the way we little ones are. We little ones cannot see." — "Come this way!" Then they went towards Q!ā'nēqī^glax^u, and he took the gum that he had chewed and spit into their eyes. Then their eyes opened and they saw. "Ah! this is the light on the face of our world, Lord Q!ā'nēqī^glax^u." That was all. He took the four old women. Now they could see the light of our world. He took them, and they flew upward, and they became birds.

Q!ā'nēqī^glax^u gives Man and Woman their Present Form.¹

Then Q!ā'nēqī^glax^u saw (two people) coming towards him. Then the one moved his head toward that of the other. They cohabited. Behold, they were this way, the one had her vulva on the forehead, the other had his penis on the forehead. "Go on, lie down on the beach and cohabit!" Then they lay down. "Embrace her neck, place yourself between (her legs), cohabit. That is the way." Then he fixed them. It was finished.

Transformation of the Man with many Mouths.²

Then Q!ā'nēqī^glax^u started. He saw people laughing. Then he became afraid. Behold! he discovered Mouth-Body, who was this way. Behold! he had many mouths. Q!ā'nēqī^glax^u started. "Is that the way you are?" Then he said to him, "That is the way we are." — "Don't be that way in later generations." Then he said, "Come to me, that I may set you right, else you might continue this way in later generations." Then (Mouth-Body) came

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 216.

² Ibid., p. 220.

⁸lāwīselā yīx se' msas. Lā'⁸laē yā'q!leg·a⁸l: "Lae'ms waax-⁸ē'd g'axen."

Q!ā'nēqi⁸lax^u meets Oldest-One-in-the-World.

Qā's⁸idē Q!ā'nēqi⁸lax^u. Lā'g·aa lāx Nō'masenxēlis. Lā'⁸laē le'ntsēs Nō'masenxēlis qa⁸s lā'x^ustag·alisē lā'xē 5 de'msx·ē. "Hē'EMl le'lag·ā'maLēlas," ⁸nē'x·⁸laē Nō'masenxēlis. Lā'⁸laē lek·!aa'x·⁸idemātsōL, yīs Q!ā'nēqi⁸lax^u. K·ītalā'lalāiñ yīs Léxyā'lik·ilayō.

Q!ā'nēqi⁸lax^u meets Ō'⁸māl.

Qā's⁸idē Q!ā'nēqi⁸lax^u, la'ē dō'x⁸walelax Ō'⁸māl. Lā'⁸laē tsē'mx·⁸idē Ō'⁸māl lāx Q!ā'nēqi⁸lax^u. Lā'⁸laē hē tsē'mk·aā 10 la⁸x^u o'gwiwa⁸s Q!ā'nēqi⁸lax^u. Lā'⁸laē xuplē'dex o'gwiwa⁸s Q!ā'nēqi⁸lax^u. Lā'⁸laē yī'nk·a tsē'mx·⁸id. Tsā'tsemā'maqaq qwēsā'lak·as⁸ā'lalal. Ā'la⁸l na⁸nā'lux^u, ⁸nēmā'x·is⁸el yīx Q!ā'nēqi⁸lax^u lō⁸ Ō'⁸māl.

Origin of the Perch.

Lā'⁸laē dō'x⁸walela lāx tsē'nōma. "Gwā'la ne'xwabā-15 lag·ilē g·ā'xen. Bā'xusa hē'." — "Nō'gwak·as⁸em ⁸mā'maq!agamā'is. Ō'lalahahē'; a'ēdzē qāstai'!" Lā'⁸laē ⁸nē'x·īx, "Paxa'lazdēemlas," ⁸nē'x·⁸laē Q!ā'nēqi⁸laxwaq. "Hē'hehehe, hē'g·axtsex⁸maē yē'laqwala pe'xala; a'⁸mīx· ēx·q!ā'lag·ilē-g·ān k·emā'gelelēk.." — "Gē'lax·ōs, qā'stai, qae'nts bā'k·āē," 20 ⁸nē'x·⁸laē Q!ā'nēqi⁸laxwaq. G·ā'x⁸laē tsē'nōma g·ā'xs⁸āla

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 221.

² Ibid., p. 222.

³ Ibid., pp. 196, 223.

⁴ That means not initiated in the winter-dance.

to him, and he stroked with his hand over his body, over his past mouths, and he had only one mouth. Then (Mouth-Body) spoke. "You have taken pity on me."

Q!ā'nēqī'lax^u meets Oldest-One-in-the-World.¹

Q!ā'nēqī'lax^u started and came to Oldest-One-in-the-World. Oldest-One-in-the-World went down to the beach and stood on the beach in the sea. "I [you] am going to die here," said Oldest-One-in-the-World. Then he was turned into stone by Q!ā'nēqī'lax^u, who was afraid of Łexyā'lik·ilayō.

Q!ā'nēqī'lax^u meets Ḷ'māl.²

Q!ā'nēqī'lax^u started and saw Ḷ'māl. Then Ḷ'māl pointed at Q!ā'nēqī'lax^u. Then he pointed at the forehead of Q!ā'nēqī'lax^u, and there was a hole in the forehead of Q!ā'nēqī'lax^u. Then he took revenge, and pointed from a long ways off. Truly, they were supernatural beings. Q!ā'nēqī'lax^u and Ḷ'māl were equal.

Origin of the Perch.³

Then he saw a perch. "Don't come near me on the water. You are secular."⁴ — "I am really the greatest thrower of all,⁵ Ḷ'lalahahē', great friend!" Thus he said to him. "You are a great shaman," said Q!ā'nēqī'lax^u to him. "Hē'hehehe! you only say that I sing my sacred shaman's song. I feel only glad on the water because it is calm." — "Come, friend, and let us meet," said Q!ā'nēqī'lax^u to him. The perch came ashore, and his cedar-bark head-

⁵ See The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895, p. 485).

lāq, yā'mg·iltālaem⁸laē L!ā'gexwas. Lā'⁸laē dā'x·⁸idex Q!ā'nēqī⁸laxwaq qa⁸s mā'x·⁸idēs. La'ē tsē'nōmax·⁸ida.

17. Meskwa' (Greedy-One).

(Dictated by Q!ō'mg·ilis, a ⁸naqe'mg·ilisala, 1894.)

The Birth of Greedy-One.

Lā'⁸laē lē⁸le'l yīxē ts!edā'x. Wā'laē yīsē begwā'nem. Ō'maā⁸laxōł k!wē'x⁸ida lē⁸wis wā'laē qa⁸s lē⁸lbō'le yīxē⁸ 5 ts!edā'x. Lā'⁸laē g·i'ts!ō'yā lā'xē g·i'ldas qa⁸s lē a'le⁸stayā lā'xē a'llē. Lā'⁸laē wā'laē⁸yas lā'sgemaq qa⁸s lē qax⁸wī'dax lā'xēs g·i'ts!ō'ās. Ō'maā⁸laxōł lē⁸lbō'la yīxē ts!edā'x. Lā'⁸laē ē't!ēd qax⁸wī'da lā'xēs wā'laē. Lā'⁸laē dō'x⁸walela yīx q!ā'k·ās yī'sē g·i'gama⁸ē. "mā'tsai lā'xla- 10 i k·as⁸ās yīsē begwā'nem lā'xēs gene'mx·daās!" "nē'x⁸laēda q!ā'k·ō lā'xēs q!ā'gwidē. "Wai'x⁸nts dō'x⁸widqē," "nē'x⁸laēda g·i'gama⁸ē, lā'xēs q!ā'k·ō. Lā'⁸laē qā's⁸id qa⁸s x·ā'ux⁸idex lāx g·i'ts!āsas yīsē's gene'mx·dē. Lā'⁸laē k·līx⁸mx⁸ida. Ō'maā⁸laxōł q!ē'q!ēk!wāla. Lā'⁸laē ax- 15 ⁸ē'dxē k!ā'wayū qa⁸s qwā'x⁸idex lā'xēs gene'mx·dē. Lae'm a'lax⁸ida lē⁸la' yīx gene'mx·das. Le⁸maā⁸laxōł bowē'x⁸wīda. Lā'⁸laē ax⁸ē'da lā'xē g·inā'nem qa⁸s k!wā'ts!ōdē xwē'laqas lā'xē g·i'ldas. Lā'⁸laē bā'⁸las.

Lā'⁸laaxaa dō'x⁸walela yīx q!ā'k·ōs lā'xē g·inā'nem; 20 lae'm⁸laē qlu'la yīx qwā'ganemas lā'xēs gene'mx·dē. Lā'⁸laē "nē'īlāla lā'xēs q!ā'gwidē": "mā'dzē dō'gułān?" "nē'x⁸laēda q!ā'k·ō lā'xēs q!ā'gwidē. "mā'dzēda g·inā'nem qao hē'em-laxō, yīxē's qwā'gānemwułāos lā'xēs gene'mwułāos;" "nē'x⁸laēda q!ā'k·ō. Lā'⁸laē dō'x⁸wid. "mā'slē⁸laē k!wā'ts!āya lā'xē g·i'ldas. Lā'⁸laē q!ał⁸ē'dex qa⁸s lē lao'łłas lā'xēs g·ōx⁸.

Lā'⁸laē qlu'lyax⁸wida. Ha'nł⁸idel lā'xē nā'xwa ts!ē'łts!ē-k!waē'masa lē⁸wē nā'xwa g·i'lg'aōmasa. Lā'⁸laē yā'q!eg'a⁸la

ring was dragging along on the water. Then Q!ā'nēqis-lax^u took him and put him into the water. He became a perch.

17. Meskwa' (Greedy-One).

(Dictated by Q!ō'mg'ilis, a ^snaqe'mg'ilisala, 1894.)

The Birth of Greedy-One.

A woman was dead, the sweetheart of a man. Behold! she only planned with her sweetheart that the woman should pretend to be dead. Then she was in the box, and she was taken into the woods. Then her sweetheart followed her, and cohabited with her in the coffin. Behold! the woman only pretended to be dead, and she cohabited again with her lover. Then a slave of the chief discovered (them). "Why does this man go to your dead wife?" said the slave to his master. "Let us go and see," said the chief to his slave. Then they went and opened the grave-box of his dead wife. She shut her eyes, but behold! she was only lying. Then he took his knife, and he cut open his dead wife. Then his wife was really dead. Behold! she was pregnant. Then he took her child and put it back into the box. He left it.

Then that slave again discovered the child. The one who was cut out of the dead wife was alive. Then he told his master. "What have I seen?" said the slave to his master. "What is that child, if it is (not) the one who was obtained by being cut out of your dead wife?" Thus said the slave. Then they looked. What should there be sitting in the box! Then he took it up in his arms and took it out of the woods to his house.

Then (the child) grew up, and shot all kinds of birds and all kinds of animals. Then (the child) spoke to his

lā'xēs "nemō'xu", hē'emplaāxaa "wā'lasai. "mā'sōs nā'qaya-q!ōs," "nē'x· laxēs "nemō'xu", "qants lē lā'xō ē'k·ladza"yā-q!esens "nā'lax," "nē'x· lā'xēs "nemō'xu". "nē'x·asqens wē'x·-idē?" — "Ō'emlen ts!ā'etsgran yī'sg'an ts!ē'k!ugemħek:"

5 Lā'"laē p!el'lēda lāx ē'k·adza"yasens "nā'lax. Lā'"laē k!wā'g·alis lāx "wā'pas. Gā'x·laē xunō'xwas yīse'ns g·ī-gama"yax; dā'g·ilisālax lā'xē ts!ē'k!wē. Lā'"laē xu'ngwades. Laē'l. Lā'"laē q!o'x·ułts!ōda lā'xēs ts!ē'k!ugemħ, Qwā'qēnit.

10 "La"x·men geg·ā'dlōs," "nē'x·laē Qwā'qēnit lāx xunō'xwasens g·īgama"ya. Ku'lx·idēl le"wē xunō'xwasens g·īgama"ya lāx ē'k!lē.

Lā'"laē yā'qleg·a"l yixens g·īgama"ya lāx ē'k!lē: "Gē'lag·a, g·ā'x·ōl!ā'lħol le"wuxs lā'"wunemaq!ōs," "nē'x·laē yixens g·īgama"ya. Lep!ā'lħa yisē wā'nemdżō īē'wa"ya. Lae'm-

15 15 lāwis k!wā'dzōlħax; lae'm·lāwis dō'qwaħa qa īē'lē's yīx Qwā'qēnit. Nau'alax"x·laē, k·le'a's·laē īē'la', yīx Qwā'qēnit. G·ā'x·laē k'lus"ā'lħa. Lā'"laē ha"mx·ī'da le"wis gene'm. "Wā, lae'ms lā'oleq yixen xunō'xwix," "nē'x·laē yixens g·īgama"ya lā'xō ē'k!lē.

20 20 Lā'"laē xu'ngwadix·ida lā'xō ē'k·la xunō'xwasens g·īgama"ya. Lā'"laē tseqā'xōd yisē's xunō'xu. Lā'"laē sē'x·wida q!ā'k·āseda g·īgama"yē. Lā'"laē wułā'x·alela lā'xē q!wā-yāla. Lā'"laē dō'x·widx q!wā'yālasasē'. Lā'"laē dō'x·walela g·īqēlēel lā'xē q!ā'xq!alis. Lā'"laē dā'x·idē q!e-

25 25 nē'msemdeq yisē wā'xsā. Lā'"laē g·ēxlā'ndes lā'xēs yā"-yatslē. Sē'x·wīd. Na'ēnaxwa, lā'g·alis"el lā'xēs g·ōxu. "Halā'g·a, dō'x·widqē yā'nemaq!en," "nē'x· laxēs q!ā'gwidē. Lā'"laē qā's·ida q!ā'gwidās, q!al!ē'da"el lā'xē g·inā'nem. Ā'lael hē'lax lā'xē g·inā'nem. Lā'"laē wā'x·el ha"mg·ī'lax.

30 30 K!ē'as"laē ha"mā'p. Lā'"laē yā'qleg·a"lēda g·īgama"ya qa"s wulē'x petlē'noxwa. Lā'"laē q!ā'el lā'xē nō'mas. "Nō-gwaem q!au'lela lāx gwē'x·sdāmasē," "nē'x·laēda q!u'lēyaxu. Lā'"laē: "Wai'g·ax·i ax"ē'tseā yīx ma"ħema' k!ō'ma'," "nē'x·

friend, who was of the same size as he. "What do you think?" he said to his friend. "We will go up to the upper world." Thus he said to his friend. "How do you wish to do it?" — "I shall just give you my bird-mask." Then they flew to the upper world. They sat on the beach by a water. The daughter of our chief came and took up from the beach that bird. Then she had him as a pet [child]. She went in. Then Qwā'qēnit (that was the name of the child) took off his bird-mask. "Now you shall be my wife," said Qwā'qēnit to the daughter of the chief. He lay down with the daughter of our chief above.

Then spoke our chief above. "Come, come out of your room with your husband!" Thus said our chief. He spread the death-mat, and he sat down on it. He looked (thought) to kill Qwā'qēnit, but he was supernatural, and Qwā'qēnit did not die. Then he sat down in the house and ate with his wife. "Now you got my daughter," said our chief above.

Then the daughter of our chief above there had a child. Then she threw down her child. The slave of a chief was paddling about, and he heard crying. He looked for the place where the crying came from, and he discovered (the child) among the seaweeds. He took it and wrapped it up in his cape. Then he put it in the stern of his canoe and paddled home to the beach of his house. "Come and see what I got," he said to his master. Then his master went and carried the child in his arms. He was very glad on account of the child. Then he tried to give food to the child, but it did not eat. Then the chief spoke and asked for those who could cure it. He found an old man. "I am the one who knows what to do," said the old man. Then, "Go on and get two bull-

laēda q!u'l^eyax^u. Lā'laē ax^eē'tseā yixē' ma^ehe'm k!ō'ma'. Lā'laē ax^eē'dayüel lā'xē g·inā'nem. Lā'laē gwā'nix·^eid ha^emg·^elax·^eitseā yixē g·inā'nem. Lā'laē ha^emx·^ei'da; ^ewī'la lā'xēs ha^ema^eē. Lā'laē xwē'laq pō'x·^eida. Lā'laaxa 5 ha^emg·ilax·^eitseā. Lā'laaxa ^ewī'la lā'xēs hama^eē. Ķ'ēm-lāwis la ^ela^exuħħa, yixē g·inā'nem qa^es ha^emx·^ei'dē lāx dē'īdamālax·dās yisē's ūmp. Lā'laē ^ewī'la, lā'las^eel lā'xē ^enEM g·ō'xwa. Lā'laxaa ^ewī'la lāx hē'ēlayux^udās, lā'las^eel ha^emx·^ei'dē lāx hē'ēlayux^udās yisē ^ene'msgems g·ō'xwa.

10 Lā'laē ^ewī'la ha^emā'px lā'xē ^enā'xwa g·ō'kwala. Lā'laē bō'x^ewīda, yix g·ō'kulōtas. ^enEMō'k!us^eEm^elāwis la yixē g·inā'nem. K·leō's^eElda hamā'^ees yixē g·inā'nem.

Greedy-One steals Crabapples.

Lā'laē qā's^eid ā'lēx·^eida qa^es ha^emā'p. Lā'laē q!ā lā'xē LE'n^exadē. Haxwā'Em^elāwis yix LE'nxadenōxwas. Lā'laē 15 ē't^eeda g·inā'nemx·^eida. "Wuā', wuā', wuā'," ^enē'x·^eel yixē meskwa'. Lā'laē dō'x^ewalela yixē ts!edā'x lā'xē g·inā'nem. "Ā, ā, ā, ā," ^enē'x·^elaēda ts!edā'x lā'xē g·inā'nem, yixs la'ē ē't^eeda g·inā'nemx·^eida. La^emē'x·dā'ałal wāx· q!u'l^eyaxwa. Lā'laē laē'l^eel lāx g·ō'xwas yisē ts!edā'x, 20 yix LE'nxadenōx^u. Lā'laē xu'ngwades yisē meskwa'. Lā'laaxa ha^emx·^ei'd lāx hē'ēlayux^udā's yisē ts!edā'x. Lae'm^elāē ^ewī'la ha^emā'p.

Greedy-One catches the Salmon.

Lā'laē ē't^eeda dō'x^ewida qa^es g·ā'yanemasx ha'mā'ya. La'ya^eel pō'x·^eida yixē Meskwa'. Lā'laē ku'lg·a^elīħa lā'xē 25 awī'nagwis. "Hē, hē, ts!ix·i'lag·a, ts!ix·i'lag·a," ^enē'x·^eel. "Gē'ladzālis, woax^eē'dg·a, ts!ix·i'lax·," ^enē'x·^elaxē mā. G·ā'x· laē yixē mā. Tex^ewī'd^eel lā'xō aowā'xsawa. Laem^elā'wis kwē'x^eidx lā'xē mā qa^es hamx·^ei'dēx, yixē Mē'skwa.

heads," said the old man. Then the two bull-heads were taken, and they were taken to the child. Then they tried to give them [to eat] to the child. Then it ate. It finished its food. Then it was hungry again and it was fed again. Then it finished its food. The child just stood up to eat all that was in the house of its father. Then it finished. Then (it ate all that was) in another house. Then it went on and ate all kinds of food in another house. It finished the food in all the houses. Then the tribe left. The child was all alone, and the child had nothing to eat.

Greedy-One steals Crabapples.

Then he went search in of food. He found Crabapple-Owner. Crabapple-Owner was climbing about. Then he became a child again. "Wuā', wuā', wuā'!" said Greedy-One. Then the woman saw the child. "Ā, ā, ā, ā!" said the woman to the child, for he had again become a child, although he had been full grown. Then he entered the house of the woman, Crabapple-Woman. She had Greedy-One for her child. Then he ate the food of the woman, and he ate it all.

Greedy-One catches the Salmon.

Then (Greedy-One) looked about again where to get food. Greedy-One became hungry. Then he lay down on the beach. "Hē, hē, I am sick, I am sick!" he said. "Come, take pity on this sick one!" Thus he said to Salmon. The Salmon came and jumped on his back. Then Greedy-One clubbed the Salmon and ate it.

Greedy-One kills Bear, Cormorant, and Gum.

Lā'laē ax̄ē'da lā'xē de'nem qa's mō'x̄widēs lā'xē mā.
 Ō'Em̄laē la ḥo'xsta'ya yix mō'x̄witsāes qa's wusē'x̄'idēs.
 Lā'laē hanē'nax̄'oel lā'xē bā'kula. Hē'laxō̄la yixō nā'nex
 ḥe'wē l!ō'pāna, lō̄' la'ē gwa'le'x̄, yū'dux̄uts!āla'laē. Laem-
 5 lā'wis mō'alax̄'ida lō̄' Meskwa'. Sē'x̄wid. "mā'sōx̄us
 tē'laq!ōs?" lā'laē "nē'x̄·a yixē Meskwa'. "nē'x̄·ix Nān:
 "Taqwa'g·anu'x̄ u tē'lix̄," "nē'x̄·laē Nān. "Gwā'lax̄·is hē
 tē'lux̄, hē'lax̄·is tē'lux̄ yixō'xs xwā'xutēnē'yaq!ōs," "nē'x̄·laē
 Meskwa' lāx Nān. "Wa'andzōs qen dō'qwalaōl," "nē'x̄·
 10 laē Nān. "Wā'g'i dō'qwalaax̄," "nē'x̄·laē Meskwa'. Lā'laē
 t!ō's̄idbō̄la lā'xēs xwā'watēnē, yix Meskwa'. Hē'maā'la-
 lar t!ō's̄itse'wē yixē mā. Hē'bō̄lael yix xwā'xutēnē'yas.
 Lā'laē dō'x̄stānd; q!ēx̄·i'tsō'el yisē plā'ē. Lā'laē t!ō's̄
 15 idē Nān lā'xēs xwā'xutēnē·dē. Lā'laē ḥe'lx̄·i'da, yix
 Nā'nx̄·dē.

"Hē," "nē'x̄·laē Meskwa'. "Gē'ndzēk·asik." Lā'laē hē
 gwē'x̄'ida. "Wā'andzōs e'lx̄wid qa's mux̄'wi'dausaxg·a'."
 Lā'laē e'lx̄wid; e'lkwā̄la; t!ō's̄idex. "Wā'andzōs yā'q·le-
 g·a'ōlōl," "nē'x̄·laē Meskwa' lāx l!ō'pāna. Lā'laē wā'x̄·el
 20 yā'q·leg·a'la yix l!ō'pāna. "Ā'lelele," ḥe'Em̄lāwīs "nē'x̄·a.
 K·leā's̄el la hē'le la yā'q·ant!āla yix l!ō'p!āna, la'ē t!ō's̄
 "itsāre yix k·li'lēmx̄·dās yis Meskwa'.

Lā'laē ā'le'ēst lā'g·alis. "A, lā'endzōs dō'x̄widx leqwa'ya,"
 "nē'x̄·laē Meskwa' lāx gwa'le'x̄. Lā'laē hax̄'wi'da gwa'le'x̄·
 25 lā'xē lā'us. Lā'laē gu'lđēsa yix Meskwa' yisē ḥō'mas gu'lta.
 Lā'laē x̄·i'x̄'ed. K·leō's̄el la gwa'xaats yis gwa'le'x̄ qaē
 x̄·i'qāla. "Gwa'le'x̄," "nē'x̄·laē Meskwa'. "Yau," "nē'x̄·el
 gwa'le'x̄. Bekuxstedzē'k·as̄el, la'ē yau'xwa yix gwa'le'x̄.
 Lā'laē aē't!eg·a'ē'el lē'q!eg·a'la yix Meskwa': "Gwa'le'x̄." —
 30 "Yū," "nē'x̄·el amā'yaxstel. Le'mā'a'laxō̄l elā'x̄ ḥe'la'.
 "Gwa'le'x̄," "nē'x̄·laē Meskwa'. "Hmm," "nē'x̄·la Gwa'-
 le'x̄·dē. Lae'm̄ ḥe'la'. Hē'Em̄lāwīsōx lā'yaqens gwa'le'x̄·wa.

Greedy-One kills Bear, Cormorant, and Gum.

Then he took a rope and tied it to the salmon. Only its tail he tied to it, and put it on as a belt. Then he asked some one to go with him fishing halibut. Behold! that was the Grizzly Bear and the Cormorant and also Gum. There were three in the canoe. Then, with Greedy-One, there were four in the canoe. They paddled. "What is your bait?" Thus said Greedy-One to Grizzly Bear. "Our bait is squid," said Grizzly Bear. "Don't take that for your bait. Let your testicles be your bait." Thus said Greedy-One to Grizzly Bear. "Let me see," said Grizzly Bear. "Look at this!" said Greedy-One. Then he pretended to cut off his testicles. Behold! what he cut off was salmon. He pretended to cut his testicles. Then he put it into the water, and the halibut bit. Then Grizzly Bear cut his testicles, and Grizzly Bear died.

"Hë," said Greedy-One. "There are many lice here." Then he did this. "Put out your tongue and bite this!" Then (the Cormorant) put out his tongue and kept it out. (Greedy-One) cut it off. "Now, speak," said Greedy-One to Cormorant. Then Cormorant tried to speak. "A'lelele," he only said. The Cormorant did not speak in the right way when his tongue had been cut out by Greedy-One.

Then he went ashore. "Go and look for fire-wood," said Greedy-One to Gum. Then Gum climbed the tree, and Greedy-One made a fire under it, — a large fire. Then it burned. Gum could not do anything on account of the fire. "Gum!" said Greedy-One. "Yau!" said Gum. His voice was that of a large man, when Gum said "Yau!" Then Greedy-One called his name again. "Gum!" — "Yu!" he said with a small voice. Behold! he was nearly dead. "Gum!" said Greedy-One. "Hm!" said Gum. Then he was dead. That is our gum now.

18. Ō'māl.

(Dictated by Q!ō'mg'ilis, a 'naqE'mg'ilisala, 1894.)

Lā'laē qā's'idē Ō'māl wulā' lā'xē deg·aa': "K·leō'sas
L!ā'L!aats!a'yōs?" *nē'x·la. "Hē'tlan qwē'sālasōx." —
"K·lē'asas L!ā'L!aats!a'yōL?" *nē'x·la. "L!ā'L!aats!ē'men."
— "Gē'lag·ayōs qaen geg·a'dayōs," *nē'x·laē Ō'maļaq.
5 Lā'laē qā's'id le'wē deg·aa'x·dē. Lae'm geg·a'des.
"Hā'lag·a tsē'x·id qaen ts!ō'ts!enux·idaāsa." Lā'laē ts!ō'-
ts!enux·ida. "Hā'lag·a qapstā'ntsōx," *nē'x·lax lā'xē g·inā'-
nem. Lā'laē qapstā'ns. Lā'laē ak·ō'stā'laē *nem mā.
Mē'x·id. Lā'laē *nā'x·id; ts!ō'ts!enux·wid. Lā'laē qap-
10 stā'nō' lā'xē dE'm·sx. Lā'laē ak·ō'stā' mā'laē mā. Lā'laē
wā'xa'Elxēs g·ō'x·kulōt qa's iā'wayūkwilē. La gwāl yix
iā'wayōs. Lā'laē lā'we'l lā'xē mā. Qlē'nem'laēda mā. Le'mx·
widāla lā'xē mā. Qā's'idē Ō'māl. Lā'laē qā'lixla'e lā'xē
xā'k·!adzō. Elā'la lāx x·ō'msas. Lā'laē yā'k·!ala. "Qā'-
15 qal!ala lāxs lō'lsāex," *nē'x·laq. Lā'laē qā's'idēda mā.
K·leō's'el g·ā'elał lā'xē g·ōx·. Lae'm ō'dzaxa.

Ō'māl marries the Daughter of the Killer-Whale.

Lā'laē dō'x·widxēs nā'qē'. Lā'laē dō'x·walela lā'xēs
nā'qē'. Lae'm'laē lā'lē'l lā'ā'tenil lāx gene'mas e'lxiwalis.
Sē'x·wida yisē's dā'idała. *wi'lexs·em'laē ts!ā'ts!a'yas sē'x·
20 *wid. *wu'nx·id lāx *nExwā'laax g·ō'xwas yis Mā'isila.

18. Ō'ēmāl.

(Dictated by *Q!ō'mg'ilis*, a "naqE'mg'ilisala, 1894.)

Then Ō'ēmāl started and asked the Grave, "Are there no twins (here)?" Thus he said. (The Grave replied,) "That one far away from me." — "Are there no twins among you?" Thus he said. (The Grave replied,) "We are twins." — "Come, let me marry you!" said Ō'ēmāl to them. Then he started with the one who had been buried. He married her. (The woman said,) "Come dip water, that I may wash my hands in it." Then she washed her hands. "Go on, and pour it into the water!" Thus she said to a child. Then (the child) poured it into the water. Then one salmon jumped up [and became a salmon]. Day came, and she washed her hands. Then (the water) was poured out into the sea, and two salmon were jumping. Then she told her tribe to go ahead and make a salmon-weir. The salmon-weir was finished. Then they obtained the salmon. There were many salmon, it is said. They dried the salmon. Ō'ēmāl went, and the backbone of the drying salmon hooked the top of his head. They stuck on his head. Then he scolded. "You hook on, you who come from the ghosts." Thus he said to them. Then the salmon went, and nothing was left in the house. He had spoiled it.

Ō'ēmāl marries the Daughter of the Killer-Whale.

Then he considered what to do [looked at his heart]. Then he made up his mind. He was going to make love to the wife of Killing-at-North-End-of-World. He paddled in his folding canoe. All his younger brothers were in the canoe. They paddled, and hid near the house of

"A'ñ'ēqa, a'ñ'ēqa, a'ñ'ēqa, q!ā'k·ōs Ha'lxiwalis." G·ā'x·laē siō'nā'kula. Dō'qwīlāla lāx leqwā'laa. Lā'laē dō'x·wa-lela lā'xē leqwa'. "wí'dza dō'qwasnaχwadaōs lāq," yaiē-q!ent!älael tō k·liō' yīx q!ā'k·ās e'lxiwā'lis. La'ultāla qas 5 ax·ē'dē lā'xēs tā'nūt. LE'mx·id. Lae'm·laē k!wā'k!waqaē Ō'·māl lāx ā'waqa·yasēda la'us, yīx Ō'·māl. LE'mx·idē q!ā'k·ās e'lxiwā'lis. Lā'laē tr'ms·idē tā'nūt. Ō'dzix·idxēs tā'nūt. Dō'x·wīdxēs tā'nūt. LE'ma'alaxōl q!emx·bā'ntsōô yīs Ō'·māl. "Dā'g·iłdzō, dā'g·iłdzō, dā'g·iłdzō," nē'x·a.

- 10 Lā'laē dā'g·iłdzō, dalā'xēs tā'nūt qa's LE'mx·idēx. Lā'la-xaē ū'dzix·idxēs tā'nūtas. Q!wā'ig·a·, yīx q!ā'k·ās e'lxi-wālis. "Haa'i! lā'k·as·emx· ū'dzix·ida tā'nūtēg·as e'lxi-wālis, LENā'k·asdēx· LE'q!enoxwa g·ā'layōl "nā'g·ilisa "nā'la-qans. Lā'k·asg·ā'nemēx· k·lē'lak·asōl yis e'lxiwā'lis qag·a's 15 tā'nūtix·." Lae'm "wī'la ū'dzix·ida tā'nūtas, mō'waē yīx tā'nūtas. Lā'laē lā'aqālis·el qa's yā'q!eg·a·ie yīx Ō'·māl. "ya wīs," nē'x·laē Ō'·māl; "mā'sē q!wā'yimaōs?" nē'x·lax. "Hē'dan q!wā'yimg·a tā'nūtik·g·as Ha'lxiwā'lis. Lā'k·as-g·ā'nemēx· k·lē'lak·asōltsē qag·a's tā'nūtik·." — "mā'sēs 20 q!wā'sag·iłaōs? Gē'laantsōs qae'n k·lilembā'ndēq." Lā'laē ts!ō'x·wīdes lāx Ō'·māl. Lā'laē axbā'ndes ū'ba·yas yisē'da tā'nūt. Lā'laē senā'lax·ida. "mā'sēs k·lē'sg·iłaōs dō'-qwałāos lā'xg·a gaā'gisg·as?" nē'x·laē Ō'·mālaq, lā'xē q!ā'k·ās e'lxiwā'lis. Lā'laē LE'mx·stōdeq gaā'gasas yisē'da 25 leqwa'. Lā'laē t!ā'x·ida. Ō'·m·laē q!ōpemē"sta. Lā'laē "mō'x·as lā'xē xwā'kluna. "ya, wīs," nē'x·lax q!ā'k·ās e'lxiwālis. "K·lē'asnaxwē lā'lala gēne'mas e'lxiwā'lis

Master-of-Salmon. (He thought,) "Come to get fire-wood, come to get fire-wood, come to get fire-wood, slave of Killing-at-North-End-of-World!" He came paddling along, looking for fire-wood. Then he discovered fire-wood. "Where do you look for it?" (said) the slave of Killing-at-North-End-of-World, speaking to nobody. He went ashore and took his wedges and split the wood. Then Ō'ಮāł was inside of that tree. The slave of Killing-at-North-End-of-World split the wood. Then the wedge jumped out. The wedge was spoiled. He looked at his wedge. Behold! the point was bitten off by Ō'ಮāł. "Take it out, take it out, take it out!" he said.

(The slave) took another wedge and split wood. Then his wedge was spoiled again. Then that slave of Killing-at-North-End-of-World began to cry, "Haai'! I am in for it! This wedge of Killing-at-North-End-of-World, that has never been blunted since first daylight appeared in our world, is spoiled. Surely I am in for it. I am going to be struck by Killing-at-North-End-of-World on account of his wedge here." Now all his four wedges were spoiled. Then Ō'ಮāł came out and spoke. "O slave!" said Ō'ಮāł, "why are you crying?" Thus he said to him. "I am crying on account of this wedge of Killing-at-North-End-of-World. Surely I am in for it. I am going to be struck by him on account of this wedge." — "Why do you cry? Come, and let me put my tongue at its end!" Then he gave it to Ō'ಮāł, who put the point on to the wedge, and it was whole. "Why don't you look at the heart of the wood [eye]?" said Ō'ಮāł to the slave of Killing-at-North-End-of-World. Then he wedged the heart [eye] of the fire-wood. Then it fell. It just fell to pieces. Then he loaded his canoe. "O slave!" said he to the slave of Killing-at-North-End-of-World, "does not the wife of Killing-at-North-End-of-World

- la'ōL." — "Lā'laē naχwa'mē;" lā'laē ^{ne'}x^ala yix q|ā'k·ās e'lxisiwālis. Sē'x^awida. Lā'laē lā'laqa lā'xē leqwa'. Qalō'tē ē'm^alā'wis lāx ē'k·lik·ē^aē, yi'sē leqwa'. Sē'x^awid. Lā'g·alīsa. G·ā'x^alaē gene'mas e'lxisiwālis. Lā'laē ax^ada 5 laxē leqwa'. K·leā's^aem^alāwīs la'usta lā'xē de'msx^a la'ē k·ap!ē'da, yix Ō'ēmāl lā'xē ts!edā'x. Lā'laē tsex^allisās qa's dō'duxs^aalēsēq. "K·epeli'sa, k·epeli'sa, k·epeli'sa." Lā'laē k·epeli's lā'xē leqwa'. Lā'laxa Ō'ēmāl k·ep!ō'yō-daax. K·leā's^alat!a la tsex^aē'dēs, wā'x^aem^alāwīs la k·epā'laq. 10 Laē'L^ael lā'xēs g·ōx^a. Lā'eqa^alaē Ō'ēmāl qa's ku'lg·alīlē lē'wē ts!edā'x, gene'mas e'lxisiwālis. G·ā'x^alaē dō'x^awalela yix e'lxisiwālis, g·ā'x^amaa'laxōl ē'waqa qō'qu!a'l lā'xōx mē'gwat. Lā'laē, "Wē'lēla" ^{ne'}x^alaē Ō'ēmāl. "Wai'-g·aamaxs dō'quaṭa qa's laā'sōs." Lā'laē lā'xūlīl qa's 15 lā'laqē lā'xē lām yisē g·ōx^a. G·ā'x^alaē g·ā'xēl yix e'lxisiwālis. Mō'x^alaē pēpe'nl!ēsa. Lā'laē dō'x^awalela lāx Ō'ēmāl yix e'lxisiwālis. "^amā'sē hē'g·ilaōs gwaē'hai?" lā'laē ^{ne'}x^ael yix e'lxisiwālis lāx Ō'ēmāl. "Gē'lag·a, g·ā'x^aExqāx." G·ā'x^alaē Ō'ēmāl g·ā'x^aExqā lā'xē lām. Lā'laē k!wā'g·alīl 20 yix Ō'ēmāl. Lā'laē yā'qleg·a^a yix Ō'ēmāl: "^amā'sē hē'g·ilaōs gwē'x·saē?" ^{ne'}x^ala yix Ō'ēmāl lāx e'lxisiwālis. "Pēpe'nl!ēsg·ilaōs." — "Hē'ēmenu^ax^a gwē'x·saē." — "Gwā'la hē gwē'x·saē. Halā'g·a lā'xen ts!ā'ts!a^aya," ^{ne'}x^alaē Ō'ēmāl.
- 25 Lā'laē axsō'el ts!ā'ts!a^ayas. G·ā'x^alaē; dawī'l^aelk·atselē. "L!ewō'," ^{ne'}x^ael yix Ō'ēmāl. "Hē'ēstamō gwē'x·saē yixen ts!ā'ts!a^ayax," ^{ne'}x^ala yix Ō'ēmāl. G·ā'x^alaē g·ē'xīl yix X·ō'opēn. Lā'laē aō'dzig·ila pe'nl!ēsil. "Wa, wa, wa; wa, wa, wa," ^{ne'}x^alaē Ō'ēmāl. "Hē'ēmux ^{ne'mō'x^a}mux

sometimes meet you?" — "She meets me sometimes," said the slave of Killing-at-North-End-of-World. They paddled. Then he went into the piece of fire-wood that was lying crosswise on top of the wood. (The slave) paddled. He landed, and the wife of Killing-at-North-End-of-World came and took the fire-wood. She was not yet out of the sea when Ō'ʷmāł embraced the woman. Then she threw down (the wood) and stared at it. "Take it up, take it up, take it up!" (thought Ō'ʷmāł.) Then she took the wood up in her arms, and Ō'ʷmāł embraced her; but she did not throw it down, although he had embraced her. She entered the house. Then Ō'ʷmāł came out and lay down with the woman, the wife of Killing-at-North-End-of-World. Then he caught sight of Killing-at-North-End-of-World. Behold! he was coming around the point, (his canoe) filled with seals. Then Ō'ʷmāł said, "Get ready. Go on, and see where you go." Then he arose and went into the post of the house. Then Killing-at-North-End-of-World entered. There were four of them. They were stout. Then Killing-at-North-End-of-World caught sight of Ō'ʷmāł. "Why are you in this way here in the house?" said Killing-at-North-End-of-World to Ō'ʷmāł. "Come, come out!" Then Ō'ʷmāł came out of the post and sat down on the floor. Then Ō'ʷmāł spoke, and said, "Why are you this way?" Thus said Ō'ʷmāł to Killing-at-North-End-of-World. "You are too stout." — "We are that way." — "Don't be that way! Go to my younger brothers." Thus said Ō'ʷmāł.

Then his younger brothers were called, and they came. They jumped into the house. "How pretty they are!" said Ō'ʷmāł. "All my younger brothers are this way." Thus said Ō'ʷmāł. Then Buffle-Head-Duck came into the house. He did not walk rightly. He was stout. "Wa, wa, wa; wa, wa, wa!" said Ō'ʷmāł. "He is the only one

k!ē's^eem qwā'x^eitsa^ewa," nē'x^elaē Ō^emāl. "Gē'la, wīs,"
 "nē'x^eel yix Ō^emāl. G·ā'x^elaē X·ō'ōpēn, nē'lā'līl. Lā^elaē
 qwā'x^eitsōel. Tsex^eda^elas pō'xunsdas "nā'x^eusemdēx·qēxs
 la'ē hē'la'. Q^eolā'LElaalax Mā'tsin. Lā^elaē dex^ewaqā' yix
 5 Mā'tsin. Laem^ela'la ā'lax^eida hē'la' yix X·ō'ōpēn. Lā^elaē
 hē'bō̄fael yix Mā'tsin. Lō's^eidalaxs g·ā'x^elaē dex^ewaqā' yix
 Mā'tsin. Wä, hē'Em wā'was^eida. Wi'laxwē gē'x^eida.

"Wē'g·a woax^eed g·ā'xenu^ex^u," nē'x^elaē e'lxisiwā'lis.
 Lā^elaē nīlā'līl. Qwā'x^eitsō'el yisē' k!ā'wayū. Laa'm
 10 hē'la'. Lā^elaē e'tlēda, lāx nēmō'x^udas. Lā^elaē e'tlēda,
 lāx nēmō'x^udas. Lā^elaē q!al!ē'da, lāx gene'mx·das xunō'-
 xwas Mā'esila qa's lā'xsēs lā'xēs xwā'k!una qa sē'x^ewidē.
 Lae'm lā'ōla, lāx ge'nemx·das e'lxisiwā'lisdē, laā'la hē'la'
 yix e'lxisiwā'lisdē. Lā^elaē wi^ex^uste'nda, yix Mā'esila, yix
 15 gō'kulōtas. Sā'sēwix^eideq lāx Ō^emāl.

Lā^elaē e'x·alael hē'ltsaax^u, yix Ō^emāl. "Wai'g·a sē'x^e-
 widōl," nē'x^esō^ewa yix Ō^emāl. Lā^elaē sē'x^ewida, yisēs
 hē'lemba sē'wayō. Lā'ellisā' lael lā'xē qwē'sēnax^u. Lā'-
 20 laxaa ku'lx^eid lē^ewis ge'nemx·das e'lxisiwā'lis, xunō'xwas
 Mā'esila. Lā^elaē dō'x^ewalela lā'xō naE'ng·ax, yixē mā
 lō^e Ō^emāl. Lā^elaē lā'x^ewida, yix Ō^emāl qa's tse'mx^eidē.
 La ts!emā'alsita nē'x^ela Ō^emāl. Lā^elaē gwē'sēstael lā'xē
 "wāp qa's lē mā's.

Ō^emāl gets the Soil.

Lā^elaē lē'lt's!ōda, lā'xēs g·ō'kulōt. "Wai'g·ax·ins lā'laō-
 25 llix^eida, lāx tse'q!us lā'xē ba^enē' lē^ewē q!wā'sq!ux." Lā^elaē
 ale'x^ewida; sē'x^ewida. Lā^elae dā's^eida Xā'wē. G·ā'x^elaē
 q!ā'x^ewida. K!leō's^eEl yā'nems. Lā^elaē wā'nag·ilax Mē'gwat.

who has not been cut open." Thus said Ō'ಮāł. "Come, brother!" said Ō'ಮāł. Buffle-Head-Duck came and lay down on his back. Then he was cut open, and his stomach was thrown away. They covered him when he was dead. Harlequin-Duck was in hiding, and he jumped out. Then Buffle-Head-Duck was really dead, but Harlequin-Duck pretended to be he. Harlequin-Duck lifted the cover and jumped out. That took a short time. It was not long.

"Go on, take pity on us!" said Killing-at-North-End-of-World. Then he lay down on his back, and he was cut open with a knife. He was dead, and also another one, and again another one, and still another one. Then (Ō'ಮāł) took up his past wife, the daughter of Master-of-Salmon, and took her aboard his canoe and paddled away. Thus he obtained the wife of Killing-at-North-End-of-World, and Killing-at-North-End-of-World was dead. Then Master-of-Salmon and his tribe launched their canoes and paddled after Ō'ಮāł.

Then Ō'ಮāł nearly reached the shore. "Go on, paddle!" Ō'ಮāł was told. Then he paddled with his one-day paddle. Then they went far away over the water. Then he sat down again with the past wife of Killing-at-North-End-of-World, the daughter of Master-of-Salmon. Then the salmon and Ō'ಮāł caught sight of these mountains. Ō'ಮāł arose and pointed about. Then he turned to the water and let the salmon go (to the rivers).

Ō'ಮāł gets the Soil.

Then he called his tribe in. "Let us try and get the soil and the leaves from below." They started and paddled, and the loon dived. He emerged again. He had not obtained anything. Then he changed with the seal, and

Lā'laē gē'nsela. Lā'laē q!ā'xʷwīd. Wē'g'ilisʷem lāxaa la'ē q!u'lba hā'saʷyas. "Sō'gwanemla," "nē'x·sō'laē X·ō'-xʷpstaōxʷ. K·!ā'lag·ilēxs la'ēxē k!wā's. Lā'laē yā'q!eg·aʷl: "Wai'g·ax·in anā'gwai naē'nqats!āxsemilisax qala'ē." Lā'xu-
5 lāxasʷel; dā'sid. Wā'xʷel g·e'nsāla; gā'laemʷlaē. G·ā'x-
"Elaē q!ā'xwa. Nēlō'stāel. "Q!wā'sq!uxʷ, tse'q!us," "nē'x-
"laē. Lā'laē dā'xdzemʷel, lae'm lā'ōla, lā'xē q!wā'sq!uxʷ
10 LEʷwē tse'q!us. Hē'Emʷlāwis lā'g·ilents tseq!usnō'xwa;
hē'Emʷlāwis lā'g·ilents q!wā'sq!uxʷnōxwa.

O'ʷmāl obtains the Water.

- 10 Lā'laē O'ʷmāl axʷē'dxa pō'xunL yis K·!eg·i'lbala qaʷs wā'nis lā'xēs pō'xunL. Laa'mʷlaē lā'laōLlixʷidēl lāxʷwā'pas, yis K·!ē'sk·!ēsmē'nga. Lā'laē axʷē'd, lā'xē menā'x· qaʷs lē lae'lʷel lāx g·ō'xwas K·!ē'sk·!ēsmē'nga. Mē'xaemʷlāwis. Lā'laē lō't!exsdend qaʷs g·i'ʷxsdelēlēs yisē menā'x· lāx
15 15 K·!ē'sk·!ēsmē'nga. "Yau," "nē'x·laē O'ʷmāl, lāx K·!ē'sk·!ēsmē'nga. "Gwā'īlē's mē'xa," "nē'x·laē O'ʷmāl. "Laa'ms amā'x·ida. Wai'g·ax·in xā'�ēk·lesa lā'xōxs "wā'paq!ōs," "nē'x·laē O'ʷmāl. Wai'g·ix·sāla la "nē'x·laē K·!ē'sk·!ēsmē'nga. Lā'laē nā'x·ida. Wisā'lat!a q!ē'k·lesa lā'xē
20 "wāp, la'ē daā'p!entsā" yis K·!ē'sk·!ēsmē'nga. Lā'laē k·laai'LEXōda, yisē gunaʷē. "Wi'loʷxʷdzaen nā'x·ida. Dō'qwax qwaxāʷyasen k·!ī'lem." Leʷmā'alaial k·!ai'LE-
xōda, yisē gunaʷē. "Wai'xōsʷnwa amā'k!" "nē'x·laē O'ʷmāl.
"Wai'g·idzōlā nā'x·idōL." Lā'laē nā'x·ida. Lā'laaxaa
25 be'lk·lig·aʷitsō": "Laa'ms hē'Lak·lisā," "nē'x·sō'laē O'ʷmāl yis K·!ē'sk·!ēsmē'nga. Lā'laaxaa k·!adzō'da, lā'xēs k·!ī'lem.
"Dōx, qwaxāʷyas k·!ī'le'mg·aen. Wi'laxun lā'k·lisā lā'xōxs "wā'paqōs," "nē'x·laē O'ʷmāl. "Wai'x·ōsenwa amā'k!" "nē'x·laē O'ʷmāl.
"Wai'dzōl lā'g·a nā'x·idōL." Lā'laē

he staid under water a long time. Then he emerged. He also did not reach the bottom, and his breath was at an end. "You ought to be the one," was said to Charitonetta (female). "You are opening the shells of mussels on the water." Then she said, "Let me go on, there are ten waves (?) She stood up in the canoe and dived. She staid under water a long time. Then she came, emerged, and lay on her back. "Leaves, soil!" she said. Then she was taken aboard, and they obtained the leaves and the soil. That is the reason why we have soil and leaves.

Ō'ēmāł obtains the Water.

Then Ō'ēmāł took the stomach of K'leg'i'bala and put it in place of his own stomach. He was trying to get the water from Virgin. Then he took excrements and entered the house of Virgin. She was asleep. Then he lifted her blanket and put the excrements behind Virgin. "Oh!" said Ō'ēmāł to Virgin, "don't sleep!" Thus said Ō'ēmāł to Virgin. "You have made a mess. Let me swallow some of your water," said Ō'ēmāł. "You may do so," said Virgin. Then he drank. He had not swallowed much water. Then he was taken by the nape of the neck by Virgin. He put ashes into his mouth (and said,) "I did not drink any, look at the grayness of my tongue!" Behold! he had put ashes into his mouth. "Let me tell about the mess you made," said Ō'ēmāł. "Then go on and drink!" Then he drank. She stopped him again. "You have had enough." Thus was said to Ō'ēmāł by Virgin. Again he put something on his tongue. "Look at the grayness of my tongue! I have not swallowed any of your water." Thus said Ō'ēmāł. "Let me tell about the mess you made," said Ō'ēmāł. "Then go

nā'x^eida. Lā'^elaē ^{wi'}la nā'x^eida lāx ^{wā'}pdas yis K·!é's-k·lēsmē'nga. Lā'^elaē kū'skus^eida yix K·lē'sk·lēsmē'nga, la'ē k·leō's la ^{wā'}pa. Lā'^elaē p!a!lē'da yix Ō'^emāl lāx oē'stālisa'sens ^{nā'}lax, ^{wā'}pēlax^eida. Hē'mōsox yixō' 5 lā'āqens ^{nā'}xwa wi'^ewag·āns ^{nā'}xwēx· lē'lqwaala^eya.

Ō'^emāl makes War on Southeast-Wind.

Lā'^elaē Ō'^emāl lēlts!ōda, lā'xēs tslā'ts!a^eya. "Wē'g·ax·ins wī'na lāx Mēlā'lanux^u." Hē'nax^eidē^el ^{nē'x·}elaē elā'xa pō'pēsdāna yix Ō'^emāl lē'wīs g·ō'kulōt. Hē'menāla^emaa^eel yā'lasaō. "Wā'ix·ins," ^{nē'x·}laē g·ō'kulōtas. Lā'^elaē hō'guxs 10 lā'xēs dā'ɬdała. Lā'^elaē q!ē'g·aa lā'xēs dā'ɬdała. Lā'^elaē: "Dā'ɬid, dā'ɬid, dā'ɬid," ^{nē'x·}el lā'xēs dā'ɬdała. Lā'^elaē dā'ɬid. Lā'laaxaa hō'guxsa; ^{wi'}laxs^eEl. "Anā'gwants k!wā'g·iwała?" — "Nō'gwaeml," ^{nē'x·}laē l!ē'selag·i^ela. Lā'^elaē sē'x^ewīda. Wīsā'^elat!a laē'lbānda lā'xē awī'lbā^e, 15 lā'ē ne'lel·exsa yix l!ē'selag·i^ela. Laa'm q!u'lbā hā'sa^eyas lāx gwē'plālasas.

Lā'^elaē wā'na yix Xā'wē. Ō'^eEm^elāwis yā'was^eałexsa laā'latat! q!u'lbā hā'sa^eyas lā'xē yā'xp!älā yixē yā'la. Lā'^elaē wā'na yix Mē'gwat. Sē'x^ewīd. Lā'^elaē qwē'sg·i^ela; 20 lā'laaxaa q!u'lbā hā'sa^eyas lā'xē yā'xp!älā yā'la. Lā'^elaē wā'na P!ā'^eē. K!wā'g·iūda, sē'x^ewīda, lā'g·aa lāx g·ō'xwas Mēlā'lanux^u. Lā'ułtā^e yix P!ā'^eē qa^es pā'x^eulsē lāx tlēx·ilā'ēs Mēlā'lanux^u. Lā'^elaē de'x^eułtā^e yix Kwī'lk·ā qa^es lā'laē-līx^e idē lāx tlēx·ilā'ēs Mēlā'lanux^u. Lā'^elaē laē'l^eEl; haē'^elālaem^elā'wis lāx me'ng·asas yis Mēlā'lanux^u qa^es lē selō'dix^eida lāx tek·la's Mēlā'lanux^u. Lā'^elaē x·i'x^eida yix a'nxwas, yix Kwī'lg·ā. Lā'^elaē lā'x·laenda yisē's wā'xsāx·dē 25

on and drink!" He drank. He drank all the water of Virgin. Then Virgin became a bluejay, when she had no more water. Ō'māł began to fly all around our world, making water. That is how all our people obtained water.

Ō'māł makes War on Southeast-Wind.

Then Ō'māł called in his younger brothers. "Let us go and make war against Southeast-Wind!" It is said that he had to do it, since Ō'māł and his tribe were dying of hunger. The wind was always blowing. "Let us go!" said his tribe. Then they went aboard the folding canoe, and too many were in the folding canoe. Then he said to his folding canoe, "Unfold, unfold, unfold!" Then it unfolded. Then they all went aboard. "Who will be in the bow?" — "I will," said Mink. Then they paddled. They did not quite reach the point of land, when Mink fell back. His breath was at an end, on account of the stench of Southeast Wind.

Then Fur-Seal took his place. He just staid a little while. Then his breath was also at an end on account of the bad smell of the wind. Then he changed places with Seal. They paddled, and they went farther, and his breath was also at an end on account of the bad-smelling wind. Then he changed places with Halibut. He was sitting in the bow of the canoe, and they paddled, and they arrived at the house of Southeast-Wind. Halibut stepped off the canoe and lay down flat by the door of Southeast-Wind. Then the Wren jumped out of the canoe and entered the door of Southeast-Wind. He went in, and went right into the anus of Southeast-Wind, and made a fire in the belly of Southeast-Wind. Then the fire of the Wren began to burn, and he put his cape

lāxla'ē x·ī'x⁸ida yixē's selō'dānem lāx a⁶wa⁶gā⁶yas yis Mełā'lanux^u.

Lā⁶laē p!elō'ls a lāx me'ng·asas Mełā'lanux^u. Lā⁶laē lā'xulīla yix Mełā'lanux^u qa⁶s lexō'x⁶widē. "Wā'wanemōs, 5 q!ā'kū Kute'na." Lā⁶laē g⁶lg·ilīla qa⁶s lā'qudzōdē lāx P!ā⁶ē. Hē'xse⁶laam⁶lā'wis lāx dā'ldałaas yis Ō⁶māł, la'ē tlē'bedzōda lāx P!ā⁶ē. Lā⁶laē "Lep!ē'd, lep!ē'd, lep!ē'd," ⁶nē'x⁶laē Ō⁶māł lāx bek!wē'mas.

I 10 Lā⁶laē yā'q!eg·a⁶l yix Mełā'lanux^u: "Gwā'la lep!ē'd g·ā'xen," ⁶nē'x⁶laē Mełā'lanux^u. "La⁶mō'x q!ā'qōqug·ā-naqxwal yixō's ⁶nā'laqōs," ⁶nē'x⁶laē Mełā'lanux^u lāx Ō⁶māł. "Yibē'dzōx q!ā'qōqug·ōx," ⁶nē'x⁶laē Ō⁶māł. "Lep!ē'd, lep!ē'd, lep!ē'd." — "Gwā'la lep!ē'd g·ā'xen," ⁶nē'x⁶laē Mełā'lanux^u. "La⁶mō'x ⁶nā'lnemplē'n⁶xwasā'lāl yixō'xs 15 ⁶nā'laqōs," ⁶nē'x⁶laē Mełā'lanux^u. "Yibē'dzōx ⁶nā'lnem-p!ē'n⁶xwasā'lāl," ⁶nē'x⁶laē Ō⁶māł. "Lep!ē'd, lep!ē'd, lep!ē'd." — "Gwā'la lep!ē'd g·ā'xen," ⁶nē'x⁶laē Mełā'lanux^u. "La⁶mō'x hai'anxdā'yaxlō ⁶nā'laya'qōs," ⁶nē'x⁶laē Mełā'lanux^u. "Yī, lā'las xānl!eg·a⁶la," ⁶nē'x⁶laē Ō⁶māł. "Ts!awu'nx-20 ⁶axsā'laa'mlālasīlaux qa ā'la begwā'neml," ⁶nē'x⁶laē Ō⁶māł, "qa pā'lax'pālag'iitsē yix ā'la begwā'neml," ⁶nē'x⁶laē Ō⁶māł. Wā, laa'm laō'la.

Ō⁶māł obtains the Tides.

25 Lā⁶laē Ō⁶māł lē'k·ā lāx x·ō'msas taqwa' qa⁶s ax⁶ē'dēs lā'xēs x·ōms qa⁶s lā'g·asē⁶ lā'xēs g·ōx^u, qa⁶s q!waē'g·a⁶lē: "Hānanai'sen tslā⁶yak·asdē. L!ā'dzalēsemk·asen tslā⁶yak·asdē," ⁶nē'x⁶laē Ō⁶māł. Lā⁶laē ts!ek·ā'ɬ⁶itsō⁶, yix alō'-⁶lēnox^u. "Laa'mx· lā'x^ustaqa⁶ yixg·a Ō⁶malik·; L!ā'dzalēsem⁶laē tslā⁶yax·da⁶sik·," ⁶nē'x⁶sō⁶laē alō'⁶lēnox^u. Laa'm⁶laē ha'ng·a⁶ldze'ma yix bek!wē'mas lāx ā'lan⁶as yis

into the fire, and the fire obtained by drilling burned inside of Southeast-Wind.

Then he flew out of the anus of Southeast-Wind, and Southeast-Wind arose and began to cough. "I wish you were dead, slave, Golden-Eye!" Then he crawled on the floor of the house, and put his hand on the Halibut. He slipped right into the folding canoe of Ō'ʷmāł when he stepped on the Halibut. Then Ō'ʷmāł said to Deer, "Strike, strike, strike!"

Then Southeast-Wind spoke. "Don't strike me!" Thus said Southeast-Wind. "Now your world shall be sometimes calm." Thus said Southeast-Wind to Ō'ʷmāł. "That is too little, if it is calm after a gale," said Ō'ʷmāł. "Strike, strike, strike!" Then Southeast-Wind said, "Don't strike me! Now one day at a time shall be (calm) in your world." Thus said Southeast-Wind. "It is too little to have it calm one day at a time," said Ō'ʷmāł. "Strike, strike, strike!" — "Don't strike me!" said Southeast-Wind. "Now your world shall always be summer." Thus said Southeast-Wind. "Yī! you said too much," said Ō'ʷmāł. "There shall also be winter for future people," thus said Ō'ʷmāł, "that future people may sometimes be hungry." Thus said Ō'ʷmāł. Now they got it.

Ō'ʷmāł obtains the Tides.

Then Ō'ʷmāł borrowed the head of the squid and put it on his head, and went to his house and cried, "Oh, my good younger brother, my good younger brother, died at sea!" Thus said Ō'ʷmāł. Then the news was reported to Wolf. "Ō'ʷmāł has a hard time. His younger brother died at sea." Thus was said to Wolf. Then Deer was put down on the ground behind the house of Ō'ʷmāł.

g·ō'xwas Ō'ēmāl. G·ā'x·laē alō'ēlēnox^u wu'lx·ēīldzemd lāx handzā'sas bek!wē'mas. Lā'ēlaē p!ē'wīla yisē's hā'ts!Exsda'ē lāx bek!wē'mas. "Xwā'xwiqal, xwā'xwiqal, xwā'xwiqal," ⁵"nē'x·laē Ō'ēmāl. Lā'ēlaē ē'ētēda, p!ē'wīla yisēs hā'ts!Exsda'ē lāx bek!wē'mas. Lā'ēlaē dā'x·ēida bek!wē'mas lā'xēs k!ā'wayū qa's t!ō'ts!Exsde'ndē lāx hā'ts!Exsda'ēyas alō'ēlēnox^u. Ō'Em'lāwis la q!ē'q!uxsta. K!leō's·la hā'ts!Exsde'ēs yix alō'ēlēnox^u.

Lā'ēlaē lā'ułts!ā yix bek!wē'mas lā'xēs g·ī'ts!āsdē. Lā'¹⁰·laē laē'ēlēl yix Ō'ēmāl qa's "mē'nts!lix·ēid, mē'nts!lix·ēid, mē'nts!lix·ēid" ^{ēnē'x·laē Ō'ēmāl. Lā'ēlaē gu'lidīla, tēx·stu'-dayū.} Lā'ēlaē qā's·ida g·ī'g·aatsaga qa's lē nē'łax lāx alō'ēlēnox^u. "Sā'k·ats qwā'lalelas^{as} yisēs hā'ts!Exsde'ē-dāōs," ^{ēnē'x·laē g·ī'g·aatsaga.} Lā'ēlaē yā'q!eg·a'ēlē alō'ēlēnox^u: "Gwa'lax·i, gwa'lag·iliłai' yī'xen begwā'nem"ōta. Lē'mō'x xā'ł!lix·ēidl mā'łdenā'xalisl q!ā'x·ēwidłē ts!ō'ts!ō'ēma," ^{ēnē'x·laē alō'ēlēnox^u.} Lā'ēlaē qā's·ida yix g·ī'g·aatsaga. "Gwa'łlag·ilaōsēi', gwa'lag·iliłei'," ^{ēnē'x·laē g·ī'g·aatsaga.} "Lae'm·laōx mā'łdenā'xalisl q!ā'x·ēwidłē ts!ō'ts!ō'ēma." — ²⁰ "Yibē'dzox ts!ō'ts!ō'ēma," ^{ēnē'x·laē Ō'ēmāl.} "Banē'ēsta, banē'ēsta, banē'ēsta."

Lā'ēlaē banē'ēsta'yā yix hā'ts!Exsda'ēyas alō'ēlēnox^u. Lā'ēlaaxaa qā's·ida yix g·ī'g·aatsaga. Lā'ēl lāx g·ō'xwas alō'ēlēnox^u. "Ō'ēmayas banē'ēsta'yā" ^{ēnē'x·laē g·ī'g·aatsaga} lāx alō'ēlēnox^u. "Gwā'lax·i, gwa'lag·iliłei'. La'mō'x q!ā'x·ēwidłōx g·ā'wēq!ānem," ^{ēnē'x·laē alō'ēlēnox^u.} Lā'ēlaaxaa qā's·ida yix g·ī'g·aatsaga. "Gwā'łlag·ilaōs, gwa'lag·iliłai'. Laa'm·laōx q!ā'x·ēwidłōx g·ā'wēq!ānem." — "Yibē'dzā," ³⁰ ^{ēnē'x·laē Ō'ēmāl.} "Banē'ēsta, banē'ēsta, banē'ēsta," ^{ēnē'x·laē Ō'ēmāl.} Lā'ēlaē banē'ēsta'yā yix hā'ts!Exsda'ēyas yis alō'ēlēnox^u. Lā'ēlaaxaa qā's·ida g·ī'g·aatsaga. "Ō'ēmayas banē'ēsta'yā" ^{ēnē'x·laē g·ī'g·aatsaga.} "Gwā'lax·i, gwa'lag·iliłai'; lemōx lenā'lal yix·wī'dl 'nā'laxsē. Ō'Em'lē'lal qā'xsig·iliłsl lā'xō mā'smag·iliłex p!ā'ēx, nē'tsa-

Wolf came and went around the place where the box with the Deer was. Then he felt with his tail for Deer. "Swing it about, swing it about, swing it about!" said Ō'ಮāł. Then he again felt with his tail for Deer. Then Deer took his knife and cut off the tail of Wolf. He was just notched behind. The Wolf had no tail.

Then Deer went out of the grave-box. Ō'ಮāł entered, and said, "Split, split, split!" Then there was a fire in the house, and (the tail) was pushed into the wood (like a peg). Then the Mouse went and told Wolf. "Oh, great one! your tail has been put up." Thus said Mouse. Then Wolf said, "Don't! Don't do this in the house to my fellow-warrior! (The sea) shall run down two fingers' widths, and the barnacles shall emerge." Thus said Wolf. Then Mouse went. "Don't do this in the house! Stop in the house!" Thus said Mouse. "It shall be two finger-widths. The barnacles shall emerge." — "The barnacles are too little," said Ō'ಮāł. "Farther down, farther down, farther down!"

Then the tail of Wolf was lowered, and Mouse started, going to the house of Wolf. "Yours has only been lowered." Thus said Mouse to Wolf. "Don't, don't do this in the house! The clams shall emerge." Thus said Wolf. Then Mouse went again. "Don't do this! Stop in the house. The clams shall emerge." — "That is too little," said Ō'ಮāł. "Farther down, farther down, farther down," said Ō'ಮāł. Then they put down the tail of Wolf. Mouse went again. "Your tail has just been lowered," said Mouse. "Don't, don't do that in the house. It shall never be flood-tide in the world. They shall only carry

yēx, nā'hemix." Lā'"laē qā'sida g·i'g·aatsaga. "Gwā'llag·i-laōs, gwā'lag·ilihai'," "nē'x·laē g·i'g·aatsaga. "Laa'm·laux le'mx·dzāx·idl "nā'laqōs," "nē'x·laē g·i'g·aatsaga. Lā'"laē lā'ōla alō'lēnox" lā'xēs hā'ts!Exsda·ē.

Ō'māl paints the Birds.

5 Lā'"laē Ō'māl k·lā't!ēda lā'xēs g·ō'kulōt. Laa'm·laē qā'xsig·ilis. Lā'"laē k·lā'tlētsā" yix mā'tsin lō' l!aā'le, yixō "nā'xwax p!ē'p!alō'masa lō' "nā'xwax g·i'lg·aēmasa. Lā'"laē q!ā'x·widēda l!ā'saōx. Lā'"laē hā'lag·ilax·ida. Ō'em·lāwis gwa'wīna dzex·se'mtsō" yisē tsłō'līna. Lā'"laē
10 ū'gwax·itsō" ts!ē'g·inaga. Kuxse'mtsō" yisē qwex yix tsłē'g·inaga. Lā'"laē hō'qlunts!esa. Qā'xsix·ida lā'xē p!ā'ē, "nā'xwax mā'semag·ilisa. Hē'g·aem·lā'wis q!ē'p!ēnux·dēsa yix Tā'minas lō' Hā'lamaualaga. Lā'"laē yix·wī'da. Yix·sō'kwala yix·wī'd. Lā'"laē hē'ldzaā'xwa yixē waō'x·dē
15 ū'kulōta yis Ō'māl. Hē'em·lāwisōxda lāx dā'sa lā'xō awīnak·ā'lax. Hē'em·lāwis a'łq!ē'nem p!ē'p!al!ōmasēda yixē wī'dza·x·wuła yisē de'msx·ē; lā'ōlēx hā'lag·ila yix·wī'da. Lā'"laē wī'sālā'xalisa yix q!wā't!ex.

Ō'māl obtains Daylight.

Lā'"laē Ō'māl lā'laōl!ix·ida lā'xens "nā'lax. Lā'"laē
20 hā'lag·ilael xunō'x·widālas yis "nā'laats!ēqs. Lā'"laē mā'-yuł·ida yix "nā'laats!ēqs yisēs xunō'x·. Lā'"laē hā'lag·ila yā'q!leg·a·la yix xunō'xwas yix "nā'laats!ēqs. Lā'"laē "nē'x·ēl qā's hā'naig·i yisē hā'naig·im. Lae'm·lāwis hā'naig·ilag·ila yisēs abe'mp, yix "nā'laats!ēqs. Lā'"laē ē't!ig·a·la, yā'q!leg·a·la yix xunō'xwas "nā'laats!ēqs "nē'x·ēl qal sā'siwalak·i. Lā'"laē ts!ēlgwālem·ēl wā'x·a yisēs abe'mp yix "nā'laats!ēqs. Ō'em·lāwis q!wā'sa. Lā'"laē wī'x·ste'ndg·ila lā'xē xwā'klun. Lā'"laē ē't!leg·a·la, yā'q!leg·a·la hanā'g·iwālaēsda lāx "nā'laa-

up from the beach fishes, — halibut, red-cod, black-cod." Mouse started. "Don't do this in the house, stop, in the house!" said Mouse. "Your world will be dry." Thus said Mouse. Then Wolf got his tail.

Ō'māł paints the Birds.

Then Ō'māł painted his tribe. They carried up the fishes. Then the harlequin duck, and the buffle-head, and all the birds, and all the animals, were painted. Then the land seaward emerged. (Ō'māł) was in a hurry, and he only rubbed coal over the raven, and he also rubbed clay over the sea-gull. Then they went down to the beach and picked up the fish, — halibut and all kinds of fish. The squirrel and the mouse went many times. Then the flood-tide came quickly. The flood came. It reached several of the people of Ō'māł. These dived on the islands; and those who were not caught by the sea became the land-birds. The flood came quickly. The snail had not gone down to the beach.

Ō'māł obtains Daylight.

Then Ō'māł tried to get our daylight. He quickly became the child of Daylight-Receptacle-Woman (the gull). Then Daylight-Receptacle-Woman gave birth to her child, and the child of Daylight-Receptacle-Woman quickly began to speak. Then he said that he wanted to play with a toy canoe. Therefore his mother, Daylight-Receptacle-Woman, made a toy canoe for him. Then the child of Daylight-Receptacle-Woman spoke again, and said that he wanted to paddle on the water. His mother, Daylight-Receptacle-Woman, tried to forbid him, but he just cried, therefore she launched the canoe. Then he spoke again,

ts!ā's yis "nā'laats!eqs. Wā'x·⁸Em⁹lāwis ts!E'lkwālema yixē "nā'laats!ē. Lā'⁸laē lā'uk!wīmas⁸el q!wā'sa yixē g·inā'nem xunō'xwas "nā'laats!ēqs. Lā'xsiwaam⁹lā'wis ax⁸ē'tsō⁸ yixē "nā'laats!ē. Lā'⁸laē hā'nag:iwālaēxsda lā'xē "nā'laats!ē.

5 Lā'⁸laē hanā'g:iūdayū⁸el, la'ē sē'x⁸wida. "Gwā'la qwē'sg·ila," "nē'x⁸laē "nā'laats!ēqs lā'xēs xunō'xu. Lā'⁸laē sē'xwaqis⁸el lāx lā'sagwasas "nā'laats!ēqs. "LE'lgEMX·⁸id, LE'lgEMX·⁸id, LE'lgEMX·⁸id," "nē'x⁸laē yixē xunō'xwas "nā'laats!ēgs. Hē'-⁸maā'laxō'l, O'⁸mālē. Lā'⁸laē l!E'lgEMX·⁸ida yix "nā'laats!ēqs

10 lā'xēs xunō'xu. Lā'⁸laē sē'x⁸wida. Laa'm g·ilō'la lāx "nā'laats!ēx·dās yis "nā'laats!ēqs. Hē'Em⁹lāwis lā'g·iltsōx "nā'x⁸nak·a yixens "nā'lax. K·!ē'asa⁸yōlā'lax "nā'xnak·!ēnō-xwa. Hē'menālāmōlāux nē'g·ixwa yixens "nā'lax.

Ō'⁸māl gambles with Gull.

Lā'⁸laē Ō'⁸māl "nē'x⁸el qa⁸s lē'pē lō⁸ ts!ē'g·inaga.

15 Laam⁹lā'wis lē'p!⁸eda lō⁸ ts!ē'g·inaga. Lā'⁸laē k!wā'ta yisēs lā'ē yix Ō'⁸māl. Lā'⁸laē ō'gwaqa k!wā'ta yix ts!ē'g·inaga yisēs klu'tāl lāx Ō'⁸māl. Lā'⁸laē lē'p!⁸eda lō ts!ē'g·inaga. Lā'⁸laē yā'k·ā yix Ō'⁸māl lāx ts!ē'g·ināga. "Wā's⁸lax^u, wā's⁸lax^u, wā's⁸lax^u," "nē'x⁸laē Ō'⁸māl lāx ts!ē'g·inaga.

20 "Hē," "nē'x⁸laē ts!ē'g·ināga. "Wā's⁸Elaxun," "nē'x⁸laē ts!ē'g·inaga. "ya, wā's⁸Elaxwas," "nē'x⁸laē Ō'⁸māl. "Ā, wā's⁸Elaxun." — "Wā'antsōs tse'msgemdex lāx wā'sde⁸maqōs." Lā'⁸laē tse'msgemda lā'xēs wā'sde⁸ma. Lā'⁸laē lā'xulsa yix Ō'⁸māl qa⁸s lē tse'msgemda lāx wā'sde⁸mas yis ts!ē'g·inaga. Lā'⁸laē quqwā'ltsa yix ts!ē'g·inaga. Lā'⁸laē hō'x⁸wida yisēs ha⁸mk·!laē'sdē. Q!lā'maxE⁸laē ha'mk·!laē'sdā⁸s. Lā'⁸laē dā'x⁸id yix Ō'⁸māl lāx ha'mk·!laē'sda⁸s yis ts!ē'g·inaga. Qā's⁸idē Ō'⁸māla'l lā'xēs xwā'k!un qa⁸s

and desired to have the daylight-receptacle of Daylight-Receptacle-Woman in the bow of the canoe. She tried to deny him the daylight-receptacle. Then that child, the son of Daylight-Receptacle-Woman, cried very much, and after that the daylight-receptacle was taken. He desired to have the daylight-receptacle in the bow of the canoe. Then it was put into the bow of the canoe, and he paddled. "Don't go too far," said Daylight-Receptacle-Woman to her child. Then he paddled by, in front of the house of Daylight-Receptacle-Woman. "Forget, forget, forget!" said the child of Daylight-Receptacle-Woman. Behold! it was he, Ō'väält. Then Daylight-Receptacle-Woman forgot her child. Then he paddled and stole the daylight-receptacle of Daylight-Receptacle-Woman. Therefore we have the daylight of our world. (Before) it never used to get daylight. It was always night in our world.

Ō'väält gambles with Gull.

Then Ō'väält said that he would gamble with Gull. He gambled with Gull, and Ō'väält staked his bear-skin blanket, and Gull also staked his blanket against Ō'väält. Then he gambled with Gull, and Ō'väält lost to Gull. "Hungry, hungry, hungry!" said Ō'väält to Gull. "Hë!" said Gull. "I am hungry." Thus said Gull. "Oh, you are hungry!" said Ō'väält. "Yes, I am hungry." — "Let me point at the pit of your stomach," (said Ō'väält). Then he pointed at the pit of Gull's stomach. Ō'väält arose and pointed at the pit of the stomach of Gull. Then Gull screamed, and vomited the food in his belly. Herring was the food in his belly. Then Ō'väält took the food that had been in the belly of Gull and started for his canoe, and rubbed it inside with the herring. Then he also rubbed the outside, and his hat and his

lē dzexdzeg·ixs^ēda yisē q!ā'ma lā'xēs xwā'k!un. Lā^ēlaē
 ē't!ēda dzexdzex'se'mx^ēida lā'xēs gait le^ēwēs tsā^ēlayū;
^ēnemā'laam^ēlaē dzek'a' lā'xēs g·i'g·āxs ^ēnā'xwa. Lā^ēlaē
 sē'x^ēwid qa^ēs lē lā'g·alisa lāx g·ō'xwas Q!ō'mōk!waē. Lā'us-
 5 dēs^ēel qa^ēs k!wā'g·alitē lāx g·ō'xwas Q!ō'mōk!waē. "Hē,"
^ēnē'x^ēlaē Ō^ēmāl. "La^ēme'n lex^ēwi^ēda yisen yā'wi^ēnēnaē,"
^ēnē'x^ēlaē Ō^ēmāl. "^ēmā'sēs yā'wix·asō^ēōs," ^ēnē'x^ēlaē Q!ō'-
 mōk!wa^ē lāx Ō^ēmāl. "Lā'dzēk·as^ēmōx q!ā'xula yixō'
 q!ā'maxēx," ^ēnē'x^ēlaē Ō^ēmāl. "Hēhē," ^ēnē'x^ēlaē Q!ō'mō-
 10 k!waē; da^ēi'del; "qa wi^ēla^ēxusē g·ā'yūlelālaxa," ^ēnē'x^ēlaē
 Q!ō'mōk!waē lāx Ō^ēmāl. "Ha, lā'andzōs dō'x^ēwidax lā'xen
 xwā'k!una^ēyax," ^ēnē'x^ēlaē Ō^ēmāl. Lā^ēlaē qā's^ēida yix
 g·i'gaatsaga. G·ā'x^ēlaē. "Ā'la^ēamxōla'k," ^ēnē'x^ēlaē g·i'-
 15 g·aatsaga. "Wai'g·ax·us qe'lqeliħaxē k·lō'kumlii," ^ēnē'x^ēlaē
 Q!ō'mōk!wa^ē lāx g·i'g·aatsaga. Lā^ēlaē qe'lqeliħasā^ē yixē
 k·lō'kumliħde. Lā'dzēk·as^ēlaē tselō^ēlsa yixē q!ā'max.
 Laa'm^ēlā'wis Ō^ēmāl haqu'lg·i lā'xē q!ā'max, la'ē lā'welsa
 lāx g·ō'xwas Q!ō'mōk!wa^ē.

Ō^ēmāl imitates his Hosts.

Lā^ēlaē lē'la yix Wā'xwaxoliyalaga. G·ā'x^ēlaē hō'xts!ā
 20 g·ō'kulōtas. Lā^ēlaē lā'ts!exste'nda lā'xēs me'ng·as. Lā'-
^ēlaē lā'xēs me'na. G·ā'x^ēlaē gō'lali. Lā^ēlaē axts!ō'dalas
 lā'xē lō'q!wē^ē qa^ēs k·ā'x^ēidēs lā'xēs lē'lānem. Lā^ēlaē
 hō'qō^ēls. Lā^ēlaē Ō^ēmāl: "lā'ē lā'ē lā'ē qag·a
 Ō^ēmālk·asg·a'i," ^ēnē'x^ēlaē Mē'mg·olembis. G·ā'x^ēlaē hō'x-
 25 ts!ā yix g·ō'kulōtas Ō^ēmāl. Lā^ēlaē lā'ts!exste'nda yix
 Ō^ēmāl. Lā^ēlaē amā'x^ēid yisē ā'lael ts!ē'tewuta'. Ō'Em-
^ēlā'wis t!ē'pap!ex^ēitsā^ē yisēs g·ō'kulōt. Hō'qō^ēls.

Lā^ēlaē lē'la yix K·lī'mk·limya^ēstō'gwa. Lā^ēlaē ts!ō'-
 ts!enux^ēwida yix K·lī'mk·limya^ēstō'gwa qa^ēs nō'x^ēwidēx lā'xēs

bailer. He rubbed everything in the canoe. Then he paddled, and arrived at the house of Wealthy. He went up from the beach, and sat down on the floor of the house of Wealthy. "Hé!" said Ō'ʷmāł, "I am tired of my work." Thus said Ō'ʷmāł. "What have you been working?" said Wealthy to Ō'ʷmāł. "These great many herrings that came up," said Ō'ʷmāł. "Ha, ha!" said Wealthy, and laughed. "Where should they come from?" Thus said Wealthy to Ō'ʷmāł. "Go and look at my canoe," said Ō'ʷmāł. Then Mouse went and came back. "It is true," said Mouse. "Then let us pull down the (room) faced with boards." Thus said Wealthy to Mouse. Then the (room) faced with boards were pulled down, and great masses of herrings rushed out. Then Ō'ʷmāł was down on his stomach among the herrings. He went out of the house of Wealthy.

Ō'ʷmāł imitates his Hosts.

Then Thrush-Woman invited (the myth people to a feast). (Ō'ʷmāł's) tribe entered. Then she pushed (a feather) into her anus, and excrements came out. They were salmon-berries. Then she put them into a dish and placed them before her guests. Then they went out. Then it was Ō'ʷmāł's (turn). "Invite, invite, invite, invite for this Ō'ʷmāł!" said Canoe-Calking (Raven). The tribe of Ō'ʷmāł came in. Then Ō'ʷmāł put (a feather) in his backside. Then he made a mess with what was really excrements. He was just trampled upon by his tribe, and they went out.

Then Young-Seal (Sleeping-Eye-Woman) invited (the myth people to a feast). Young-Seal washed her hands,

- a^gyasō' yix K·l'i'mk·limya^gstō'gwa. Lā^glaē tsā'x^gwida yix lā'sa^gyas. Lā^glaē axts!â'las lā'xē lō'q!wē^g. Lā^glaē qō'-qutla yixē lō'q!wē. Lā^glaē k·ā'x^gides lā'xēs lē'lānem. Lā^glaē hamx^gi'da yix g·ō'kulōtas. Hō'qō^gls^gEl. Lā^glaē 5 O^gmāl: "Lā'ē lā'ē lā'ē qag·a O^gmālk·asg·ai'," "nē'x^glaē Mē'mg·olembis. Hō'xts!â^glaē nū'xnē^gmis. Lā^glaē ts!ō'ts!enx^gi'da yix O^gmāl qa^gs nō'x^gwidēxēs a^gyasō' lā'xē gu'ltā. O^gem^glā'wis t!e'mex^gwida yix a^gyasā's O^gmāl. Lā^glaē t!ē'pap!ex^gitsā^g. Hō'qōels^glaē g·ō'kulōtas.
- 10 Lā^glaē "Lā'ē lā'ē lā'ē qag·a K·litelā'wēgustā'lag·i-lak!wasg·ai." Hō'xts!â nū'xnē^gmis. Lā^glaē six^gi'da lā'xē sā'tsem. Lā^glaē nix^gi'da lā'xē sā'tsem. Lā^glaē lā'x^gwalīla yix O^gmāl. "yā'laqael qa dā'se^gwēs yixēs ts!ē'kwēsēwa^g t!e^gwis ts!ō'qwāla. "Wai'g·a q!E'mtlid g·ā'xen qaen yix-15 wē'dē," "nē'x^glaē O^gmāl. "Lā'betali^g, lā'betali^g O^gmēyā'-k·as. Lā'betali^g O^gmēyā'k·as." Lā^glaē t!ap!ē'da g·ō'ku^gyās lā'xē tse'qlus. "Lā'betali^g, lā'betali^g O^gmēyā'k·as. Lā'betali^g O^gmēyā'k·as." Lā^glaē t!ap!ē'da t!ek·ā's. O^gEm^glā'wis la^gmegwi^gla x·ō'm^gsas. "Lā'betali^g, lā'betali^g O^gmēyā'k·as.
- 20 Lā'betali^g O^gmēyā'k·as." Lā^glaē t!ap!ē'da x·ō'm^gsas. O^gEm^glāw^gis la^glaē lā yix ts!ē'kwēsī'wa^gyas. "Lā'betali^g, lā'betali^g O^gmēyā'k·as." Lā^glaē t!ap!ē'da ts!ē'kwēsē'wa^gyas. Lā^glaē geō'l^gel lā'xē ba^gnē'. Lā^glaē "Nā'nuwxētā'yāmā's^gex!layōx nek·ā'x·dālaqens q!ā'q!esilāē "nō'lasnegema^gyaens," "nē'x^glaē 25 g·ō'kulōtas. Lā^glaē dō'x^gwitsā^g yixē nek·ā'a'. mā'slēlaē. Ts!ē'kwēsiwāla hē^gmaalaxōl la gwa^ggōaqaí lā'xē nek·ā'x·dē. Lā^glaē t!ē'pap!ex^gitsā^g yisēs g·ō'kulōt. Hō'qō^gls^gEl. "Lā'ē lā'ē lā'ē qag·a O^gmālk·asg·ai." Hō'xts!â. Lā^glaē six^gi'da lā'xē mā. Lā^glaē tē'x^gsta. O^gEm^glāw^gis k·ē'Lēn^gāsā^g yisēs 30 ts!ā'ts!a^gya, la^gnelā'tōsela lā'xē wā.

"Lā'ē lā'ē lā'ē qag·a Tā'minasūstālag·i^glakwasg·ai."

and she warmed her hands. Then fat dripped out of them into a dish, and that dish was filled. Then she placed it before her guests, and her tribe ate. They went out. Then it was Ō'ʷmāł's (turn). "Invite, invite, invite, invite for this Ō'ʷmāł!" said Canoe-Calking. The myth people entered. Then Ō'ʷmāł washed his hands, and warmed them by the fire. Ō'ʷmāł's hands just shrivelled up. Then he was trampled upon, and his tribe went out.

Then "Invite, invite, invite for this Kingfisher-made-to-go-up." The myth people entered, and she speared spring-salmon. Then she steamed the spring-salmon on stones. Then Ō'ʷmāł arose, and he sent for his bird-head mask and his dancing-apron to be brought. "Go on, sing for me, that I may dance!" said Ō'ʷmāł. "Go into the floor, go into the floor, Ō'ʷmāł! Go into the floor, O'ʷmāł!" Then his feet sank into the ground. "Go into the floor, go into the floor, Ō'ʷmāł! Go into the floor, Ō'ʷmāł!" Then his body sank, and only his head was on the floor. "Go into the floor, go into the floor, Ō'ʷmāł! Go into the floor, Ō'ʷmāł!" Then his head sank, and only his bird-head mask stood on the floor. "Go into the floor, go into the floor, Ō'ʷmāł!" Then his bird-head mask sank, and he staid for a long time below. Then he made (the myth people) impatient. "Our elder brother has fooled us many times with what he cooks," said his tribe. Then they looked into the steaming-hole. What should there be! Behold! the bird-headdress was there. He had gone to what had been cooking. Then he was trampled upon by his tribe, and they went out. "Invite, invite, invite for this Ō'ʷmāł!" They entered. Then he speared a salmon. He fell into the water, and he was just pulled ashore by his younger brothers when he was drifting down the river on his back.

"Invite, invite, invite for this Squirrel-made-to-go-up!"

Hō'xts!â. Lā'laē q!a'm⁸sa Ō'māl. Wā'x⁸el ē'tsē⁸stasā⁸. “mā's⁸exlidzā'ox?” “nē'x⁸laē Ō'māl. “Ō'gwanemayasē gu'lx⁸staāsk·ā'tses lē'lema⁸q!e'sō,” “nē'x⁸laē Ō'māl. Lā'laē ts!ek·ā'l⁸itsā⁸ yix Ō'māl. “Sā'tsesg·a lē'lemg·as Tā'mina-
5 sūstālag·i⁸lax^u,” “nē'x⁸sō⁸laē Ō'māl. “mā'sōx?” lā'laē
“nē'x⁸ē Ō'māl. “Qō'litsik.” Lā'laē yā'laqa Ō'māl lāx Mē'mg·ōlembīs: “Dōxsē'dzēltse'x Ō'mā'lk·asg·ai,” “nē'x⁸laē Mē'mg·ōlembīs. K·!eō'ts!em⁸lāwīs nā'⁸naxmēq. “Wī'la⁸xu-
10 dā'n nā'⁸naxmēsā⁸,” “nē'x⁸laē Mē'mg·ōlembīs. Lā'laē
yā'laqa lāx Ts!E'nts!enqalaxs. Laama' lā'x⁸walīl lāx
ō'bēx·lālas gu'lta⁸yas. “nē'x⁸lax Ts!E'nts!enqalaxs: “Dox-
sē'dzēltse'x Ō'mā'lk·asg·ai,” “nē'x⁸laē Ts!E'nts!enqalaxs.
K·!eō'ts!em⁸lāwīs nā'⁸naxmēq. Lā'laē yā'q!ēg·a⁸lē Tā'mi-
15 nāstālag·i⁸lax^u: “Gē'lak·itsō⁸ltsax·ō axsā'la lā'xō kwau'xsā,”
“nē'x⁸laē Tā'minasnāstālag·i⁸lax^u. Lā'laē Ō'māl qā's⁸id.
Qā'selē, axsā'el lā'xē kwau'xsā. Lā'laē k·līp!ē'tsō⁸laē yixē
x⁸semāla lek·aa' qā's q!enē⁸psem̄tsa⁸wē yisē qō'litsaē qā's
k·!apē'L!exōdayoē lāx Ō'māl. “Qwā qwā qwā qwāx,”
“nē'x⁸laē Ō'māl, la'ē q!exq!usa'.

Ō'māl kills the Thunder-Birds.

20 Lā'laē Ō'māl dō'x⁸wīdxēs nā'qā⁸ē qā's lē wī'na lā'xē
xā'xapēlaxa ku'n̄xwa. Lā'laē ax⁸ē'dxē dzō'xum qā's gwō-
yī'mg·ilāe'dēq. Lā'laē gwā'la axā⁸yas Ō'māl. Lā'laē
yā'laqas l!ē'selag·i⁸la qa lē's lē'k·ā lax k·!ō'lisem̄las yis
k·!ō'lis. Lā'laē qā's⁸ida l!ē'selag·i⁸la. “lē'k·ō'mē⁸laōsāsōx
25 k·!ō'lisem̄laq!ōs lāx Ō'māl,” “nē'x⁸laē l!ē'selag·i⁸la. Lā'laē
ts!ō'x⁸wida yix k·!ō'lis yisē's k·!ō'lisem̄l. “Gwā'la x·ā'x·a-
waq^u,” “nē'x⁸laē k·!ō'lis lā'xa l!ē'selag·i⁸la. Lā'laē qā's⁸ida
yix l!ē'selag·i⁸la lā'xē ts!ē'qwas. Laa'm⁸lāwīs xwē'l⁸ideq
30 lāx g·i⁸ts!āsas k!wā'k!usg·abēdzō⁸laē. Lā'laē “x^u” “nē'x⁸el
Lā'el!elsa. Lā'laē aē'daaqa yix l!ē'selag·i⁸la lāx k·!ō'lis.
Lā'laē: “Gē'lag·a ax⁸ē'dēq k·!ō'lēsem̄lidaōs,” “nē'x⁸laē

They entered. Then Ō'māł was lazy. They tried to call him again. "What is the matter with him?" said Ō'māł. "Maybe you who called us have only gum eyes." Then Ō'māł was told, "Squirrel-made-to-go-up invites to a great feast." Thus Ō'māł was told. "What is it?" said Ō'māł. "It is (?)." Then Ō'māł sent for Canoe-Calking. "Lead this Ō'māł!" Thus said Canoe-Calking. Nobody answered him. "I don't receive an answer," said Canoe-Calking. Then he said, "Ts!E'nts!Enqalaxs." He stood up at the end of the fireplace, and Ts!E'nts!Enqalaxs said, "Lead Ō'māł!" Thus said Ts!E'nts!Enqalaxs. Nobody answered him. Then Squirrel-made-to-go-up spoke. "Let this ugly one come and put his mouth to this knot-hole." Thus said Squirrel-made-to-go-up. Then Ō'māł started, and went to put his mouth to the knot-hole. Then red-hot stones were taken up with tongs. They were wrapped around with (?) and put into Ō'māł's mouth. "Qwā, qwā, qwā, qwāx!" said Ō'māł. His mouth was burned.

Ō'māł kills the Thunder-Birds.

Then Ō'māł considered what to do [looked at his heart]; and he was going to make war against the Thunder-Bird. He took poles and made a whale of them. Then the work of Ō'māł was finished. Then he sent Mink to borrow the whale mask of the Whale. Mink started. "I was told by Ō'māł to borrow your whale mask." Thus said Mink. Then Whale gave him the whale mask. "Don't try to open it," said Whale to Mink. Then Mink started on the trail. He untied the bag. A small piece of root was in it. Then it spouted, and came up to blow on the ground. Mink returned to Whale. Then, "Come, take your whale mask," said Mink to Whale.

L!é'selag·i⁸la lāx k·!ō'lis. Lā⁸laē qā's⁸ida yix k·!ō'lis.
⁸mā'slē⁸laē, lemā⁸la⁸lōl Lā⁸lisa k·!ō'lēsem⁸las yis k·!ō'lis.
Lā⁸laē k·!ō'lis k·ō'x⁸wida lā'xēs k·!ō'lēsem⁸. Lā'laaxaa
axts!ō'dēs lā'xēs g·ē'ts!ās k!wā'k!usg·abēdzō⁸laē g·ī'ts!āsas
5 yis k·!ō'lēsem⁸las k·!ō'lis. Qā's⁸idē L!é'selag·i⁸la. Lā'g·ael
lāx Ō⁸māl. Lā⁸laē axts!ōdala⁸s lā'xēs dzō'xūmsgem gwē'
k·ilaya' yix Ō⁸māl.

Lā⁸laē xwā'na⁸ida yix ts!ā'ts!a⁸yas Ō⁸māl. Hō'x⁸wa⁸
ts!āel lā'xē gwō⁸yī'm. "Nō'gwaL k·lā'stoēL," ⁸nē'x⁸laē
10 L!é'selag·i⁸la. Lā⁸laē L!ā'p⁸ida lāx bē'nā'xas yisē ku'n̄xwa.

K!wā's⁸em⁸lāwis ū'mpas yixē ku'n̄xwa. Lā⁸laē dō'x⁸wa⁸
lēla lā'xē gwō⁸yī'm. "Gē'lag·a ⁸nā'p⁸nemsgem⁸nakulabesai,"
⁸nē'x⁸laxēs xunō'x⁸. Lā⁸laē q!ō'xts!ōda yisēs ku'n̄xum⁸
qa⁸s lē xā'plida. Ō'em⁸lāwis wēx⁸ē'da gōgomā's yisē
15 gwō⁸yī'm. Lā⁸laē L!é'selag·i⁸la xā'ps⁸ELālaxwa. "Tsā, tsā,"
⁸nē'x⁸laē L!é'selag·i⁸la, la'ē xā'ps⁸ELālaxwa. Lā⁸laē k·!ē'
lax⁸itsō⁸ yixē ku'n̄xwax·dē. Hanltā'sō⁸El yis ha'mtsalats!ē.
K·!ē'lak·asō⁸las nān lō āLane'm. Lā⁸laē lē⁸la' yixē ku'n̄
xwax·dē.

20 "Gē'lag·a Maē'ma⁸ltsēm⁸nakulabesai," ⁸nē'x⁸laē ū'mpas.
Lā⁸laē lā'xulīlā Maē'ma⁸ltsēm⁸nakulabes. Q!ō'xts!ōda yisēs
ku'n̄xum⁸; xā'plida. Lā⁸laē wē⁸xala⁸ya lā'xē dē'msx·ē.
Lā'laaxaa k·!ē'lax⁸itsā⁸ yixē Maē'ma⁸ltsēm⁸nakulabesdē.

25 "Gē'lag·a, laa'm ū'dza'lag·i⁸ya ts!ā⁸yax·dē," ⁸nē'x⁸laē
ū'mpas. Lā⁸laē lā'xulīlē Yayū'dux⁸sem⁸nakulabes qa⁸s
q!ō'xts!ōdē yisēs ku'n̄xum⁸. Lā⁸laē xā'plida. Laa'm⁸lāwis
ē'k·lig·i⁸la, lā'laxaa k·!ē'lax⁸ida yix nān lō wī'waōk⁸ lō
L!ā'p⁸. Lā⁸laē alege'mtsā⁸ yis taqwa'. Lā⁸laē tē'x⁸ida
lā'xē ba⁸nē'.

30 "Gē'lag·a lā'xulīlōl Maē'mōgem⁸nakulabesai." Lā⁸laē
lā'xulīl. Q!ō'xts!ōda yisēs ku'n̄xum⁸. Lā⁸laē xā'plid.
Ō'em⁸lā'wisē tsawā'q!ug·i⁸la. Laa'm⁸laē la⁸stō⁸lisa lāx
g·ō'xwas. "Dā'p⁸id, dā'p⁸id, dā'p⁸id, dā'p⁸id," ⁸nē'x⁸laē Ō⁸māl

The Whale started. What should there be! Behold! the whale mask of Whale came up blowing on the beach. Then Whale folded up his whale mask and put it into the bag, and it was an old piece of root in the bag of the whale mask of Whale. Mink started, and arrived at Ō'māl's (house). Then Ō'māl went into the whale that he had made of poles.

Then the younger brothers of Ō'māl got ready, and they all went into the whale. "I shall be in the spout-hole," said Mink. Then the whale went down and came up below (the house of) Thunder-Bird.

The father of Thunder-Bird was sitting on the ground. Then he saw the whale. "Come, One-Whale-Carrier!" he said to his child. Then he put on his thunder-bird mask and went to grasp it. He just lifted the face of the whale. Then Mink was grasped. "Tsā, tsā," said Mink when he was grasped. Then Thunder-Bird was struck. His eye was stung by the wasp. He was killed by Grizzly Bear and the Wolf. Then Thunder-Bird was dead.

"Come, Two-Whale-Carrier!" said the father. Then Two-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). Then he lifted it out of the water, and Two-Whale-Carrier was also killed.

"Come, it is wrong with your younger brothers on the water," said the father. Then Three-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). He lifted it higher. Then the Grizzly Bear, the Wolves, and the Black Bear also struck him. His face was covered by the squid, and he fell down.

"Come, arise, Four-Whale-Carrier!" Then he arose and put on his thunder-bird mask and grasped (the whale). There just began to be the sound of dripping water. Then he carried it to the beach of his house. "Unfold,

lā'xēs dā'ldała. Lā'laē qalō'tstōda lāx tlēx·̄'la'yas. Lā'laē tē'x̄id. Lag·ā'lis⁶Em⁸lāwīs lā'xē ba'ne'. Wa, laa'm ⁸wī-wa'⁸la yixē xā'xapēlalaxsdē lāx sē'xumē⁸stāla.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the Lla'Lasiqwela.

(Recorded by George Hunt.)

Wä, hē'k·aslaxaen nō's⁶idayōL qak·ā'tsē g·̄'lx·̄'idk·asasē
 5 K·lēk·!â'däsa ⁸ne'mē'ma lā'k·asxa l.la'lasiqwela. Wä, hē'k·as⁶maā'lasēxs g·ō'kwaē g·̄'lk·asasō K·lēk·!â'dēx lā'-k·asex ⁸waē'dzaē. Wä, hē'k·as⁶Em⁸laxat! g·̄'gamē⁸k·atsē GE⁸wa⁸xi'łē. Wä, lā'k·as⁶laxaē k·!ē'dadk·ats Hā'daga.
 10 Wä, lā'k·as⁶laxaē a⁸yī'lgwadk·ats Dze'ndzengēlexsela lō-kwā'sē Hay' mg·ellexsela lōkwa'sē Mē' mg·olembesē. Wä, lā'x⁸laxaē Hā'daga ⁸nā'mōk·āla lōkwa'sē Ts!ä'xsāga.
 Wä, lā'k·as⁶laxaē hē'menālak·ās⁶Em lā'k·as qā'qeSE⁸la lā'xē abdzegē'sk·asasē g·ō'kwā'¹. Wä, lā'k·as⁶laxaē ma⁸lk·ā'sē ⁸wē'wā'tsläs Hā'daga. Wä, lā'k·as⁶laxaē gā'gayadē Hā'-dagäsa lēk!wanā'ya. Wä, lā'k·as⁶laxaē à'lak·as k!uyō'qu-k·asē² g·̄'gama⁸yas, yik·ā'sex GE⁸wa⁸xi'ł. Wä, lā'k·as⁶laxaē hē'menālāemxat! e'k·!ēqelak·asē g·ō'kwaōtk·ā'sas GE⁸wa⁸xi'łē, qak·ā'sē waxaā'sas g·ō'kwaōtas. Wä, lā'k·as⁶laxaē k·!ē'-yask·as lā'lasge⁸mak·ā'sē Hā'daga lōkwa'sē Ts!ä'xsāgäxēs
 15 20 g·ō'kwaōtaxs k!wē'lap!aē. Wä, lā'k asna⁸xwaem⁸laxaē l!ō'-paësxē e'x·̄'nā'la. Wä, lā'k·as⁶laxaē hēlk·!ā'lē Ts!äxsāgä'x Hā'daga qa⁸s lā'k·asaē lā'k·asxē apdzegē'sasē g·ō'kwa. Wä, hē'x⁸idk·ās⁶Em⁸laxaē xwā'na!⁸idk·asē Hā'daga. Wä, lā'k·as⁶laxaē hō'qunts!esk·āsē ⁸ye'yā'gasāla.³ Wä, lā'k·as⁶Em⁸laxaē lā'k·asL ⁸yā'la!⁴ lā'xē ts!ēts!ek!wē'masē lā'k·asxē
 25 a'waxsta⁸lisk·asē. Wä, hē'k·as⁶laxaē g·̄'lag i⁸wē Ts!ä'xsāga. Wä, lā'k·as⁶laxaē e'l⁸xi'łek·asē Hā'daga.
 Wä, lā'k·as⁶laxaē Ts!ä'xsāga dō'x⁸waLaxē hē'wa'. Wä,

unfold, unfold, unfold!" said Ō'ēmāł to his folding canoe. Then it lay across the doorway. Then (the Thunder-Bird) fell down when it came to the beach. Then those were all killed that might have grasped those who go paddling about.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the L̄a'L̄asiqwela.

(Recorded by George Hunt.)

Now I will tell you a story about the ancestors of Those-who-throw-away, a clan of the Sea-Dwellers. It is said that the village of the ancestors of Those-who-throw-away was at River-in-Front. Their chief was Raven-Sound-in-House, and his princess was Hā'da-Woman; and he had for his attendants Smell-of-Canoe and Staying-in-Canoe, and Expert-Canoe-Calker; and Hā'da-Woman and Winter-Dance-Woman were friends.

They would all the time walk down to the beach at the other side of the point of the village. Hā'da-Woman had two dogs; and she had a grandmother, an old woman. Chief Raven-Sound-in-House was really proud; and his tribe were happy on account of the number of the tribe; and it is said Hā'da-Woman and Winter-Dance-Woman did not follow their tribe when they invited one another. One fine day when it was low water, Winter-Dance-Woman asked Hā'da-Woman to go to the other side of the point of the village. Hā'da-Woman got ready at once, and the friends went down to the beach. They were going to dig clams on the beach. Winter-Dance-Woman went ahead, and Hā'da-Woman followed her.

Now, Winter-Dance-Woman saw some sea-urchins, and

¹ Kwakiutl: ḡō'kula.

² Kwakiutl: LE'mga.

³ Kwakiutl: ənā'mōk'āla.

⁴ Kwakiutl: dzē'k'at.

- lā'k·as^glaxaē k!wē'ta^glōdk·asxē mō'sgemē. Wä, hē'k·as^g
 Em^glaxat! ā'lek·āts lō'lxē mō'sgemk·asē hē'wa^gxs g·ā'xk·asaē
 Hā'daga g·ā'x^galela. Wä, lā'k·as^glaxaē dō'tleg·a^glē¹ Ts!ā'x·
 sāga. Wä, lā'k·as^glaxaē "nē'x·a: "ya'k·asōl Hā'dag,
 5 wä'k·adzās hē'wi^gdk·asg·a hē'wā'k· qak·ā'sexs ā'laēx ē'x·a,"
 "nē'x·k·as^glaxaē. Wä, hē'x^gidk·as^gem^glaxaē dā'dōdālak·asē
 Hā'dagäq. Wä, lā'k·as^glaxaē "nē'x·a: "ya'k·asōl Ts!ā'xsāg,
 gwā'k·as la "nē'x·k·asōl qak·ā'sg^gin k·lē^gyask·asaēx "nē'
 qen dō'gułk·asaēxg^gin hē'wē'g·axē hē'wa," "nē'x·k·as^glaxaē.
 10 Wä, lā'k·as^glaxaē ē'tleg·a^gl dō'tleg·a^glē Ts!ā'xsāga. Wä,
 lā'k·as^glaxaē "nē'x·a: "ya'k·asōl k·lē^gyask·aslāxaen gwā'
 gwēx·s^gälak·asl lōl, qak·ā'sexs ā'lak·āsaēx awu'lx^gis hē'
 wē'xsdxō hē'wā'x," "nē'x·k·as^glaxaē.
 Wä, hē'x^gidk·as^gem^glaxaē Hā'daga o'q!usex dō'demasēs²
 15 nā'xsālagā^gwa. Wä, lā'k·as^gEm^glaxaē tsō'x^gwidk·asxē hē'he^g
 "wā'x·dē qak·ā'ts hē'wi^gdē. Wä, o'kwas^gem^glaxaē Ts!ā'x·
 sāga lā'k·as x·i'tslax·ax. Wä, hē'k·as^glaxaē lā'k·as "wī'l-
 q!esxē ma^gitse'mk·asaxs lā'k·asaē dō'tleg·a^glē Ts!ā'x·sāga.
 Wä, lā'k·as^glaxaē "nē'x·a: "K·āx, k·āx, k·āx; hē'x^gla',
 20 hē'x^gla', hē'x^gla'; k·lē^gdēla'sg·a Ge^gwa^gxi^gl," "nē'x·k·as^glaxaē.
 Wä, wā'x·k·as^gem^glaxaē Hā'daga belk·lā'lak·āsex qa k·lē^g
 "yask·asēs hē' gwik·lā'lē. Wä, o'kwas^gem^glaxaē hā'shasa
 "la'q!wälak·as "nē'x·a: "K·āx, k·āx, k·āx; hē'x^gla', hē'x^gla',
 hē'x^gla'; k·lēdełā's Ge^gwa^gxi^gl," "nē'x^glaxaē. Wä, lā'k·as^g
 25 "em^glaxaē wā'x·k·asē Hā'daga axō'dk·asxēs qē'qenxōłtslā'-
 na^ge mō'sgem yi^gya'gwik·ila. Wä, lā'k·as^glaxaē "nē'x·a:
 "ya Ts!ā'xsāga, lā'k·as^gemxaen hē'la'x^gidk·aslesg^gin mō's-
 gemk·asex: yiyā'gwik·ila lōl qa's k·lē^gyask·ā'saōs gwā'
 gwēx·s^gala lā'k·asxēn hē'wē'na^gyaxē hē'wa," "nē'x·k·as^glaxaē.
 30 Wä, o'kwas^gem^glaxaē Ts!ā'xsāga lā'k·as lā'sgemdxē te'n-
 k·lak·asbidza^gwē qa's lā'k·asē gwē'gem^gla lā'k·asxē g·ōkwā'.
 Wä, lā'k·as^glaxaē "nē'x·a: "K·āx, k·āx, k·āx; mā'wawō,
 mā'wawō, mā'wawō; hē'x^gla', hē'x^gla', hē'x^gla'; k·lē'dēł-
 k·ā'sg·as Ge^gwa^gxi^gl," "nē'x·k·as^glaxaē.

she picked up four of them. When she had just taken the four sea-urchins, Hā'da-Woman came up to her. Then Winter-Dance-Woman spoke, and said, "O Hā'da-Woman! Now do eat these sea-eggs, for they are really good." Thus she said to her. Hā'da-Woman replied to her, and said, "O Winter-Dance-Woman! Don't say that, for I do not wish to be seen eating sea-eggs." Thus she said to her. Then Winter-Dance-Woman spoke again, and said, "Oh, I am not going to talk about you, for you really desire to eat the sea-eggs." Thus she said to her.

Then Hā'da-Woman believed what the one who was wiser than she said. She broke the sea-eggs and ate them. Winter-Dance-Woman was just watching her. After she had eaten two, Winter-Dance-Woman spoke, and said, "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, the princess of Raven-Sound-in-House!" Thus she said. Hā'da-Woman tried to forbid her to act in this manner; but she only shouted louder, saying "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, this princess of Raven-Sound-in-House!" Hā'da-Woman tried in vain to take her four arm-rings, and said, "O Winter-Dance-Woman! I will pay you with these my four arm-rings if you will not talk about my eating sea-eggs." Thus she said to her. Winter-Dance-Woman just went up a small hill, turned towards the village, and said again, "K·āx, k·āx, k·āx, mā'wawō, mā'wawō, mā'wawō, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, this princess of Raven-Sound-in-House!" Thus she said.

¹ Kwakiutl: yá'qleg-a^t.

² Kwakiutl: wāldəm.

Wä, lā'k·as⁶Em⁶laxaē ā'mał⁸ā'lēlk·ātsē g·ōkwā' lā'xēx.
 Wä, lā'k·as⁶Em⁶laxaē xā'sbex⁶widk·asē g·ō'kwaōtas. Wä,
 lā'k·as⁶Em⁶laxaē dze'lx⁶widk·asē Ts!ä'xsâga qa⁹s lä nā'⁶na-
 xwa. Wä, g·īlk·as⁶Em⁶laxaē lā'g·aak·asē Ts!ä'xsâga lā'-
 5 k·asex g·ō'xwas Ge⁶wa⁶xī'łe; wä, hē'x⁶idk·adzā'Em⁶laxaē
 "nē'x·ē Ts!äxsâgäx: "K·āx, k·āx, k·āx; mā'wawō, mā'wawō,
 mā'wawō; ḥexu⁶la', ḥexu⁶la', ḥexu⁶la'k·asēs k·ē'dēlaōs Ge-
 "wa⁶xī'ł," "nē'x·k·as⁶laxaē. Wä, hē'x⁶idk·as⁶Em⁶laxaē Ge-
 "wa⁶xī'łe dō'tleg·a⁹la. Wä, lā'k·as⁶laxaē "nē'x·a: "mā,
 10 "mā, "mā, "mā/wak·asōl ts!ä'ts!E⁶yak·as." Wä, hē'x⁶id-
 k·as⁶Em⁶laxaē la'k·asē g·ō'kwaōtas lā'k·as ḥekumā'xelax
 sā'lāsēs g·ig·ō'xwē, qak·ā'ts "mō'xsēs lā'k·asxēs xwā'xwa-
 kluna. Wä, g·īlk·as⁶Em⁶laxaē "wī'⁶lak·as⁶la k·lī'lx⁶idk·asē
 Ge⁶wa⁶xī'łaxē gwīgu'ldełasēs g·ig·ō'xwaxs lā'k·asaē lē'x⁶ē.
 15 Wä, lā'k·as⁶Em⁶laxaē lā'k·asl lā'xō ē'x·ēx awi⁶nagwis lē'-
 gadk·ats l!elL!aā'xwē.

Wä, lā'k·as⁶Em⁶laxaē k·!ē⁶yas q!ā'ōlak·asē Ge⁶wa⁶xī'łaxēs
 abe'mpaxs lā'k·asaē dze'mg·a⁹līlaxē q!ex·semā⁶līla k!wā'x·
 mōtk·atsē sā'guma lā'k·as⁶Em⁶laxaē axts!ō'dk·asē ḥek!wanā'-
 20 "yas lā'k·asxē ts!ēts!a⁹x⁶mō'tē.

Wä, lā'k·as⁶Em⁶laxaē g·ō'kwēlak·asē Ge⁶wa⁶xī'łe lōkwā'sēs
 g·ō'kwaōtē lā'k·asex l!elL!aā'xwē. Wä, lā'k·as⁶Em⁶laxaē
 dzā'qwak·asexs g·ā'xk·asaē nā'⁶naxwē Hā'daga lōkwā'sēs
 ma⁹łē' "waō'ts!E. Wä, lā'k·as⁶Em⁶laē dō'x⁶walaxē g·ō'x⁶
 demsk·ā'saxs lā'k·asaē ō'kwas⁶Em⁶la qē'xāgē'msa. Wä,
 25 hē'x⁶idk·adzaem⁶laxaē q!aplē'x⁶idk·asxē k·!ā'k·lobānē qa
 sā'lāk·atsēs g·ō'x⁶k·asbī'dzawē. Wä, lā'k·as⁶Em⁶laxaē lā'la-
 xwiłak·as qak·ā'ts lex⁶u'laczema qak·ā'sexs "wī'⁶lak·as⁶maē
 k·lī'lxEkwa leq!usē'. Wä, lā'k·as⁶laxaē pā'⁶ē ma⁹łē' "waō'ts!E.
 30 Wä, lā'k·as⁶laxaē xe'lipsā'laxē lā'gwiłmō'tē. Wä, hē'k·as-
 "em⁶laxaē la q!aā'sk·ā'tsē "ne'mē "wa'ts!Exē dza⁹mē'lk·asē
 q!ex·semā⁶līlē k!wā'x·mōtk·atsē sā'gum. Wä, hē'x⁶idk·ās-
 "em⁶laxaē Hā'daga ax⁶ē'dk·āsex qak·ā'ts x·ā'x·ēq!ex⁶idk·ā-
 sēx. Wä, lā'k·as⁶Em⁶laxaē gu'ladx⁶id lā'k·asxēq. Wä,

Now she was heard by the people in the village, and the tribe understood her. Then Winter-Dance-Woman ran and went home; and as soon as she arrived at the house of Raven-Sound-in-House, she said to him, "K·āx, k·āx, k·āx; mā'wawō, mā'wawō, mā'wawō; she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks the princess of Raven-Sound-in-House!" Then Raven-Sound-in-House spoke, and said, "Let us move, let us move, let us move, let us move, you, my younger brothers;" and at once his tribe pulled down the roof-boards of their houses, and they loaded them on their canoes; and as soon as they were all on board, Raven-Sound-in-House put out the fires in the houses, and they started. They were going to a good beach, the name of which is Kelp-Place.

Now they said that Raven-Sound-in-House did not know that his mother had gone and buried a burning slow-match (made of) fern-root. The old woman had put it into a clam-shell.

Raven-Sound-in-House and his tribe began to build houses at Kelp-Place. In the evening Hā'da-Woman, with her two dogs, came home. Then she saw that the village site was quite bare (without a house). Then she gathered together old mats to make a roof for her little house. She was hard up for something to start a fire, for all the fires on the ground were extinguished, and her dogs were hungry. Then they scratched the old fireplaces, and there it is said one of the dogs found buried under the floor of the house a burning slow-match made of fern-root. Hā'da-Woman took it at once, and she started a fire with it. Now she began to have a

lā'k·as^gEm^glaxaē maō'sak·asxēs¹ g·ō'xwē lōkwā'sexs lā'-k·asaē "yā'laxē ts!ēts!ek!wē'masē qak·ā'ts lā'k!esela.

Wä, lā'k·as^gEm^glaxaē gä'läk·āsexs lā'k·asaē xu'ls^gidk·asē Hā'daga. Wä, lā'k·as^gEm^glaxaē haxhaq!u'sk·asē ma^glē' 5 "waō'ts!e. Wä, lā'k·as^glaxaē Hā'daga dā'dōta^gmax. Wä, lā'k·as^glaxaē "nē'x·a: "yā'k·asōl "wa'ts!, wä'k·asnē'si, as bekumā'lōl qak·ā'sen "yā'laqak·asōl qas lā'k·asaōs ax^gē'd-k·asxē taxē'ma qak·ā'sen leqē'la." Wä, lā'k·as^glaxaē dō'tleg·a^glē "wa'ts!e: "yīk·ā'sg·in "mā'saēk? K·lē'^gyasaē'len 10 bekumā'la^gmaa? K·lē'^gyas^gmaē'len lā'k·asl ax^gē'dk·asle-qē'nē,"² "nē'x·k·as^glaxaē. Wä, lā'k·as^gEm^glaxaē lā'welsk·asē "wā'ts!e la'xē g·ō'xwē. Wä, lā'k·as^glaxaē ē'tleg·a^glē'k·as dō'tleg·a^glē Ha'dagaxē "nē'mē "wa'ts!e. Wä, lā'k·as^gEm^glaxaē "nē'x·ex: "yā'k·asōl "wats!, wä'k·as^gnē'si, as 15 bekumā'lōl qak·ā'sen "yā'laqak·asōl qas lā'k·asaōs ax^gē'dk·asxē l!ō'p!ex·asē alē^gwasē qak·ā'sen yaē'lelak·asxen leqē'la-k·asla,"³ "nē'x·k·as^glae. Wä, hē'x^gidk·adzaEm^glaxaē "wa'ts!e dā'dōdālax. Wä, lā'k·as^glaxaē "nē'x·a: "yā'k·asōl, yīk·as-g·in "mā'saēx· k·lē'^gyasaē'len bekumā'la^gmaa?" "nē'x·k·as^glaxaēxs lā'k·asaē lā'wels lā'xē g·ō'xwē.⁴ 20

Wä, k·lē'^gyask·adzā^glaxaē gä'läk·asexs g·ä'xk·asaē hō'-gwil^gidk·asē ma^glē' "waō'ts!e ēō'xlēk·ilaxēs lā'k·asdē axsō'-kwāsa taxē'ma, lōkwā'sē l!ō'p!ex·ē qak·ā'ts ax^gā'līlak·asēs lā'k·asxē g·ō'xwē. Wä, hē'x^gidk·adza'Em^glaxaē Hā'daga 25 ax^gē'dk·asxē taxē'mk·asē qak·ā'ts lā'x·lendk·āsaēx. Wä, lā'k·as^gEm^glaxaē ax^gē'dk·asxē k·līplā^gla qak·ā'ts x·i'g·ayōxē xex^guna'k·asasē taxē'mē. Wä, g·ī'lk·adzā'Em^glaxaē "wī'la-mask·asxē xex^gunā'sē taxē'mē lā'k·asaē pā'x^gidk·asxē l!ō'-p!ex·ē. Wä, g·ī'lk·adzaEm^glaxaē "wī'la paā'xwē l!ō'p!ex·axs 30 lā'k·asaē hē'x^gidk·as^gEm k·lī'lx^gidk·asex. Wä, lā'k·as^gEm^glaxaē leqē'la-k·asex. Wä, "wī'laōxk·adzē^glaxaē gē'x^gidk·asexs lā'k·asaē gwā'lk·asē ma^gltse'mē lē'legema, lā'k·as^glaxaē mē'lx^gidk·asxē xex^gunā'x·dāsē taxē'mē qā'k·as q!e'l-dzāa^gne^gwak·ātsē lē'legemē.

fire in this manner. Then she worked at her house, and she also went to dig shell-fish for her food.

When she had finished, she felt downcast. Her two dogs were lying down on the ground, and Hā'da-Woman tried to speak to them. She said, "Oh, you dog, I wish you were a man, that I might send you for what I want to get, I mean cedar-twigs to make a fish-trap." Then the dog spoke. "What do you think I am? Am I not a man? Will I not go and get them?" Thus he said to her. Then, it is said, the dog went out of the house, and Hā'da-Woman spoke to the other dog. She said to him, "O dog! I wish you were a man, that I might send you to go and get spruce-root to tie my fish-trap that I am going to make." Thus she said. Immediately the dog answered, and said, "Oh, what do you think I am? Am I not a man?" Thus he said, and went out of the house.

It was not long before the two dogs came and entered the house, carrying on their backs cedar-twigs and the spruce-roots which they had gone to get, and they put them down on the floor of the house. Immediately Hā'da-Woman took the cedar-twigs and put them on the fire, and she took the tongs and stripped the bark off the cedar-twigs. As soon as the bark of the twigs was off, she split the spruce-roots; and when the roots were split, she at once wove a basket. She made a fish-trap. It did not take long before she had finished two fish-traps; and she plaited a rope out of the bark of the cedar-twigs for an anchor-line for her fish-traps.

¹ Kwakiutl: ē'ax̄ēd.

² Kwakiutl: ax̄ē'deqē.

Wä, lā'k·as^gEm^glaxaē dzā'qwa. Wä, lā'k·as^gEm^glaxaē
^gnā'x·^gidk·assxē gaā'la, lā'k·asaē gā'g·ōstāxē gaā'la. Wä,
 hē'x·^gidk·adzaem^glaxaē Hā'daga k·!ō'qulilak·asxē ma^gitsē'mē
 Lē'LEGEMA. Wä, lā'k·as^gEm^glaxaē k·!ō'qunts!E ^gyā'lax.
 5 Wä, lā'k·as^gEm^glaxaē lā'k·asl lā'xē a^gwi^glba^gē. Wä, lā'k·as^g
 laxaē ^gyā'laq!ālaxē mā^glk·asē ^gwaō'ts!E qa lā'k·asēs ax^gē'd-
 k·āSEX xō^gla. Wä, hē'x·^gidk·adzaem^glaxaē lā'k·asē dēdō'-
 t!āla ^gwaō'ts!E. Wä, k·!ē^gyask·adza^glaxaē gā'lak·ASEXS
 10 gā'xk·asaē aē'daax^gedk·asē ^gwaō'ts!E dedā'laxē q!ē'nemk·asē
 xō^gla. Wä, hē'x·^gidk·as^gEm^glaxaē Hā'daga ax^gē'dk·asxē
 xō^glē qak·ā'ts tepts!ā'lē's lā'k·asxē Lē'LEGEM. Wä, lā'k·as^g
 15 laxaē ts!Exste'ndk·atsē ^gne'msgEmk·asē LEGE'ma. Wä, lā'k·as^glaxaē ^gnē'x·a:
 "Wä, hē'k·asxaen lā'lāl!asōkwas qa
 mā'ts!ākwaslōsē Q!ō'mogwa^gya," ^gnē'x·k·as^glaxaē Hā'daga.
 20 Wä, lā'k·as^glaxaē ē't!ēd ax^gē'dk·asxē ^gne'msgEmk·asē LE-
 GEMA qak·ā'ts ts!Exste'ndk·asēx. Wä, lā'k·as^glaxaē ^gnē'x·a:
 "ya LEGE'm, hē'k·asLaxaas mā'ts!ākwaslē ^gle^gwe'lga^gmas
 Q!ō'mogwa^gya," ^gnē'x·k·as^glaxaē. Wä, k·!ē^gyask·adzā^glaxaē
 25 gey^gnselak·asē LEGE'maxs lā'k·asaē de'nx·^gidk·asxē LEGE'm-
 k·asē. Wä, lā'k·as^glaxaē à'lak·as^gl qō't!āk·asxē xu'l^gdzōsē.
 Wä, lā'k·as^glaxaē dō'tleg·a^glk·asē Hā'daga. Wä, lā'k·as^g
 30 Em^glaxaē ^gnē'x·a: "mā'sk·adzēs gā'xēlk·asaōs qak·ā'sg·in
 k·!ē^gyask·asaēx·sō'kwas ^gyā'lag·i^glas. Hē'k·asaēx· ^gyā'lag·i^glē
 Q!ō'mogwa^gya," ^gnē'x·k·as^glāxaēs lā'k·asaē guxā'lōdk·atsē
 xu'l^gdzōsē.

Wä, lā'k·as^glaxaē ē't!ēd ts!Exste'ndk·atsē LEGEMē'. Wä,
 lā'k·as^gEm^glaxaē ^gnē'x·a: "Lā'k·as^gEm^glaxaas mā'ts!ālxē Q!ō'
 mogwa^gya," ^gnē'x·k·as^glaxaē. Wä, lā'k·as^glaxaē ē't!ēd
 de'nx·^gidxē ^gne'msgEmē' LEGEMA'. Wä, lā'k·as^gEm^glaxaē
 35 qō't!laxaaxē à'lā ò^gmas xwēxu'l^gdzōsa. Wä, hē'k·as^glaxa-
 xat! dō'dems Hā'dagäx. Wä, lā'k·as^gEm^glaxat! ^gnē'x·a:
 "ya'x·da^gxōlg·in k·!ē^gyask·asaēx·sō'kwas ^gyā'lag·i^glas. Hē'-
 k·asaēx· ^gyā'lag·i^glē ^gle^gwe'lga^gmas Q!ō'mogwa^gya," ^gnē'x·
 40 ^gk·as^glaxaē. Wä, lā'k·as^glaxaē guxā'lōdk·asex. Wä,

Now it was evening; and in the morning, when day came again, she arose early. Immediately Hā'da-Woman carried the two fish-traps in her hands. She carried them down to the rocks. She was going to the point of land. Then she sent the two dogs to go and get some mussels. The speaking dogs went at once, and it was not long before the dogs came back, bringing many mussels. Hā'da-Woman took the mussels at once and broke them to pieces, and threw them into the fish-traps. Then she threw one of the traps into the water; and she said, "I want to obtain Wealthiest in this trap." Thus said Hā'da-Woman. Then she took the other fish-trap and threw it into the water, and said, "O fish-trap! I want you to catch the prince of Wealthiest." Thus she said. The fish-traps had not been under water long when she pulled them up again. They were really full of kelp-fish. Then Hā'da-Woman spoke, and said, "Why did you come, for, working on this rock I did not want to catch you. I am trying to catch Wealthiest on this rock." Thus she said, while she poured the kelp-fish out on the rock.

Then she again threw the fish-trap into the water, and said, "Now you will catch Wealthiest." Thus she said to it. Then she pulled up also the other fish-trap, and it is said it was full of really large kelp-fish; and Hā'da-Woman at once said what she had said before. Then she also said, "O you! I don't want to catch you, working on this rock. I want to catch the prince of Wealthiest on this rock." Thus she said. Then she poured them

lā'k·as⁸laxaē ē'tlēd tslexste'ndxē LEGEMē'. Wä, lā'k·as⁸laxaē "nē'x·a: "Wä, hē'k·asxaen wałaq!ā'lasōkwāsē Q!ō'mogwa⁸ya qak·ā'ts mā'ts!ōs," "nē'x·k·as⁸laxaē.

Wä, lā'k·as⁸laxaē ē'tlēd de'nx·idk·asxē LEGEMē'. Wä, lā'k·as⁸laxaē qō'tlaxē xwēxu'lđzōsē. Wä, lā'k·as⁸laxaē Hā'daga "nē'x·a: "ya'k·asōl, k·!ē⁸yask·asaēx·sōkwas⁸yā'lag·i⁸las. Hē'k·asaēx: "yā'lag·i⁸lē LEWE'lga⁸mäs Q!ō'mogwa⁸ya," "nē'x·k·as⁸laxaēxs lā'k·asaē gux⁸ā'lōdk·āsaēx. Wä, lā'k·as⁸laxaē ē'tlēd tslexste'ndk·asxēs LEGEMē'. Wä, lā'k·as⁸laxaē ē'tlēd de'nx·idk·asxē LEGEMē'. Wä, lā'k·as⁸laxaē dō'x⁸walaxē ā'lā lā'k·as ē'x·sōx^u begwā'nem k!wā'tslāxē LEGEMē'. Lā'k·as⁸laxaē amā⁸ēk·asbidza⁸wē g·ī'ldasē ha'nē'x^uts!ā lā'k·asxē LEGEMē'. Wä, lā'k·as⁸laxaē g·ō'x^uk·asbidza⁸wē axe'nē'xwē lā'k·asxē apsā'ne'x^u ts!āk·asasē LEGEMē'. Wä, g·ī'lk·as⁸laxaē Hā'daga dō'x⁸walaxē ē'x·sōxwē begwā'nema lā'k·asaē dō'tleg·ā⁸la. Wä, lā'k·as⁸laxaē "nē'x·ē Hā'dagäx: "Wä, sō'kwas⁸maē Q!ō'mogwē'sa, yik·ā'sxen LEQĀ'sōkwasa?" "nē'x·k·as⁸laxaē. Wä, hē'x·idk·as⁸laxaē ē'x·sōxwē begwā'nem dā'dōdalax. 20 Wä, lā'k·as⁸laxaē "nē'x·a: "ya'k·asōl, nō'gwak·as⁸Emxat! LEWE'lge⁸mäsē g·ī'gama⁸yaē Q!ō'mogwa⁸ya. Wä, lā'k·as⁸laxaen geg·ā'dk·asLōs," "nē'x·k·as⁸laxaē. Wä, hē'x·idk·adzā'Em⁸laxaē Hā'daga dō'tleg·ā⁸la. Wä, lā'k·as⁸laxaē "nē'x·a: "Wä, gē'lak·as⁸la adā', lā'k·as⁸emxaen wā'nałak·asa. 25 Wä, gē'lag·a qens lā'k·asē lao'sdēsa!" "nē'x·k·as⁸laxaē.

Wä, lā'k·as⁸laxaē ē'x·sōxwē begwā'nem ax⁸wułts!ō'dk·asxē g·ī'ldask·asbidza⁸wē lō'kwā'sē g·ō'x^uk·asbidza⁸wē lā'k·asxē LEGEMē'. Wä, lā'k·as⁸laxaē dā'lak·āsex. Wä, lā'k·as⁸laxaē lē'gadk·asē LEGÄ'sk·asas Hā'dagäx LEWE'l-30 ga⁸ma⁸yas Q!ō'mogwa⁸yas LEGÄ'dē. Wä, g·ī'ldzaem⁸laxaē lā'g·aak·āsē ē'x·sōxwē begwā'nem lā'k·āsex ya⁸x^umō'tasē yī'xwa', lā'k·asaē ha'ng·a⁸lisaxē g·ī'ldask·asbidza⁸waxs lā'k·asaē qapō'dk·āsex yī'kwē⁸yā'yasē g·ī'ldasē. Wä, lā'k·as⁸laxaē ax⁸wułts!ō'dk·asxē amē'k·asbidza⁸wē gwō⁸yī'ma qak·ā'ts

out on the rock. Then she threw the fish-trap again into the water, and said, "That is what I wish for. It is that you catch Wealthiest." Thus she said to it.

Then she pulled up the basket-trap again, and it was full of kelp-fish. Then Hā'da-Woman said, "O you! I am not working for you on this rock. I am trying to catch the prince of Wealthiest on the rock." Thus she said while she poured them out. Then she threw the fish-trap into the water again, and again she pulled it up. Then she saw a really handsome man sitting in the fish-trap; and a little small box was at one end in the fish-trap, and a little house was put down in the other corner of the fish-trap. As soon as Hā'da-Woman saw the handsome man, she spoke, and said to him, "Are you Wealthiest, whom I am trying to catch in my fish-trap?" Thus she said to him. The handsome man replied to her at once, and said on his part, "O you! I am the prince of Chief Wealthiest. I will have you for my wife." Thus he said to her. Hā'da-Woman spoke at once, and said, "Thank you, my dear! I am poor now. Come, and let us go up from the beach." Thus she said.

Then the handsome man took the little box and the little house out of the fish-trap, and he carried them. The name of the place where Hā'da-Woman caught the prince of Wealthiest is Having-Fish-Traps. As soon as the handsome man came up to the high-water mark, he put down his little box, and he took off the cover of the box, and he took out of it a little small whale, and he put it down at the foot of the bushes; and he took out another whale also; and as soon as he had put it down

k!ōt!ā'lisēs lā'k·asxē ūbā'lisē. Wä, lā'k·as⁸laxaē ē't⁸ēdk·ās ax⁸wułts!ō'dk·asxē hē'k·as⁸maxat! gwē'x·sē gwō'yī'mk·as⁸Em⁸laxaē. Wä, g·ī'lk·adzāEm⁸laxaē ax⁸ā'lisak·asqēxs lā'k·asaē ū'mas⁸idk·asē ma'lk·ā'sē gwēgwō'yī'ma. Wä, lā'k·as⁸Em⁸laxaē ē'x·soxwē begwā'nem dō'tleg·a⁸la. Wä, lā'k·as⁸laxaē "nē'x·a: "Hē'k·as⁸Em g·ō'kēla⁸yōsen ū'mpk·asaēk·," "nē'x·⁸laxaē. Wä, lā'k·as⁸laxaē Hā'daga dō'tleg·a⁸la. Wä, lā'k·as⁸laxaē "nē'x·a: "ya, adā', wä, gē'lak·as⁸lā'g·a qens lā'k·as lā'g·aē lā'xen g·ō'xwax," "nē'x·k·as⁸laxaēx. Wä, lā'k·as⁸Em⁸laxaē hō'x⁸wusdēsk·asa. Wä, lā'k·as⁸Em⁸laxaē hō'gwil⁸idk·as lā'xē k!ā'k!ōbānāsgemē g·ō'xwa. Wä, g·ī'lk·as⁸Em⁸laxaē dō'x⁸wałax g·ō'xwas Hā'dagäxs lā'k·asaē dō'tleg·a⁸la. Wä, lā'k·as⁸laxaē "nē'x·a: "Wä'g·ił lā'x·ens ē'k·wak·asłxō q!wā'sqluxāx neqāp!enx·k·asłē wā'sge⁸mas⁸k·asłasē. Wä, lā'k·asłē neqāp!enx·k·asłē wā'dzegilask·as⁸lasē," "nē'x·k·as⁸laxaēxs lā'k·asaē hō'qawels lā'k·asxē k!ā'k!ōbānāsgemē g·ō'xwa. Wä, lā'k·as⁸Em⁸laxaē "nemā'lak·as⁸maō's⁸idk·asē Hā'daga Łokwā'sē ē'x·sōxwē begwā'nema. Wä, k·!ē⁸yask·edzā⁸laxaē gē'x⁸idk·āsexs lā'k·asaē gwā'ł⁸k·asē "maō'sa⁸yas. Wä, lā'k·as⁸laxaē ē'x·sōxwē begwā'nem ax⁸ē'dk·asxē g·ō'x⁸k·asbidza⁸wē qak·ā'ts ax⁸E'lsk·asēx lā'k·asxē "nexts!ō'lsassēs "maō'sa⁸ē. Wä, g·ī'ldzāEm⁸laxaē ax⁸E'lsk·asē g·ō'x⁸kwasbidza⁸waxs lā'k·asaē ū'mas⁸id. Wä, lā'k·as⁸Em⁸laxaē k·ā'maxk·ā'maq!a⁸stowē t!ēx·ī'läsē ū'masē g·ō'xwa. Wä, lā'k·as⁸Em⁸laxaē ax⁸wułts!ā'laxē "nā'xwa qak·ā'ts dā'daōmaxē heshā⁸ma⁸ē Łokwā'sē ts!ebā'ts!ē.

Wä, lā'k·as⁸Em⁸laxaē gwā'łk·asē g·ō'xwas. Wä, lā'k·as⁸Em⁸laxaē ā'laxē⁸id łā'wadk·asē Hā'dagäse ŁEWE'lge⁸mäs Q!ō'mogwa⁸ē. Wä, g·ī'lk·adzāEm⁸laxaē gwā'łk·asē hā'ya⁸sek·äläxs lā'k·asae dō't!eg·a⁸łē Hā'dagäxē ma'łk·asē "waō'ts!äxē lā'k·asē dzā'qwa. Wä, lā'k·as⁸Em⁸laxaē "nē'x·a: "Wā'g·ik·ā'slela hax·ō'kwasłōl; wä, hē'k·as⁸Em⁸lxaas dō'demk·asłē: 'hax·ō' qa g·ō'kwaōtsg·a⁸yā'ak·,' "nē'x·k·asles," "nē'x·⁸laxaē. Wä, hē'x⁸idk·as⁸Em⁸laxaē "waō'ts!ē hax·ā'.

on the beach, the two whales became large. Then the handsome man spoke, and said, "This food is given to me by my father." Thus he said to her. Then Hā'da-Woman spoke, and said, "Oh, my dear, welcome! Let us go to my house." Thus she said to him. Then they went up from the beach, and they entered the house covered with old mats. As soon as he saw the house of Hā'da-Woman, he spoke, and said, "Let us go and clear from bushes (a place) ten fathoms in length and ten fathoms in breadth." Thus he said to her, and went out of the house made of old mats. Then Hā'da-Woman and the handsome man began to work together; and it did not take them long before they finished working. Then the handsome man took the small house and put it down on the ground in the middle of [their work] the place they had cleared. As soon as he had put the small house on the ground, it became large, and the large house had a snapping door. Then he took (out of the box) all kinds of things to eat, and grease-dishes.

Then his house was finished, and the prince of Wealthiest really had Hā'da-Woman for his wife. As soon as they were husband and wife, Hā'da-Woman spoke to her two dogs in the evening. She said, "Go on, howl! and this is what you shall say. 'Howl! for the tribe of this my mother.' Thus you will say," she said to them. Immediately the dogs howled. Then night came; and in the morning, when day came, Hā'da-Woman heard the sound as though

Wä, lā'k·as^glaxaē ^gnē'g·ex^gwidk·asa. Wä, lā'k·as^glaxaē ^gnā'x^gidk·asxē gaā'la lā'k·asaē Hā'daga wuLā'x^galaxē ā'lak·älä lā'k·as q!ē'k·älä de'nt!älä bē'begwānema. Wä, lā'k·as^glaxaē lā'x^gwidk·as qā'k·ats la'ē lā'wels lā'k·asxēs 5 g·ō'xwē. Wä, g·ī'lk·adzāem^glaxaē lā'wels lā'k·asex tlēx·ī-läsēs g·ō'xwē lā'k·asaē dō'x^gwalaxē mō'sgemē ō'mas g·ō'x^g lā'k·asex ^gnā'lane^gwäsēs g·ō'xwē. Wä, lā'k·as^glaxaē gwē'gemx^gidk·as lā'xē gwā'nā'yasēs g·ō'xwē. Wä, lā'k·as^g 10 em^glaxaē dō'x^gwalaxē mō'sge^gmmaxat! ō'mas g·ō'x^gxē ā'lä lā'k·as qō'qut!axē bē'begwānemē lōkwā'sēs gegene'm-k·asē. Wä, lā'k·as^glaxaē ^gneqē'tsemā^glask·asē g·ō'xwas Ha'daga. Wä, lā'k·as^glaxaē k·!ē'yask·asē Hā'daga q!aō'lax g·ā'yōlasa^gsē q!ē'nemk·asē lē'lqwala^gya. Wä, lā'dzēk·as^glaxaē hē'x^gidk·as^gem ēk·!ē'qelak·asē q!ē'nem-15 k·asē lē'lqwala^gya. Lā'dzēk·as^glaxaē k!wē'lap!a. Wä, lā'dzēk·as^glaxaē k·!ä'xē ma^gltse'mē ō'mas gwēgu^gyī'ma. Wä, lā'k·as^glaxaē g·ā'g·ēxsilak·asē q!ē'nemē lē'lqwala^glē' lā'k·asex lā'we'lga^gmäs Q!ō'mogwa^gē.

Wä, hē'k·as^gmaāxs lā'k·asaē sakwē' Hā'dagäxē gwō^gyī'mē 20 lā'k·as^glaxaē dō'x^gwalak·asxē ^gnel^gnā'kula ts!ē'g·inaga. Wä, lā'k·as^glaxaē Hā'daga dō'dē^gne^gwax. Wä, lā'k·as^glaxaē ^gnē'x·a: "ya, ^gnā'laa'ts!ē". Wä'xenlk·aslas begwā'nema qak·ā'sen hałā'xdzēg·indk·āsōL, lā'xen gā'gempk·asa," ^gnē'x-k·as^glaxaē. Wä, hē'x^gidk·adzāem^glaxaē ts!ē'g·inaga dā'dō-25 dālax. Wä, lā'k·as^glaxaē ^gnē'x·a: "Yīk·ā'sg·in k·!ē'yasaēx· begwā'nemk·asaa? Wä'k·as lā'g·a hałā'xdzēg·indk·as g·ā'x-k·asen," ^gnē'x·k·as^glaxaē ^gnā'laa'ts!äx. Wä, hē'x^gidk·adzā-30 em^glaxaē Hā'dāga yīltse'mdk·asxē L!ā'sēk·asasē gwō^gyī'mē qak·ā'ts tē'gwīg·indk·asēs lā'k·asex ^gnā'laa'ts!ē. Wä, lā'-k·as^glaxaē ^gnē'x·ē Hā'dagäx: "ya, ^gnā'laa'ts!ē, hē'k·as^gem-xaen hałā'xdzāsk·atsō L!ā'sēk·asaqēs dō'gułk aslaōs q!wā-'yālag·ilis lēk!wanā'ya. Wä, lā'k·as^glaxaas ts!ek·!ā'lēlak·as-35 leqēxg·in ē'x^gmaēk·; wä, hē'k·as^gmēsēxg·in lā'k·as^gmaēk· lā'wadk·atsōx L!ā'qwag·ilax," ^gnē'x·k·as^glaxaē.

really many people were talking. Then she arose and went out of her house. As soon as she had gone out of the door of her house, she saw four large houses north of her house; and she turned her face southward from the house, and she saw four large houses. They were really full of men and their wives. The house of Hā'da-Woman was in the middle of the village. Hā'da-Woman did not know where these many tribes came from. Immediately the many tribes felt happy. They visited each other, and they began to carve the two large whales. The many tribes treated the prince of Wealthiest as their chief.

When Hā'da-Woman had carved the whales, she saw a sea-gull woman flying along, and Hā'da-Woman spoke to her while she was flying, saying, "O Daylight-Receptacle! I wish you were a person, that I might send something on your back to my grandmother." Thus she said to her. Immediately the Sea-Gull-Woman replied, and said to her, "Am I not a person? Go on, and send something [to me] on my back." Thus said Daylight-Receptacle to her. Hā'da-Woman at once made a package of whale-blubber, and hung it on the back of Daylight-Receptacle; and Hā'da-Woman said to her, "O Daylight-Receptacle! I send this blubber to the old woman who will be seen by you crying on the beach. Then report to her that I am well, and also that I have this Copper-Maker for my husband." Thus she said to her.

Wä, lā'k·as⁸laxaē ⁸nā'laa'tslē lā'k·as ⁸ne'lx·⁸idk·āsa. Wä, lā'k·as⁸Em⁸laxaē gwā⁸gwaā'x⁸idk·as lāx ⁸wa'⁸edza⁸e. Wi'la-x⁸uk·adzē⁸laxaē gē'x⁸idk·ā'sexs lā'k·asaasēnē⁸ dō'x⁸walaxē ⁸lek!wanē⁸ k!wa⁸s q!E'mqak·asxēs k!ut!a⁸e'. Wä, lā'k·as⁵ 5 ⁸laxaē q!wā'sa. Wä, lā'k·as⁸laxaē ⁸nā'laa'tslē k!wā'nōdzelsax. Wä, lā'k·as⁸laxaē ē'tālak·ats ē't⁸ēdemk·āsax qak·ā's dō'-demsēxē q!u'l⁸yaxwē. Wä, lā'k·aswi'sla⁸laxaē ts!ā'k·atsē l!ā'se lā'k·asex. Wä, hē'x⁸idk·adzā'Em⁸laxaē ⁸lek!wanē⁸ q!es⁸ēdk·asxē g·ā'yo⁸e lā'k·asxē mō'mx⁸semē.

10 Wä, lā'k·as⁸laxaē a'mlēlē'sk·asē waō'xwē ts!ō'ts!ux⁸L⁸mas Ge⁸wa⁸xi⁸lē lā'k·asex k!wa⁸ē'dzasasē ⁸lek!wanā⁸ya. Wä, hē'k·as⁸Em⁸laxat! dō'qu⁸latsē g·ī'ng·inānemk·asaqēxs lā'k·a-saē q!E'x⁸q!ek·a'xē hałā'xsē. Wä, lā'k·as⁸Em⁸laxaē wul!ā'lē g·ī'ng·inānemax lā'g'ūlk·asas mā'lēkulak·asē ⁸lek!wanā⁸yaxs 15 lā'k·asaē gwā'lk·as q!ex⁸i'dk·āsxēs q!E'nsasōkwasē k!ut!āla'. Wä, ō'kwas⁸Em⁸laxaē lā'k·as ⁸nā⁸naxwē ⁸lek!wanā⁸ya lā'-k·asex g·ō'xwas Ge⁸wa⁸xi⁸lē. Wä, lā'k·as⁸Em⁸laxaē wā'x k·as k!wā'nē⁸gwīl lā'k·asxē ō'nēgwī'lk·asasē g·ō'xwē, qak·ā'sexs ā'lak·asaē pā'lak·asē g·ō'kwaōtas Ge⁸wa⁸xi⁸lē. Wä, lā'k·as- 20 20 ⁸Em⁸laxaē q!lā'q!a'lālak·asē g·ī'ng·inā'nemaxē ⁸lek!wanā⁸ya. Wä, lā'g'ūlk·asasē ⁸lek!wanē⁸ x·ix⁸sō'dk·atsē mō'mx⁸sem lā'k·asxēs q!etā'sōkwasē. Wä, lā'k·as⁸laxaē q!ex⁸i'dk·as-bō'lxēs q!etā'sōkwasē. Wä, lā'k·as⁸Em⁸laxaē g·ī'ng·inānemē dō'x⁸walak·asxē ⁸lek!wanā⁸yaxs lā'k·asaē mā'lex⁸widxēs 25 ha'mā⁸ya. Wä, lā'k·as⁸Em⁸laxaē lā'k·as nē'lak·asē g·ī'ng·inānemk·āsax Ge⁸wa⁸xi⁸lē. Wä, lā'k·as⁸laxaē Ge⁸wa⁸xi⁸lē hē'x⁸idk·as⁸em la wul!ā'lak·asxē ⁸lek!wanā⁸ya. Wä, lā'-k·as⁸Em⁸laxaē ⁸lek!wanē⁸ ā'la ts!E'n⁸x⁸s Ge⁸wa⁸xi⁸lē. Wä, lā'k·as⁸Em⁸laxaē ts!ex⁸ē'dk·atsē mō'mx⁸semē lā'k·asex. 30 30 Wä, lā'k·as⁸laxaē ⁸nē'x·ē Ge⁸wa⁸xi⁸lē: "ya'k·asōl ⁸wi'dzes-k·asēg·a mō'mx⁸semk?" ⁸nē'x·k·as⁸laxaē. Wä, hē'x⁸idk·as-⁸Em⁸laxaē ⁸lek!wanē⁸ dō't⁸leg·a⁸la. Wä, lā'k·as⁸Em⁸laxaē ⁸nē'x·a: "ya'k·adzō⁸lōl, ō'kwas⁸Em⁸laxaē lā'k·as yā'xp!ex-tā'lak·ā'sox ax⁸ā'saxs Hā'daga lā'k·as⁸laxaē lā'wadk·a-

Then Daylight-Receptacle flew away, and went northward to River-in-Front. It was not long before she saw an old woman mending her blanket, and she was crying. Then Daylight-Receptacle sat down by her side, and repeated the word (that was sent) to the old woman; and she gave the blubber to her. The old woman began to eat of the package at once.

Some of the grandchildren of Raven-Sound-in-House were playing on the beach at the place where the old woman was sitting. At this place the children saw her biting a piece of what was sent to her. Then the old woman was asked by the children what she was doing, for the old woman was chewing something after she had bitten the blanket that she was mending. The old woman just went home to the house of Raven-Sound-in-House, and she just sat down in a corner of the house, for the tribe of Raven-Sound-in-House were really hungry. Then the old woman was watched by the children while she put the end of the blubber through the blanket she was mending. She pretended to bite what she was mending. Then the children saw that the old woman was chewing some food, and they went and told Raven-Sound-in-House. Raven-Sound-in-House went at once and questioned the old woman. Then the old woman got really angry at Raven-Sound-in-House, and she threw the blubber at him. Then Raven-Sound-in-House said, "Ah! where did you get this piece of blubber?" Thus he said to her. Then the old woman spoke, and said, "Oh, you ugly one! The sea at the place where Hā'da-Woman stays smells (of blubber); and it is said that she has Copper-Maker,

tsōx L!ā'qwag·iläx lā⁸we⁸lga⁸mäs Q!ō'mogwa⁸ya," nē'x·k·as⁸laxaē.

Wä, hē'x⁸idk·adzāEm⁸laxaē Ge⁸wa⁸xi⁸lē lā'k·as hē'lk·!älak-k·asxēs yū'duxwē a⁸yī'lxwa, yīk·ā'sex Dze'ndzengele⁸xela 5 lōkwā'sē Hay⁸mg⁸illexela. Wä, hē'k·as⁸mōsē Mē'mg⁸olem-besē. Wä, lā'k·as⁸laxaē nē'x·a: "Wē'k·as⁸laxens melē'xela lā'k·aseX Yā'q⁸al⁸wa qak·ā'sens lā'k·asaē xō'łak·as lā'xē xō'läs," nē'x·k·as⁸laxaē. Wä, hē'x⁸idk·azāEm⁸laxaē xwā'-nał⁸idk·asa. Wä, lā'k·as⁸laxaē hō'guxs lā'k·asxē ha'nwälä 10 xwā'xwaguma. Wä, lā'k·as⁸em⁸laxaē lā'k·asL xō'łaxē xō'läs qak·ā'sexs q!ā'Lelak·āsaāxs ax⁸ē'xsdk·āsaē Hā'dagäxē xō'läs, lā'g·iłk·āsas nē'x·k·as qak·ā'ts la'ē axk·ā'sxē xō'läs. Lā'k·as⁸em⁸laxaē aē'x·q!en⁸wak·āsles lā'k·asxēs k·!ē'dēlē. 15 Wä, lā'k·as⁸em⁸laxaē klut!ae'nx⁸k·atsē Llē'ntsemk·asē klu-tlā'lk·āts. Wä, lā'k·as⁸em⁸laxaē lā'g·aa lā'k·aseX Yā'q⁸ul⁸wa qak·ā'ts hā'lag⁸ilē tseX⁸wi⁸dk·as lā'k·asxē xō'läs. Wä, g·iłk·adzāEm⁸laxaē gwā'łk·āsexs g·ā'xk·asaē sē'x⁸widk·as-dā'xwa' qak·ā'ts la'ē lā'k·aseX wa'ēdza⁸ē.

Wä, lā'k·as⁸laxaē Hā'daga lōkwā'sēs lā'wunemk·asē 20 ā'waqlus lā'k·aseX o'xsig⁸a⁸yasēs g·ō'xwaxs g·ā'xk·asaē tē'x⁸widk·asē Ge⁸wa⁸xi⁸lē. Wä, hē'x⁸idk·adzāEm⁸laxaē Hā'daga mā'lt!ēg·aā'Lak·ā'sex. Wä, lā'k·as⁸asg⁸ilas hē'x⁸idk·as⁸em dōtleg⁸ak·asē Hā'dagäxēs lā'wunemk·asē. Wä, lā'k·as⁸em⁸laxaē axk·lā'lak·asxēs lā'wunemē qas lā'k·asaē 25 hō'gwil⁸id lā'k·asxēs g·ō'xwē qak·ā'sexs hē'k·as⁸maēx o'mp-k·asōx, nē'x·k·as⁸laxaē. Wä, lā'g·iłk·asas hē'x⁸idk·as⁸mē L!ā'qwag·ila lā'k·as hō'gwil⁸id lōkwā'sēs gene'mk·asē lā'xēs g·ō'xwē. Wä, lā'k·as⁸em⁸laxaē lēnē'x⁸id⁸dxē t!ēx·i'läses g·ō'xwē. Wä, g·ā'xk·as⁸laxaē Ge⁸wa⁸xi⁸lē g·ā'x⁸a'lis lā' 30 k·asxē L!ā'sagwīsasē g·ō'xwē. Wä, g·ā'xk·as⁸laxaē la'os-dēsak·asa. Wä, lā'k·as⁸laxaē mīx·eltō'dk·asxē t!ēx·i'läse ō'masē g·ō'xwa. Wä, lā'k·as⁸laxaē nē'x·a: "yā, Hā'dagā', lēx⁸stō'dk·as la a'dats. Xō'lxā'a'g·in g·ā'xyōx⁸ la'ōL g·ā'yōłk·āsix·lāx Yā'q⁸ul⁸wa," nē'x·k·as⁸laxaē. Wä, hē'k·as-

the prince of Wealthiest, for her husband." Thus she said to him.

Raven-Sound-in-House at once made a request of his three attendants, Smell-of-Canoe, Staying-in-Canoe, and Expert-Canoe-Calker, and said, "Let us go in our canoe to Place-without-Landing to get some mussels." Thus he said to them. Immediately they got ready and went aboard the canoe that was anchored out at sea. He was going to get mussels, for he knew that Hā'da-Woman desired mussels. Therefore he wished to go for mussels, for he was going to make up with his princess. He was wearing a bear-skin blanket. Now they arrived at Place-without-Landing, and they quickly gathered the mussels. As soon as they had done so, they came paddling along, and went to River-in-Front.

Hā'da-Woman and her husband were sitting on the summer seat outside of their house when Raven-Sound-in-House came in sight. Hā'da-Woman recognized him at once, and she spoke to her husband, and requested that they should go into the house because her father was coming. Thus she said to him. Therefore Copper-Maker and his wife at once went into the house, and they barred the door of the house. Then Raven-Sound-in-House arrived at the beach of the house, and went up from the beach. He knocked at the door of the large house, and said, "O Hā'da-Woman! open the door, my dear! I have brought some mussels for you from Place-without-Landing." Thus he said to her. It was not long

¹laxaē lā'k·as gē'g·ī'lsk·āSEXs lā'k·asaē L!ā'qwag·ila Lē'x^u-stōdk·asxē t!ēx·ī'läse g·ō'xwē. Wä, lā'k·as²laxaē dō'x³wa-Lak·asxēs negu'mpaxs k!ut!ae'n̄xwaa'sē L!E'ntsemē.

- Wä, hē'x⁴idk·adzāEM⁵laxaē L!ā'qwag·ila Lē'lēLak·asex.
 5 Wä, lā'k·as⁶EM⁷laxaē yinē's⁸idk·asē¹ L!ā'qwag·iläse nē'nsen-xa⁹ē lā'k·asEX GE¹⁰wa¹¹xi'le lōkwā'sēs yū'duxwē a¹²yī'l̄xwa.
 Wä, lā'k·as¹³EM¹⁴laxaē Hā'daga ax¹⁵ēdk·as laxē¹⁶ ts!ebā'ts!ē-k·asbidza¹⁷wēxē ō'kwas¹⁸mael hē'lt!eqa¹⁹la'sk·atsē qō'mak·a-sasē bekumā'la. Wä, lā'k·as²⁰laxaē Hā'daga ō'babōdk·asxē
 10 ts!ebā'ts!ek·asbidza²¹wē. Wä, lā'k·as²²laxaē²³nē'x·a: “²⁴ya'k·a-sōl ts!ebā'ts!e, pā'lapālaabōkwā'las,”² nē'x·k·as²⁵laxaē. Wä, lā'k·as²⁶EM²⁷laxaē k·ā'x²⁸idk·asē Hā'dagäsē ts!ebā'ts!ek·asbi-dza²⁹wē lōkwā'sē nē'nsenxa³⁰ē lā'k·asxēs ō'mpk·asē. Wä, hē'x³¹idk·as³²EM³³laxaē GE³⁴wa³⁵xi'le dō'tleg·a³⁶la, lā'k·asxēs
 15 yū'duxwē a³⁷yī'l̄xwa. Wä, lā'k·as³⁸laxaē³⁹nē'x·a: “⁴⁰ya'k·asōl, Dze'ndzeng·īlēxselā, lōkwā'ts Hay'mg·īlēxselā, sō'kwas⁴¹mēts Mē'mg·olembes; gwā'k·asla ō'gwaqak·as ts!ā'ts!ap!ālaxō gwē'k·lēsēx, qak·ā'sen nā'xulak·asma⁴²wī'slāe.” Wä, lā'k·as-⁴³EM⁴⁴laxaē k·lō'tak·asxē ts!ā'ts!ala'yemk·asē. Wä, lā'k·as⁴⁵la-
 20 xāē wā'x·k·as ts!ep!ēdk·asxē gwē'k·lēsē. Wä, lā'k·as⁴⁶laxaē hē'waxak·as⁴⁷EM⁴⁸laxat! xut⁴⁹ēdk·asē gwē'k·lēsē. Wä, lā'-k·as⁵⁰EM⁵¹laxaē ā'lak·lālak·as la q!ē'q!ebālak·asē GE⁵²wa⁵³xi'lxē gwē'k·lēsē. Wä, lā'k·as⁵⁴EM⁵⁵laxaē k·lē⁵⁶yask·as q!aō'Lak·asxē gwē'k·lēsaxs hē'bendālak·as⁵⁷maē lā'k·asEX me'ng·asas. Wä,
 25 ō'kwas⁵⁸EM⁵⁹laxaē lā'k·as qa⁶⁰wī'lk·asē gwē'k·lēsē lā'k·asEX k!waē'lask·ā'sas. Wä, lā'k·as⁶¹laxaē ā'īlxsdālak·ā'sEXs lā'-k·asaē wā'ogwa⁶²la.³ Wä, lā'k·as⁶³laxaē⁶⁴nē'x·ē GE⁶⁵wa⁶⁶xi'le: “⁶⁷ya, ā'lēg·ak!⁶⁸eg·a⁶⁹lk·asg·in L!E'ntsemx· k!ut!āla,”⁶ nē'x·k·as⁷¹laxaē. Wä, lā'k·as⁷²EM⁷³laxaē⁷⁴mā'x·ts!Ex·idk·asē Hā'-
 30 dagäsēs ō'mpk·asē. Wä, lā'k·as⁷⁵EM⁷⁶laxaē k·ā'yeWEEL⁷⁷sax. Wä, lā'k·as⁷⁸EM⁷⁹lā'ba.

¹ Kwakiutl: L!exwi'lā.

² Kwakiutl: pā'pātaā'bolas.

³ Kwakiutl: xwē'lēg·as.

before Copper-Maker opened the door of the house, and he saw his father-in-law wearing the bear-skin blanket.

Then Copper-Maker invited them in, and gave Raven-Sound-in-House and his three attendants the dried edge of some red cod to eat. Then Hā'da-Woman took a small grease-dish with a bowl as large as the thumb of a man; and Hā'da-Woman whispered under the small grease-dish, and said, "O grease-dish! keep full." Thus she said to it. Then Hā'da-Woman put the small grease-dish and the dried edge of red cod before her father. Raven-Sound-in-House spoke at once to his three attendants, and said, "Oh, you Smell-of-Canoe, and you Staying-in-Canoe, and you also Expert-Canoe-Calker! don't dip your food in this whale-oil, that I may eat alone for a while." Now the little grease-dish was full, and in vain he dipped into the whale-oil. The whale-oil never decreased. Then Raven-Sound-in-House put really much whale-oil on what he was eating, and he did not know that the whale-oil was going right through him (and out) at his anus. The floor of the house was just overflowing with whale-oil where he was sitting. Afterwards he broke wind. Then Raven-Sound-in-House said, "Oh, my new bear-skin blanket creaks!" Thus he said to them. Then Hā'da-Woman became ashamed of her father, and he was driven out of the house. That is the end.

20. Nōmase'nxēlis (Oldest-One-in-the-World).

Tradition of the Lla'lasiqwela.

(Recorded by George Hunt.)

G·ō'kulak·as⁸laē Nōmase'nxē⁸lisē lāx Tsē⁸ltseqalā⁸lisē
 LE⁸wis g·ō'kwaōtē. Wä, lā'k·as⁸laē k·!ē'dadk·asē Nōma-
 se'nxē⁸lisas ē'k·lawēga. Wä, lā'k·as⁸laē sā'lē ts!edā'xē.
 Wä, lā'k·as⁸laē ma⁸lō'gug·i'wē q!ā'q!ek·ās ē'k·lawēga.
 5 Wä, lā'k·as⁸laē hē'menālaem lā'k·as lāx ⁸ne⁸wē'dē axē'
 x·ō'kumē. Wä, lā'k·as⁸laē gē'g·i'ntsēla lā'k·asnaxwa lā'k·a-
 sex ⁸ne⁸wē'dē. Wä, lā'k·as⁸laē lā⁸sē g·i'lt!a lā⁸sē' lāx
 l!ā'sanā⁸yas g·ō'xwasē g·i'gema⁸yik·ā'sex Nōmase'nxē⁸lisē.
 Wä, lā'k·as⁸laē k!wā'xtā⁸ē kwē'xwē lā'k·asex ḍ·xtā⁸yasē
 10 g·i'lt!a lā⁸sa'. Wä, hē'k·as⁸Em⁸lā'wis hē'menālak·ās⁸Em
 ts!E'lgwa⁸lālak·asexs la'e ē'k·lawēga sē'x⁸widk·as lō'kwā'sēs
 ma⁸lō'gug·i'wē q!ā'q!ek·ā. Wä, hē'k·as⁸Em⁸lāwīs lā'g·ilās
 ē'k·lawēga q!ā'lak·asxēs gwē'xtālāā's qak·ā'sēs k·!ē'tp!Eqē.
 Wä, lā'k·as⁸laē lō'ma k·!emā'xa ⁸nā'la. Wä, lā'k·as⁸laē
 15 ē'k·lawēga hē'lk·!alak·asxēs q!ā'q!ek·ō qak·ā'ts lās lāx
⁸ne⁸wē'dē. Wä, lā'k·as⁸laē ē'k·!eq·ālē q!ā'q!ek·ās. Wä,
 lā'k·as⁸laē gē'g·ilē sē'xwaxs lā'k·asaē ē'k·awēga wulā'xēs
 q!ā'q!ek·ō. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya, q!ā'q!ek·ō, ⁸mā'-
 dzēs xē'nlag·ilāos gē'g·ilē k·!ēs lā'g·aa lā'xens lā'laāē
 20 ⁸ne⁸wē'dā," ⁸nē'x·k·as⁸laēx. Wä, lā'k·as⁸laē yā'q!eg·a⁸lē
⁸nemō'xwē. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya, q!ā'gwidā, wā'-
 "wixlālens lāxō ts!lā'la," ⁸nē'x·k·as⁸laē. Wä, lā'k·as⁸Em⁸laē
 ē'k·lawēga lā⁸maxsda⁸nā'kulaxē kwē'xwaxs ts!E'lgwa⁸lālāē.
 Wä, lā'k·as⁸Em⁸laē ha'lselāem la wule'lax. Wä, lā'k·as-
 25 ⁸Em⁸laē ē'tlēd dō'tleg·a⁸lē ē'k·lawēga. Wä, lā'k·as⁸laxaē
⁸nē'x·a: "ya, q!ā'q!ek·ō, ⁸wi⁸wā'lag·ilēdzās?" ⁸nē'x·k·as⁸la-
 xaēxs la'ē lē'nemē⁸lālax sēsē'wayās qak·ā'ts ts!Eqemstā'lēx.
 Wä, lā'k·as⁸Em⁸laē q!ō'lelak·asqēxs le⁸ma'ē sē'xwax·sasēs
 q!ā'gwidē.

20. Nōmase'nxēlis (Oldest-One-in-the-World).

Tradition of the L'a'L!asiqwela.

(Recorded by George Hunt.)

Oldest-One-in-the-World and his tribe lived at Red-Sand-Beach; and Oldest-One-in-the-World had for his princess Many-colored-Woman, and the woman was blind. Many-colored-Woman had twelve slaves; and she would always go to ^{the} ^{ne}^{wē}'d, where there is wild rice. For a long time she was in the habit of going there; and a long pole stood outside of the house of Chief Oldest-One-in-the-World, and on top of the long pole an eagle was sitting; and it screeched all the time whenever Many-colored-Woman went out paddling with her twelve slaves. Thus Many-colored-Woman knew which way they were going, on account of the princess-pole.

One day the sea was very smooth, and Many-colored-Woman asked her slaves to go to ^{the} ^{ne}^{wē}'d. The slaves were content. They had been paddling a long time when Many-colored-Woman questioned her slaves, and said, "O slaves! why does it take so long before we arrive at ^{the} ^{ne}^{wē}'d?" Thus she said. One of them spoke, and said, "O mistress! we cannot make any headway against the tide." Thus he said. Then Many-colored-Woman began to hear the screeching of the eagle faintly. She hardly heard it. Then Many-colored-Woman spoke again, and said, "O slaves! what are you doing?" Thus she said, and took away their paddles and threw them into the water. Then she knew that they were intending to paddle away with their mistress.

Wä, lā'k·as⁶Em⁸laē ḍ'kwas⁶Em⁸la tsłā'qagELĒ lā'k·asxē
 lā'saxwē. Wä, lā'k·as⁶laē ⁸nē'g·ex⁶witse⁸wa. Wä, lā'k·as
⁸nā'x·⁸ida. Wä, lā'k·as⁶Em⁸laē p!E'lxela. Wä, lā'k·as⁶Em⁸laē
 lā'⁸maxsde⁸ndē E'k·!awēgäxēs k!⁸tp!⁸eqē. Wä, ḍ'kwas⁶Em-
 5 ⁸lā'⁸wisē xwē'lax⁸id mē'x⁸ēdex·da⁸xwa. Wä, lā'k·as⁶laē ē't!⁸ed
⁸nē'g·ex⁶witse⁸wa. Wä, lā'k·as⁶laē ⁸nā'x·⁸idxē gaā'läxs lā'-
 k·asaē dzek·!exsde⁸ndxēs ⁸yā'⁸yats!äxs lā'k·asaē k·ā'qelge⁸xē
 hē'k·asa gwē'x·sē L!ō'xwē. Wä, lā'k·as⁶laē dō'x⁸widqē.
 Wä, lā'k·as⁶laē dō'x⁸walak·asxē q!⁸ne'mē ts!ō'lna. Wä,
 10 lā'k·as⁶Em⁸laē q!ā'laqēxs hē'k·as⁶maē ḫē'gats Ts!ō'lnax·siwa⁸ē.
 Wä, lā'k·as⁶laē lā'x·sā lā'qē qak·ā'sexs ts!ā'xt!ā'laē, lā'g·iñ-
 k·asas yīx·sā' lā'xē ts!ō'lna. Wä, lā'k·as⁶laē ē't!⁸ed ⁸nē'g·ex-
 "wida. Wä, lā'k·as⁶laē ē't!⁸ed ⁸nā'x·⁸idxē gaā'la. Wä,
 lā'k·as⁶laxaē ⁸nemō'xwē wułā'x⁸alaxēs ⁸yā'⁸yats!äxs lā'-
 15 k·asaē ē't!⁸ed k·ā'qelge⁸xēs k·ā'qelgesōkwasa. Wä, lā'k·as-
⁸laē x·ix⁸wi'd qak·ā'ts dō'x⁸widqē. Wä, lā'k·as⁶laē dō'x-
 walaxē q!abē'lisē g'i'wälä lā'xa de'msx·ē. Wä, lā'k·as-
⁸Em⁸laē q!ā'lelak·asqēxs hē'⁸maē ḫē'gats Q!ā'q!abē'lisayak·ē.
 Wä, hē'k·as⁶Em⁸laē la⁸nā'ku⁸latsē ts!ō'lnasa ⁸nā'xwak·āsa
 20 le'legwiłtsa g·ig·ō'xwaxsa g·ō'kwaläx lā'k·asxōx awē'⁸stäx-
 sens ⁸nā'läqē lā'k·asē ts!ā'x⁸id lāx Ts!ō'lnax·si⁸wēx·lā. Wä,
 hē'k·as⁶mēs le'mlemxu⁸yī'k·atsē q!abē'lisaqē lā'k·asē tsłā'x⁸ed
 lāx Q!ā'q!abē'lisayak·ē.
 Wä, lā'k·as⁶Em⁸laxaē lā'x·sā lā'qē. Wä, lā'k·as⁶laē ē't!⁸ed
 25 ⁸nē'g·ex⁶wida. Wä, lā'k·as⁶laxaē ē't!⁸ed ⁸nā'x·⁸idxē gaā'läxs
 lā'k·asaē wułe'lak·asxēs ⁸yā'⁸yats!äxs xē'ms⁸alaē lā'k·asxē
 p!ē'sā. Wä, lā'k·as⁶laxaē x·ix⁸wi'dk·āsē ⁸nemō'xwē lā'k·asxē
 q!ā'q!ek·owē. Wä, lā'k·as⁶laē dō'x⁸walaxē q!ē'ne'mē q!ē'-
 xā⁸la. Wä, hē'k·as⁶Em ḫē'gats Q!ā'q!lexa'yak·ē. Wä,
 30 hē'k·as⁶Em⁸laxat! la⁸nā'ku⁸latsē q!ē'xa⁸he g·ā'ya⁸nā'kula lā'xōx
 awi⁸stäxsens ⁸nā'lax.
 Wä, lā'k·as⁶laxaē hayā'qaqē. Wä, lā'k·as⁶laxaē ē't!⁸ed
⁸nē'g·iñ⁸wida. Wä, lā'k·as⁶laē ⁸nā'x·⁸idxē gaā'läxs lā'k·asaē
 dō'x⁸walak·asē ⁸nemō'xwē lā'k·asxē q!ā'k·āqēxs q!ā'wisaēs

Now they were just drifting about on the sea. They were overtaken by night, and day came. Then it was foggy, and Many-colored-Woman could not hear her princess-pole. Then they just went to sleep again. They were again overtaken by night; and in the morning, when daylight came, they heard their canoe, when they were waking, going through something like ice. They looked, and saw that there was much charcoal. Then they found that it was the place named Charcoal-at-North-End-of-World. They went through it, for there was a strong tide. Therefore they went through the charcoal. Night came again; and in the morning, when day came, one of them heard the canoe again running through something. He raised his head and looked, and he saw sand floating on the sea; and they knew now that they were at the place named Floating-Sands.

That is where the charcoal of all the fireplaces of the houses of the villages goes from all around the world. It drifts to the place named Charcoal-at-North-End-of-World, and the sand that is dry on the surface drifts to Sand-floating-on-the-Sea.

They went through it. Again night came; and in the morning, when daylight came, they heard the canoe striking against something hard. One of the slaves again raised his head and saw much driftwood; and this is named Driftwood-floating-on-the-Sea. There all the driftwood goes that comes from all around our world.

It is said they passed right through it, and again night came. In the morning, when day came again, one of the slaves saw that it was shallow where they were drifting

lā'k·āsē ts!ā'gE⁶nā'ku⁶lāsa, ha'lselak·ās⁶Em⁶laē k·!ēs le'mxu-
 lēselē ⁶yā'⁶yats!äs lā'k·asxē q!ebegwī'sē. Wä, lā'k·as⁶laxaē
 hayā'qaqē. Wä, lā'k·as⁶laē dzā'qwax⁶idk·āsex lā'k·asaē
 dō'x⁶walak·asxē awi'⁶nak·ålä lā'k·asxē qwē'sala. Wä, lā'-
 5 k·as⁶laē hē gwēx's x·id⁶nā'kulak·āsē awi'⁶nak·åläx ⁶yā'⁶yats!äs.
 Wä, lā'k·as⁶laē k·!ēs mē'mx⁶ēqelak·asē q!ä'q!ek·ō qak·ā'sexs
 lā'k·asaē ē'x·ē nē'nā'qa⁶yas qak·ā'sēs la dō'gułk·asē awi'-
⁶nak·ålā.

Wä, lā'k·as⁶laē ⁶nā'xwa k·!id⁶lx⁶eda. Wä, lā'k·as⁶Emxaē
 10 ⁶nā'xwa mē'x⁶eda. Wä, lā'k·as⁶laē ⁶nā'x⁶idxē gaā'läxs
 lā'k·asaē Ē'k·!awēga gwē'x⁶idxēs q!ä'q!ek·owē qak·ā'sexs
 la'ē wule'lak·asxēs ⁶yā'⁶yats!äxs lā'k·asaē qwā'l⁶el⁶yō lā'-
 k·asxē hē'k·āsa gwē'x·sa awi'⁶nagwisē. Wä, lā'k·as⁶laē
 q!ä'k·o x·ix⁶wi⁶dk·äsa. Wä, lā'k·as⁶laē dō'x⁶walak·āsqēxs
 15 ē'g·igwī'saē q!ebegwī's awi'⁶nagwisa. Wä, lā'k·as⁶laē q!e'-
 nemē g·ō'xwē lā'k·āsex. Wä, hē'x⁶idk·as⁶Em⁶laxaē q!ä'k·ō
 gwē'x⁶idk·āsex Ē'k·!awēga Łokwā'sēs q!ä'q!ex·wutē'. Wä,
 g·!lk·as⁶Em⁶laxaē ⁶nā'xwa ts!ex⁶i'dē Ē'k·!awēgäxs lā'k·asaē
 dō'qulak·asē q!ä'q!ek·åxē ē'x·sōxwē hē'k⁶ak·as begumā'la-
 20 k·asē g·ä'xk·asē g·ä'g·axälaxē leg·ō'jē.¹ Wä, g·!lk·as⁶Em⁶-
 laxaē bekumā'la lā'g·aa lā'xē å'xdza⁶yasē xwā'klunäxs
 lā'k·asaē hē'nā'kula⁶mē ē'x·sōxwē bekumā'la lā'k·asex
 k!wā'xdzāsas Ē'k·!awēga qa⁶s lā'k·asē dā'x·ts!anenk·āsex.
 Wä, lā'k·as⁶laē bekumā'la wulā'x Ē'k·!awēga: "Wä, ⁶mā's-
 25 k·asōs ⁶yā'lag·ilā⁶yax, adai'?" ⁶nē'x·k·as⁶laē. Wä, hē'x⁶id-
 k·as⁶Em⁶laxaē Ē'k·!awēga nā'nax⁶mēk·āsex. Wä, lā'k·as⁶laē
⁶nē'x·a: "⁶yā'k·as!ōl adai', hē'k·äsen g·ä'xiłk·asenLaxg·in
 lā'la⁶wig·inlōl, adai'," ⁶nē'x·k·as⁶laēx. Wä, hē'x⁶idk·as-
⁶Em⁶laxaē ē'x·sōxwē bekumā'la mō'elk·ålak·äts dō'dem-
 30 k·äasas Ē'k·!awēga. Wä, lā'k·as⁶laē ⁶nē'x·ē bekumā'la:
 "Wä, gē'lak·as⁶lag·a qak·ā'sens lā'lag·il la'ōsdēs lā'k·asxen
 g·ō'xwa," ⁶nē'x·k·as⁶laē.

Wä, lā'k·as⁶laē hō'x⁶wusdēsk·asa. Wä, lā'k·as⁶Em⁶laē
 Ē'k·!awaga gē'lpāłax a⁶yasā'sē bekumā'la. Wä, lā'k·as-

along. Their canoe almost went aground on the sand. They passed over this place; and when evening came, they saw a country far off. It was just as though the land was drawing the canoe towards it. The slaves did not feel like sleeping, because they felt glad on account of the islands that were in sight.

Then they all felt giddy, and they all went to sleep. In the morning, when daylight came, Many-colored-Woman wakened her slaves, for she had heard that the canoe was knocking against something like land. One of the slaves raised his head, and he saw that there was a fine sandy beach, and many houses were there. Then the slave wakened his fellow-slaves; and as soon as they were all awake, they saw a handsome young man coming towards the visitors. As soon as the man arrived at the side of the canoe, he went straight to the place where Many-colored-Woman was sitting, and he took hold of her hand. The man asked Many-colored-Woman, "What brought you here, my dear?" Thus he said. Many-colored-Woman replied at once, and said, "Oh, my dear! this is what brought me here: I came to have you for my husband, my dear!" Thus she said to him. Immediately the handsome man spoke thankfully on account of what Many-colored-Woman had said; and the man said, "Let us go up from the beach to my house." Thus he said to her.

Then they went up from the beach, and Many-colored-Woman held the hand of the man. Now the wise one

¹ Kwakiutl: bā'guns.

⁶Em⁸laē nāxsā'lagā'wa⁸yasē q!ā'q!ek·owē dō'tleg·a⁸lkē ē'x·soxwē begwā'nema. Wä, lā'k·as⁸laē "nē'x·a: "ya, adai', wā'g·as lā'g·a yā'L!āk·asxō ts!eda'xēx. Hē'k·as⁸Em k·le'dēlk·ats Nōmase'nxē'lisaōx. Wä, lā'k·asōx sā'la," "nē'x·k·as 5 laxaēx. Wä, hē'x·⁸idk·as⁸Em⁸laxaē lā'k·as hō'x⁸wusdēs qa-k·ā'ts lā'k·asē hō'gwīL, lā'k·asxē k·ā'maxk·ā'maq!a⁸stōs t!ex⁸la g·ō'xwa. Wä, g!ylk·as⁸Em⁸laxaē laē'⁸idk·asa lā'k·asaē ē'x·soxwē begwā'nem dō'tleg·a⁸la. Wä, lā'k·as⁸laē "nē'x·a lā'k·asEX E'k·lawēga: "Gē'lak·as⁸la adai', qak·ā'ts 10 la'ōs g·ī'g·ītlāla lā'k·asxē q!ō'nēgwiłē q!ulā⁸sta "wā'pa," "nē'x·k·as⁸laxaē.

Wä, hē'x·⁸idk·as⁸Em⁸laxaē E'k·lawēga mō'lk·!ā'las dō'demas. Wä, lā'k·as⁸laxaē lā'g·aa lā'xē ō'nēgwiłasē ō⁸masē g·ō'xwa. Wä, hē'x·⁸idk·as⁸Em⁸laxaē begwā'nemē axk·!ā'lax 15 E'k·lawēga qa xe'nx⁸idk·asēsēxēs klut⁸ałē'. Wä, hē'x·⁸idk·as⁸Em⁸laxaē E'k·lawēga xe'nx⁸idk·asxēs k!ut⁸ałē' Łokwā'sēs wā'yax·ē.¹ Wä, lā'k·as⁸laxaē begwā'nemē q!el⁸i'dk·asEX E'k·lawēga qak·ā'ts k!wa⁸ste'ndk·asēx lā'k·asxē q!ulā⁸sta'. Wä, lā'k·as⁸laē "nē'x·ē begwā'nemē: "ya adai'; wä'k·as, 20 lā'g·a dā's⁸idk·asōL Mō'p!enak·asLēs dā's⁸idk·asLōL," "nē'x·-k·as⁸laē. Wä, hē'x·⁸idk·as⁸Em⁸laxaē E'k·awēga dā's⁸idk·āsa. Wä, g!ylk·as⁸Em⁸laxaē g·ā'xk·as q!ā'x⁸widk·asa, lā'k·asaē dō'x⁸waŁē E'k·lawēgäxens "nā'lax. Wä, lā'k·as⁸laē ē't⁸ed dā's⁸idk·āsa. Wä, lā'k·as⁸laē hā⁸nāł dā'sa lā'laa lā'k·asEX 25 mō'p!ena. Wä, g!ylk·as⁸Em⁸laxaē gwā'lk·asa, lā'k·asaē ā'łostāgas lā'k·as ts!eda'xē E'k·lawēga. Wä, lā'k·as⁸Em⁸laxaē gwā'lk·as la sā'lak·asa. Wä, hē'x·⁸idk·as⁸Em⁸laxaē Lē'⁸ustā'nowē E'k·lawēgässēs lā'k·asē lā⁸wunēma. Wä, lā'k·as⁸laē dō'x⁸waŁē E'k·lawēgäx gwē'x·gwaē'lasasē g·ō'xwē. 30 Wä, lā'k·as⁸Em⁸laxaē kwēku'nxwē ma⁸łts!ā'xē Łēłā'msē ō'gwiwa⁸llē. Wä, lā'k·as⁸laē nē'nā⁸nēsk·asē ba⁸nē'lela-k·asasē ma⁸łē' kwēku'nxwa. Wä, lā'k·as⁸laxaē "nem L!ē'x⁸enē gē⁸xtō⁸wäsē ma⁸łē' Łēłā'm kwēku'nxwa. Wä, lā'k·as⁸laxaē "nā'lnemts!ax L!ē'x⁸enē Łēłā'msē wā'x·sōstā⁸yasē

among the slaves spoke to the handsome man. He said, "Oh, my dear! take good care of this woman. She is the princess of Oldest-One-in-the-World. She is blind." Thus he said to him. Immediately they went up from the beach and entered through the snapping door of the house. As soon as they had gone in, the handsome man spoke, and said to Many-colored-Woman, "Welcome, my dear! Go and bathe in the pond of water of life in the house." Thus he said.

Immediately Many-colored-Woman spoke gratefully on account of what he had said. She came to the corner of the large house, and the man asked Many-colored-Woman to take off her blanket. Many-colored-Woman took off her blanket and her apron, and the man took her on his arms and made her sit down in the water of life. Then the man said, "Oh, my dear! now dive. Dive four times." Thus he said. Immediately Many-colored-Woman dived; and as soon as she came up again, she was able to see our daylight. She dived again, and she continued to dive until she had done so four times. As soon as she had finished, she was a young woman, and she was no longer blind. Immediately Many-colored-Woman was called out of the water by her husband. Then Many-colored-Woman was able to see everything in the house. It is said that the two posts in the rear of the house were thunder-birds, and sea-bears were under the two thunder-birds; and it is said the cross-piece over the thunder-bird posts was a sea-lion, and the posts on each side of the door of the house were each one sea-lion,

- tl̄ex·í'lāsē g·ō'xwē. Wä, lā'k·as^glaxaē gēxtō^gwē ^{ne'mē}
l!e'x^genk·as lā'xē lēlā'masē tl̄ex·í'la. Wä, lā'k·as^glaxaē
dō'qulak·asxē k·lē'xwē' lā'wilk·as lā'xē hē'lk!ōtstā^glilk·a-
sasē tl̄ex·í'lāsē g·ō'xwē.
- 5 Wä, g·í'lk·as^glaxaē g·āx hō'xts!āwē q!ā'q!ek·ās Ē'k·!a-
wēgäxs lā'k·asaē dō't!eg·a^glē k·le'xwē'. Wä, lā'k·as^glaxaē
^{ne'x·a:} "ya, g·í'gamē^g, Ē'x·ts!emālag·ilisä'! Wä'k·asla
g·í'gamē^g aē'k·ilālxō g·ā'xēx g·ā'xił lā'k·asexs g·ō'xwaqōs,
g·í'gama^g." (Wä, hē'k·ās^gEmxat! g·í'gesē yik·ā'sex g·í'gesas
10 Q!ō'mk·a^gnīsē.) Wä, lā'k·as^glaxaē dō'qulak·asxē q!ē'nem-
k·asē lēlō'qulikaxē mō'sgemē mē'gwata lōkwa'sē hē'maxat!
wā'xa mā'x^genoxwē lēlō'qulika. Wä, hē'k·asmōsē¹ mō'sgemē
gwō'yimē lēlō'qulika. Wä, hē'k·as^gmōsē mō'sgemē q!ā'sa
lēlō'qulika.
- 15 Wä, lā'k·as^glaē e'x·k·ās la hā'yasek·ālē Ē'x·ts!emāla-
g·ilisē lōkwa'sē Ē'k·!awēga. Wä, k·lē'yas^glaxaē gā'lak·as
hā'yasek·ālak·ā'sexs lā'k·asaē al!eg·i^gnā'kulē Ē'k·!awēga.
Wä, lā'k·as^glaxaē Ē'k·!awēga ^{mā'yuł'íd}k·atsē begwā'nem-
k·asbidza^gwē. Wä, hē'x^gidk·ās^glaxaē Ē'x·ts!emālag·ilisē
20 lē'x^gedk·ats l!ā'qwag·ilä lā'xēs xunō'xwē.
- Wä, lā'k·as^glaē k·lē'yas ^{małtlä'lak·asē} Ē'k·!awēgäxē
q!u'l^gyaxwē begwā'nem, hē'menälak·as^gEm tlē'g·ił lā'k·asxē
ō'gwiwa^glīlasē ^{ō'masē} g·ō'xwa. Wä, lā'k·as^glaē wul!ā'lē
Ē'k·!awēgäxēs lā'wunemē. Wä, lā'k·as^glaē ^{ne'x·a:} "ya,
25 ā'dats, anō'gwadzōx^u tlē'g·iłk·adzo^glex q!u'l^gyax^u begwā'-
nema?" ^{ne'x·k·as^glaxaē} Ē'k·!awēgäxēs lā'wunemē. Wä,
hē'x^gidk·as^glaxaē Ē'x·ts!emālag·ilisē dā'l^gidk·asa. Wä,
lā'k·as^glaē ^{ne'x·a:} "yā'k·asōł, adai', hē'k·as^gEmxat! Q!ō'-
mogwē l!ā'qwag·ilaōx. Hē'k·as^gEmxaen ^{ō'mpōx,} ^{ne'x·}
30 k·as^glaē. Wä, lā'k·as^glaxaē e'x·ē nā'qa^gyas Ē'k·!awēga
qak·ā'sexs lā'k·asaē q!aō'l^gale'lak·asxēs lā'wunemaxs nā'x-
salaē begwā'nema.
- Wä, lā'k·as^glaxaē e't^ged al!eg·i^gnā'kula. Wä, k·lē'yas-
k·as^glaxaē gā'laxs lak·ā'saē ^{mā'yuł'íd}k·atsē begwā'nemk·as-

and the cross-piece of the post was one sea-lion; and she also saw a carved figure standing at the right-hand side of the door of the house.

As soon as the slaves of Many-colored-Woman came in, the carved figure² spoke, and said, "O chief, Abelone-Shell-of-the-World! O chief! treat those well who come into your house, chief." (This is the indwelling power of Chief Wealthy.) Then she saw many feast-dishes, — four seal dishes and the same number of killer-whale dishes, and four whale dishes, and four sea-otter dishes.

Now, Abelone-Shell-of-the-World and Many-colored-Woman were living as husband and wife. They had not been married long when Many-colored-Woman was with child, and she gave birth to a small boy. Abelone-Shell-of-the-World at once named his son Copper-Maker.

Many-colored-Woman did not know who the old man was who was always lying in the rear of the large house. She asked her husband, and said, "Who is that ugly old man lying in the rear of the house?" Thus Many-colored-Woman said to her husband. Abelone-Shell-of-the-World laughed, and said, "Oh, my dear! that is Wealthiest, Copper-Maker. He is my father." Thus he said to her. Then Many-colored-Woman was happy, because she knew that her husband was an important person.

Then she was again with child, and it was not long before she gave birth to a little boy. Abelone-Shell-of-

¹ Kwakiutl: *hē'misił̓eda*.

² This figure is illustrated in Plate XLV, fig. 4, F. Boas, *The Kwakiutl of Vancouver Island* (*Publications of the Jesup North Pacific Expedition*, Vol. V).

bidza⁸wē. Wä, hë'x⁹idk·as⁸Em⁸laxaē Ë'x·ts!emālag·ilisē
 lë'x⁸edk·āts l!ā'sōtiwa⁸lisē, lā'xēs xunō'xwē. Wä, lā'k·as⁸
 Em⁸laxaē lō'mak·as la e'x·ē nā'qa⁸yas Ë'k·lawēga qak·ā'-
 sexs la'ē ma'lō'xwēs sā'semē. Wä, k·!ē⁸yask·as⁸laxaē
 5 gä'läxs lā'k·asaē e't!ēd al!ag·i⁸nā'kula. Wä, lā'k·as⁸laxaē
 "mā"⁸yu⁸idk·āsa, yik·ā'tsē begwā'nemk·asbidza⁸wē. Wä,
 hë'x⁸idk·as⁸Em⁸laxaē Ë'x·ts!emālag·ilisē lë'x⁸edk·ātsēs "ne'
 gemē lë'gem lā'k·asxēs xunō'xwē. Wä, lā'k·as⁸Em⁸laxaē
 lë'gades l!ā'L!aqōlēma⁸ē. Wä, lā'k·as⁸laxaē yū'duxwē
 10 sā'semas.

Wä, lā'k·as⁸Em⁸laxaē henē⁸stē Ë'k·lawēgäxēs g·aō'lg·i⁸xwē
 qak·ā'sēs sā'semē. Wä, lā'k·as⁸laxaē gä'läk·āsexs lā'k·asaē
 e't!ēd al!eg·i⁸nā'kula. Wä, lā'k·as⁸laxaē "mā"⁸yu⁸itsē be-
 gwā'nemē. Wä, lā'k·as⁸laxaē lë'x⁸edk·āts Ä'xu⁸lasē lā'-
 15 k·asxēs xunō'xwē. Wä, lā'k·as⁸laxaē gä'läk·āsa. Wä, lā'-
 k·as⁸Em⁸laxaē q!u'l⁸sq!ul⁸yaxwē mō'xwē sā'semas Ë'k·lawēga.

Wä, lā'k·as⁸laē amlēxwē' mō'xwē sā'sems qak·ā'sexs
 lā'k·asaē yā'lt!axē yā'ya⁸lēma.¹ Wä, hë'k·as⁸Em⁸laxaē lā'k·as
 a'mlēlēla'tsē mō'xwē sā'sems. Wä, lā'k·as⁸laē Ä'x·u⁸lasē
 20 xwē'ltsemli⁸lax l!ā'qwag·iläxs tlē'g·i⁸aē. Wä, hë'k·as⁸Em⁸
 laxaē lā'k·as "yā'k·!ā'lats l!ā'qwag·iläx Ä'x·u⁸lasē. Wä,
 lā'k·as⁸laē "nē'x·ē l!ā'qwag·iläxē g·i⁸ng·inānemē: "Hā'k·adzā
 qwē'tk·āsex q!a'lō'lémk·asg·ānemēs g·ā'xēlaq!ōs g·i⁸ng·inā-
 nema," "nē'x·k·as⁸laē l!ā'qwag·iläxēs ts!ō'tslux⁸le'ma. Wä,
 25 hë'x⁸idk·as⁸Em⁸laxaē "nō'last!ādzē⁸ dō't!leg·a⁸lk·asa. Wä,
 lā'k·as⁸laē "nē'x·a lā'k·asxēs ts!ā'tsa⁸ya: "Gwā'lk·aslas a'm-
 läk·asōl, awī'lak·asōx dō'demaxsa q!u'l⁸yaxwēx g·ā'xk·asens,"
 "nē'x·k·as⁸laēs lā'k·asaē hō'qawelsa. Wä, g·i⁸lk·as⁸Em⁸laxaē
 g·ā'xk·as nā"⁸na⁸xwē Ë'k·lawēgäxs lā'k·asaē lē'lesē "nō'-
 30 last!ādzäxēs abe'mpē. Wä, lā'k·as⁸laē "nē'x·a: "ya, ad,
 wë'x⁸idk·adzō'las g·ā'xēlaqlōs lā'k·asxō awī"⁸nagwisē?"
 "nē'x·k·as⁸laē. Wä, hë'x⁸idk·as⁸Em⁸laxaē Ë'k·lawēga "ne'-
 qē'lax dō'demas. Wä, lā'k·as⁸laē "nē'x·a: "ya, sā'semk·as
 sā'xwax·dzemenlā'sen q!a'q!ek·ōx. Wä, g·ā'xk·asen ts!ā'x-

the-World at once named his son Seaside-of-the-World. Then Many-colored-Woman was very glad on account of her two children; and it was not long before she was again with child, and she gave birth to a little boy; and Abalone-Shell-of-the-World gave one of his own names to his son. Then he had the name Copper-Surface. Now she had three children.

Now, Many-colored-Woman had forgotten her parents on account of her children. After a long time she was again with child, and she gave birth to a boy, and she called her son Place-of-Desire. A long time passed, and the four children of Many-colored-Woman grew up.

One day the four children were left alone, because she had gone out to dig clams. The four boys played, and Place-of-Desire fell down where Copper-Maker was lying on his back. Then Copper-Maker became angry at Place-of-Desire, and he said, "O children! go away. The reason why you came here is not known, children." Thus said Copper-Maker to his grandchildren. At once the eldest of the brothers spoke, and said to his younger brothers, "Don't play. The word that the old man said to us is important." Thus he said, and they went out of the house. As soon as Many-colored-Woman came home, the eldest one called his mother out of the house. He said, "O mother! how did you come into this country?" Thus he said to her. At once Many-colored-Woman replied to their words, and said, "O children! my slaves

¹ Kwakiutl: g̓á'wəq!ānem.

⁸edā'yukwas lā'k·asxō g·ā'xk·asa qens ax⁸ā'sa," ⁸nē'x·k·as⁸laē.

Wä, hē'x·⁸idk·as⁸Em⁸laxaē ⁸nē'x·ē g·ī'ng·inānemē, ⁸nē'x·k·as qas g·ā'xē dō'qwaxēs gage⁸mpē. Wä, hē'x·⁸idk·as⁸Em⁸laxaē Ē'k·!awēga lē'xs⁸älak·asxēs sā'semē. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya, sā'semk·as! Hē'Em lē'gemk·atsen ū'mpaē Nōmase'nxē⁸lisē. Wä, lā'k·asē lā'nōlsxē g·ī'lt!ä lā'a'sa'. Wä, lā'k·asē k!wāxtā⁸ē kwē'xwa lā'xē. Wä, lā'k·asē hē'menałak·as⁸Em ts!E'lgwa'lala." Wä, lā'k·as⁸Em⁸laxaē nē'łasē q!a'q!ōdzō q!ebegwēsa lōkwā'sē q!a'q!abē'lisa-yak·ē lōkwā'sē q!āq!exā'yak·ē lōkwā'sē ts!ō'lnax·siwa⁸ē. "Wä, hē'k·as⁸Em bā'k·ōdk·aslā'xōs qak·ā'tsō ts!ā'sałak·aslā'xō qak·ā'ts la'ē lā'xōs dō'qwak·aslax gā'gasa," ⁸nē'x·k·as⁸laē.

- 15 Wä, hē'x·⁸idk·as⁸Em⁸laxaē ⁸nō'last!adzä dō'tleg·a⁸la. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya'k·asōl," lā'k·assxēs abe'mpē, "lā'k·as⁸Emxaē'nu⁸x^u lā'k·asL k·lē'xwał qak·ā'sg·in k·lē⁸yask·asēx·⁸nēx· qa q!ā'laēsenu⁸x^u ū'mpa. O'kwasemłxaen ⁸nē'x·le-qēxg·ins laē'LEX· dō'qwałxō awi⁸nak·åläx," ⁸nē'x·k·as⁸laē.
- 20 Wä, hē'x·⁸idk·as⁸Em⁸laxaē g·ī'ng·inānemē xwā'nał⁸idk·asa. Wä, lā'k·as⁸Em⁸laxaē lō'lxē ts!ā'g·ō⁸łe. Wä, lā'k·as⁸laē ts!ā'tslax·silak·aseq. Wä, g·ī'lk·as⁸Em⁸laxaē gwā'łe ts!ā'g·ō⁸łaxs lā'k·asaē xwā'nał⁸idk·asa. Wä, lā'k·as⁸laē Ē'x·ts!Emā-lag·ilisē wul!ā'lak·asxēs sā'semē. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya'k·asōl, sā'sem! mā'sk·asēs xwā'xwanałtse⁸selēlaq!ōs?" ⁸nē'x·k·as⁸laē. Wä, hē'x·⁸idk·as⁸Em⁸laxaē ⁸nō'last!adzä dō'tleg·a⁸la. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya'k·asōl, hē'k·asēnu⁸x^u xwā'nałelag·ilik·as qak·ā'senu⁸x^u lā'k·asē dō'xdegwēselałō awi⁸nak·åläx," ⁸nē'x·k·as⁸laē. Wä, hē'x·⁸idk·as⁸Em⁸laxaē ū'kwas⁸Em dā'l⁸idk·asē Ē'x·ts!Emā-lag·ilisē. Wä, lā'k·as⁸laē ⁸nē'x·a: "ya, sā'semk·as, gwā'k·asla hā'ya⁸masōs dō'demaq!ōs. O'kwas⁸ma nē'łak·atsēs laē'nēłōs dō'qwak·asLEX gā'gasāē Nōmase'nxē⁸lisa. Wä, lā'k·as⁸mēts "ya⁸yaselak·asłxō l!ā'qwasgEmaqan sē'sexwāq xwā'k!una," ⁸nē'x·k·as⁸laē. Wä,

paddled away with me, and I was carried by the tide to this place where we are now." Thus she said.

The children said at once that they would go to see their grandfather; and Many-colored-Woman advised her children, and said to them, "O sons! the name of my father is Oldest-One-in-the-World, and the long pole with an eagle sitting on top of it stands outside his house. The eagle screeches all the time;" and she told them about the shallow water, and the floating sand on the sea, and the drifting logs floating on the sea, and the Charcoal-at-North-End-of-World. (She continued,) "These you will meet if you are minded to go to see your grandfather."

The eldest son spoke at once, and said to his mother, "We will escape, for I do not want our father to know it. We will only say that we will go to see the world." The children got ready at once. They took the old canoe and calked it; and as soon as the old canoe was finished, they got ready; and Abelone-Shell-of-the-World questioned his sons, and said, "O sons! what are you getting ready for?" Thus he said to them. The oldest one spoke, and said, "Oh, we are getting ready for this: we want to go and see the world." Thus he said. Then Abelone-Shell-of-the-World just laughed, and said, "My sons, don't conceal your wishes: just tell me that you are going to see your grandfather, Oldest-One-in-the-World. You shall use the self-paddling copper canoe." Thus he said to them. Then he — namely, Abelone-Shell-of-the-

lā'k·as⁸laē ax⁸ē'dk·asxē mō'sgemē l!ā'l!ebata, yīk·ā'sex
 Ē'x·ts!emālag ilisē qak·ā'ts "mō'ts!älēsē "nē'n̄xwa⁹ema lā'-
 k·asxē. Wä, lā'k·as⁸laē ax⁸ā'l!exas lā'xē sē'sexwāqē xwā'-
 kluna. Wä, lā'k·as⁸laē axk·!ā'lax Ē'k·!awēga qa g·ā'xk·asēs
 5 ō'gwaqak·as lā'xsex. Wä, lā'k·as⁸laē q!E'msa. Wä, lā'-
 k·as⁸laē ō'kwas⁸em "yā'laqasēs sā'semē qa g·ā'xk·aslā'g·i's
 10 ō'kwas⁸em lō'"wala.

Wä, hē'x⁸idk·as⁸Em⁸laxaē alē'x⁸widk·āsa. Wä, lā'k·as-
 "Em⁸laxaē lā'sgemēxē l!ē'sa. Wä, lā'k·as⁸Em⁸laē k·i'qax
 15 gwō⁸yā's Ē'k·!awēga qa dō'gułk·āsles lā'xēs sē'waslē.
 Wä, lā'k·as⁸laxaē yū'dux⁸p!enxwa⁸sē "nā'läs bā'sēs ō'mpaxs
 lā'k·asaē wułā'x⁸alak·asxē kwē'xwaxs ts!Elgwa⁸la'laē. Wä,
 lā'k·as⁸Em⁸laxaē ē'x⁸ē'dk·āsē nē'nā'qa⁸yasē mō'xwē sā'sems
 20 Ē'k·!awēga. Wä, lā'k·as⁸laē dzā'qwaxs g·ā'xk·asaē lā'k·asex
 15 Tsē'ltseqelā'lisē. Wä, hē'k·as⁸Em⁸laxaē ha'ng·a⁸lisē l!ā'sa-
 gwisk·asasē¹ ō'masē g·ō'xwaxē lā'gemelsaxē lā'sk·ā'sē,
 yīk·ā'sxē k!waxtā'"yaāsk·asasē kwē'xwē. Wä, hē'x⁸idk·as-
 "Em⁸laxaē Ā'xu⁸lasē "yā'laq!älayōkwatsēs "nō'"nela. Wä,
 hē'x⁸idk·as⁸laxaē Ā'xu⁸lasē la'k·as dō'x⁸widxē ō'masē gō'-
 25 xwa. Wä, lā'k·as⁸laē k·leā's k!waē'lk·as lā'xē g·ō'xwē.
 Wä, lā'k·as⁸laē dō'x⁸widk·asxē g·ō'x⁸uk·asbidza⁸wē. Wä,
 lā'k·as⁸laē dō'x⁸walak·asxē ma⁸lō'xwē q!ulsq!u'l⁸yaxwa ha'-
 yasek·āla. Wä, lā'k·as⁸laē Ā'xu⁸lasē wurla'k·asxē bekwā'-
 ga⁸wa. Wä, lā'k·as⁸laē "nē'x·a: "ya, ādai', wē'k·asēla'.
 30 Nōmase'nxē'lisā?" "nē'x·k·as⁸laē. Wä, hē'x⁸idk·as⁸Em⁸laxaē
 q!u'l⁸yaxwē "nē'x·a: "ya, "mā'sk·asōs dō'demk·asaqōs?
 "wē'k·asas g·ā'x⁸idk·asē k·!ē"yasg!iłaōs "mā'łt!älak·as g·ā'x-
 k·asen? Nō'gwak·as⁸Emxat! Nōmase'nxē'lisla," "nē'x·k·as-
 "laē. Wä, hē'x⁸idk·as⁸Em⁸laxaē Ā'xu⁸lasē "nē'x·a: "ya,
 35 nō'mas, nō'gwak·ās⁸Emxaenu⁸x⁸ sā'semk·ats Ē'k·!awēgaxēs
 k·!ē'dēlk·asaōs," "nē'x·k·as⁸laē. Wä, hē'x⁸idk·as⁸Em⁸laxaē
 q!u'l⁸yaxwē "yā'k·iliłk·ats dō'demas Ā'xu⁸lasē. Wä, lā'k·as-
 "laē "nē'x·a: "ya, "mā'sk·asōs dō'demaqōs lā'g·iłk·asaōs
 40 g·ā'x a'młelik·atsen k·!ē'dēla," "nē'x·k·as⁸laēxs lā'k·asē

World — took the four baskets, and put into them all kinds of things, and he put them aboard the self-paddling canoe. Then he told Many-colored-Woman that she should also come aboard; but she was unwilling, and she just sent her children (and told them) to go and just leave her.

They started at once, and they steered towards the sun. Then they met what Many-colored-Woman had referred to, — what had been seen by her at the places where she had been paddling. Three days after they had left their father, they heard an eagle screeching. Then the four sons of Many-colored-Woman felt glad. It was evening when they arrived at Red-Sand-Beach, and they went in their canoes right to the beach of the large house in front of which a pole was standing on top of which the eagle was sitting. At once Place-of-Desire was sent by his elder brothers. Place-of-Desire at once went to look at the large house. There was no one sitting in the house. Then he went to look at a small house. There he saw two old people, husband and wife. Place-of-Desire questioned the man, and said, "Oh, my dear! where is Oldest-One-in-the-World?" Thus he said. The old man said at once, "What was your word? Where did you come from? Don't you recognize me? I am called Oldest-One-in-the-World." Thus he said. Place-of-Desire said at once, "O old man! we are the children of Many-colored-Woman, your princess." Thus he said. The old man at once became angry on account of the word of Place-of-Desire; and he said, "Oh, what is your word? Why do you come and make fun of my princess?"

¹ Kwakiutl: L!ema'is.

kwē'xēdk·atsē k·!ebeslā'laa lā'k·ASEX Ä'xu·lasē. Wä, lā'k·as·Em·laxaē k·ā'yiwelsak·ASEX.

Wä, lā'k·as·laē Ä'xu·lasē le·nts!esk·as qak·ā'ts la·ē nē'la-k·ASXĒS "nō'last!adza·ē. Wä, g·i'lk·as·Em·laxaē lā'welsk·asē 5 Ä'xu·lasaxs lā'k·ASAē dō't!eg·a·ē gene'mas Nōmase'nxē·lisē. Wä, lā'k·as·laē "nē'x·a: "yā'k·asōl, adai', gwā'k·as la k·!ē'yas gwā'nałak·ASXĒS nā'qēk·asōs. Wē'g·a dō'qwāłak·as qō g·ā'xk·aslax eēt·ēdk·asē g·ā'xk·asdā g·ā'xiłk·asa, qō à'lak·as·Em·lax hē'k·as·Em g·ā'yōłens g·ē'yōła xunō'xwē 10 É'k·lawēgä," "nē'x·k·as·laxaē. Wä, g·i'lk·as·Em·laxaē gwāł dō'taxs g·ā'xk·ASAē hō'gwil·idē mō'xwē sā'semk·ats É'k·lawēgä. Wä, hē'x·idk·as·Em·laxaē Nōmase'nxē·lisē lep!ā·li-łak·ASXĒ 15 lē'wa·ē. Wä, lā'k·as·laē mō'xwē ha·yā'la lā'k·as k!wadzō'lsak·ASEX. Wä, lā'k·as·laē me'ndzix·idk·asē Nō-mase'nxē·lisaxē saō'xwē.

Wä, hē'k·as·Em·laxat! lā'k·as wułe'łk·ats g·ō'kwaōtas. Wä, hē'x·idk·as·Em·laxaē g·ā'xk·asē 20 o'lastewēsōkwa'sexs¹ me'ndzek·łag·iłas Nōmase'nxē·lisē. Wä, lā'k·as·laē dō'x·wala-k·asē lē'lqwalala·yaxē mō'xwē sā'sems É'k·lawēgäxs k!ut·ts!esa·ē. Wä, lā'k·as·laē dō't!eg·a·ē Nōmase'nxē·lisē. Wä, lā'k·as·Em·laē ts!e'lwaqak·ASXĒ g·i'ng·inānemē. Wä, lā'k·as·laē axk·!a'lē Nōmase'nxē·lisē qak·ā's lā'qōliłasōkwasēsēs 25 o'masē g·ō'xwa. Wä, hē'x·idk·as·Em·laxaē lā'k·asē ha·yā'la asē lā'qōliłak·ASEX. Wä, g·i'lk·as·Em·laxaē x·i'qōstowē gu'ldełasē o'masē g·ō'xwa. Lā'k·asaē hō'xts!āwē lē'lqwalala·ē Łōkwa'sē mō'xwē sā'sems É'k·lawēga lā'k·ASEX. Wä, g·i'lk·as·Em·laxaē lā'k·as hō'xts!āwē lē'lqwalala·yaxs lā'k·asē 30 "yā'laq!alē "nō'last!adza·yaxē mō'xwē lā'k·ASEX ha·yā'la asē g·ō'kwaōtasēs gā'gempē qa lā'k·asēs t!ekwa'xē² mō'sgemē L!ā'l!ebata lā'k·ASEX "yā'yałas!äs. Wä, hē'x·idk·as·Em·laxaē la wā'x·a. Wä, k·!e'·yask·as·laxaē gä'łak·ASEXS g·ā'xk·asaē aē'daax·ēdk·asa. Lā'k·as·Em·laxaē wí'łk·atsē. Wä, o'kwas-35 Em·laxaē Ä'xu·lasē lā'k·as "yā'lagemk·atsēs "nō'nela qa lā'k·asēs t!ekwa'xē mō'sgemē L!ā'l!ebata. Wä, k·!ē'yas-

Thus he said, while he was beginning to strike Place-of-Desire with the tongs. Then he drove him away.

Then Place-of-Desire went down to the beach, and told his elder brothers. As soon as Place-of-Desire had gone out of the house, the wife of Oldest-One-in-the-World spoke, and said, "Oh, my dear! don't be inconsiderate [in your mind]. Do look at him, if he should come again who came in before. It might be true that he came from our daughter, Many-colored-Woman." Thus she said to him. As soon as she had finished speaking, the four children of Many-colored-Woman came in. Immediately Oldest-One-in-the-World spread out a mat, and the four young men went there and sat down on it. Then Oldest-One-in-the-World split some boards.

At once it was heard by his tribe, and they came immediately to discover why Oldest-One-in-the-World was splitting wood. Then the tribe saw the four children of Many-colored-Woman sitting there. Oldest-One-in-the-World spoke, and praised his children. Then Oldest-One-in-the-World asked them to build a fire in his large house. The young men went at once and built a fire in the middle of it; and as soon as the fire in the large house began to burn, the tribe went in, and also the four children of Many-colored-Woman went into it. When the tribe had gone into the house, the oldest of the four young men said to the tribe of their grandfather that they should go and bring the four baskets out of the canoe. At once they went, but in vain. It was not long before they came back. They were not able to lift them. Then Place-of-Desire was just sent by his elder brothers to go and bring the four baskets. It was not long before

¹ Kwakiutl: a'htsem̓əsō̓.

² Kwakiutl: tl̓e'xa.

k·as⁸laxaē gä'lags g·ā'xk·asaē t!eku'laxē mō'sgemē l!ā'l!e-bata. Wä, hë'x·idk·as⁸em⁹laxaē y!lx¹⁰welts!âlax g·iy¹¹m-ts!ōwä lā'k·asexē. Wä, ha'lselaemlaxaē k·!ē¹²yas qō'tlē g·ō'xwaxē ¹³nā'xwa dā'daōma. Wä, hë'x·idk·as⁸em⁹laxaē 5 dō'tleg'a¹⁴fe ¹⁵nō'last!adza¹⁶ē, y!k·a¹⁷sex l!ā'qwag·ila. Wä, lā'k·as⁸laē ¹⁸nē'x·a: "¹⁹yā'k·asōl nō'mas! Hë'k·as⁸em ha-lā'xsk·ats Ë'k·lawēga lō'la lā'k·asex ²⁰me²¹wi'la qak·ā'ts lē'ela²²yō lā'k·asexs g·ō'kwaōtaqōs," ²³nē'x·k·as⁸laē.

Wä, hë'x·idk·as⁸em⁹laxaē ²⁴nā'xwak·as ë'q!us²⁵idk·asxē 10 hë'em sā'semk·ats Ë'k·lawēga lā'k·asxē. Wä, lā'k·as⁸em⁹laxaē g·i'lk·as ²⁶mā'x²⁷widē Nōmase'nxē²⁸lisaxē. Wä, lā'-k·as⁸emxaē k!wē'las²⁹idk·atsē ha³⁰mā³¹yaā'xs³²yasē hēlā'xdzemas Ë'k·lawēga. Wä, lā'k·as⁸em⁹laē g·āx nē'!³³idk·asē ë'masē 15 g·ō'xwa lō'kwā'sē g·i'gēsē. Wä, hë'k·as⁸mōsē mō'sgemē mē'gwat lō'quli'la lō'kwā'sē mae'mx³⁴enoxwē lō'quli'la. Wä, hë'k·as⁸mōsē waō'xwē. Wä, lā'k·as⁸em⁹laxaē hë'k·as la g·i'lg³⁵emk·asē l!ā'qwag·ila. Wä, lā'k·as⁸laē l!ā'sōtiwa³⁶lisē mā'k·ila lā'k·asex. Wä, lā'k·as⁸laē l!ā'l!aqoħema³⁷ē ē'ta³⁸ya. Wä, lā'k·as⁸em⁹laxaē amā'³⁹inxā⁴⁰ē Ä'xu⁴¹lasē. Wä, lā'k·as- 20 em⁸laxaē yā'x⁴²widk·asē Nōmase'nxē⁴³lisasē l!ā'l!eqwa lā'-k·asxēs g·ō'kwaōtē. Wä, hë'k·as⁸em g·il l!ā'qwaxōdk·asē. Wä, lā'k·as⁸em⁹laxaē hë'waxak·as la aē'daaqē mō'xwē sā'sems Ë'k·lawēga. Wä, lā'k·as⁸em⁹laxaē hë'waxak·as g·āx nā'⁴⁴naqxwē Ë'k·lawēga lā'k·asxens awi⁴⁵nagwisēx. 25 Wä, lā'k·asē ⁴⁶nē'x·ē waō'xwaqēxs g·ā'xk·as⁸maā'sē Ë'k·lawēga aē'daaqak·ā'sa; wä, hë'k·as⁸mēs l!ā'qwasgemē sē'sexwax ⁴⁷yinā'selas. Wä, lā'k·as⁸em⁹laxaē xek·lā'k·as lā'k·asxens awi⁴⁸nagwisēx. Wä, hë'k·as⁸mēq. Lā'k·as⁸mē lā'ba.¹

¹ The four sons are said to be the ancestors of four gentes of the l!ā'l!asiqwela, l!ā'qwag·ila of the G·i'g²ilgam, l!ā'sōtiwa³lis of the K·ek·lō'tē, l!ā'l!aqōħemē of the G·e'xsem, and Ä'xu⁴las of the Nae'nsxā.

he came, carrying the four baskets. Immediately they opened out what was contained in them, and the house was almost [not] filled with all kinds of property. The eldest of the brothers, Copper-Maker, spoke at once, and said, "O old man! this is sent to you by Many-colored-Woman. This is what is piled up here in the house, that you may invite with it your tribe." Thus he said.

Then, on account of this, they all believed that they were the sons of Many-colored-Woman; and it is said that Oldest-One-in-the-World was the first one to give a potlatch. Then he gave a feast with the food that was sent to him by Many-colored-Woman; and then he came and showed the large house, and the carvings, and the four seal dishes, and the killer-whale dishes, and the others. And this was first given by Copper-Maker; and Seaside-of-the-World came next, and after that came Copper-Surface, and then the youngest one, Place-of-Desire; and then Oldest-One-in-the-World distributed coppers among his tribe, and he was the first who handed down coppers. The four sons of Many-colored-Woman never went back, and Many-colored-Woman never came back to her country.

Some say that Many-colored-Woman did come back, and that the self-paddling copper canoe came back, and that it staid in our country. That is the end.

21. Ō' meäł¹ (Chief-of-the-Ancients).

Tradition of the L!a'L!asiqwela.

(Recorded by George Hunt.)

G·ō'kula^glaē Ō' meäłē lā'xa ē'k·ē awi^gnagwis lē'gadēs
 Dzē'gemē lāx apsbā'lisas "yaxwaē'sdemē lē'wis tslā'ts!a-
 "yaxa "nā'xwa nū'xnē'misaxa ts!ē'ts!ek!wa lē'wa q!wā's-
 qluxāla. Wä, laem^glā'wisē Ō' meäłē lē'lālaxēs tslā'ts!a^gē
 5 Mē'mg·ōlembesē lō^g Hayī'mgelexselabisē lō^g Lā'labaliselab-
 besē; wä, hē'misē Mā'yusustālag·i^glaxwē, lē'wis waō'xwē
 ts!ā'ts!a^gya, yīx lā'x·awēnaga Ts!a'esōga, yīx k·ixelā'ga.

Wä, gī'lēEm^glā'wisē g·āx "wī^glaēlēda q!ē'nemē lē'lqwala-
 lala^gya lā'asē Ō' meäłē yā'q!eg·a^gla. Wä, laem^glā'wisē
 10 "nē'k·a: "ya, ts!ā'ts!a^gyā! wä'entsōs hō'lēlaxg·in wā'ldem-
 lek· lā'x·da^gxōl. Wä'laxg·in "nē'k·ik· qen "yexwī'ltsoxwi-
 lalen tslā'ts!a^gyax "nē'mxsala "nā'la. Wä, la^gmēts "nā'-
 xwal gu'msax·da^gxu^gl qa^gs "yīxu'mlida^gxuLōs, "nē'x·laē. Wä,
 laem^glā'wisē gwā'le wā'ldemas Ō' meäłaxs la'ē ū'gwaqa
 15 yā'q!eg·a^gle ts!ā^gyasē Mē'mg·olembisē. Wä, laem^glā'wisē
 "nē'k·a: "ya, "nā'i^gnemwōtā'. Wä'g·adzāx·ins g·ā'labend
 lē'lālaxens g·ō'lg·okulōtaxwa "nā'lax qa g·āxlā'g·iltsō
 gu'msasōltsōx "nō'läqensōx Ō' meäłex, "nē'x·laē. Wä,
 hē'x·idaem^glā'wisē lā'x·da^gxu hō'qawelsēda k!wā'lax·dē qa^gs
 20 wusē'x·idex·da^gxwē "wī^gla. Wä, laem^glā'wisē "wī^gla ax-
 "ē'dxa ts!ē'ts!ōmēg·a^gle qa^gs sē'sek·laqelatā; qä'lxas ts!ē-
 ts!eqaēda "nā'xwa nū'xnē'misa lā'xēs la g·ō'kulasa. Wä,
 gī'lēEm^glā'wisē lā'x·da^gxu hō'qawelsēda lē'la^glaxa "nā'xwa
 nū'xnē'misexs la'ē Ō' meäłē lā'wels lā'xēs g·ō'kwē qa^gs lä
 25 le'nts!ēs lā'xa l!emā'isē lax hanē'dzasasēs dā'ldalē xwā'-
 kluna. Wä, laem^glā'wisē ax^glēdxa q!ē'xa^gle qa^gs k·ā'ta^glēsēs
 lāx a'psaxts!a^gyas a'g·iwa^gyasēs dā'ldala xwā'kluna. Wä,

¹ Told in the Kwā'g'uł dialect.

21. Ō'neāl (Chief-of-the-Ancients).

Tradition of the Lla'lasiqwela.

(Recorded by George Hunt.)

Chief-of-the-Ancients lived at a pretty place named Dzé'gem, at one end of Dancing-Place-Beach, with his younger brothers, all the myth people; that is, the birds and plants. Then Chief-of-the-Ancients called his younger brothers, — Canoe-Calking, Staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and also Raccoon; and also his younger sisters, --- Spoon-bringing-Woman, Winter-Dance-Woman, the Crow.

As soon as all the tribes were in his house, Chief-of-the-Ancients spoke, and said, "Oh, younger brothers! listen to what I am going to say to you. I wish that my younger brothers have a dance in the house one of these days. Now, you all shall paint yourselves, and you shall wear masks." Thus he said. As soon as Chief-of-the-Ancients had finished speaking, his younger brother Canoe-Calking also spoke, and said, "O brothers! let us begin at one end and call our tribes of this world that they come in and be painted by our elder brother, Chief-of-the-Ancients." Thus he said. Immediately those who had been seated went out. They all put on their belts, and they all took poles as canes, for indeed all the myth people in the village were winter dancers. As soon as those who were going to call all the myth people had gone out, Chief-of-the-Ancients also went out of his house, and went down to the beach, to the place where his Folding-Canoe was. Then he took a drift-log and put it down on the beach on one side of the bow of his Folding-Canoe. Then he took another drift-log and put it down

laem⁸laxaā'wisē ax⁸ē'dxa ⁸ne'mts!aqē q!ē'xa⁸la qa⁸s lä k·ā'ta-
⁸lisas lāx o'xla⁸yas. Wä, laem⁸lā'wisē le'lg·ilisax ä'g·iwa-
⁸yasēs dā'ldała ḥwā'kluna qa⁸s le'lg·aaLELōdēs lā'xa q!ē'xa⁸le.
Wä, lae'm⁸laxaā'wisē lā'xa o'xla⁸ē qa⁸s hē'xat! gwē'x⁸ideq.
5 Wä, lae'm⁸lae waē'sē dā'ldałas ḥwā'kluna lā'xa ē'g·isē,
ēg·ime'ngwisq!āmaasē ⁸yaxwaē'sdemē. Wä, g·yl⁸Em⁸lā'wisē
gwā'lexs la'ē lō'sdesa qa⁸s lä lā'xa la⁸mael ē'g·ikwa lā'xa
lä'el k!wa⁸nā'ku⁸latṣa ⁸nā'ḥwā ts!ē'łts!ek!wa. Hē'Em aleyō'ł-
tsōx k!lēs k!a'dekwa ⁸nā'ḥwax ts!ē'łts!ek!wa, qaxs hē'g·maoł
10 a'łesox bē'begwānemē yō gwē'x'sens gwē'x'sdemē.

Wä, k·lē's⁸Em⁸lā'wisē ēx·ā'la qa⁸s ⁸wi'lgaelsexs la'ē
O⁸meälē g·ā'labend Lē'łlālax Mā'ts!ena qa⁸s k·lā'tlēdēq.
Wä, lā'lae gwā'lags la'ē Lē'łlālax Xā'wē. Wä, lae'm⁸laxaē
aē'k·la k·lā'taq. Wä, lā'lae Lē'łlālax Gudē'na qa⁸s
15 k·lā'tlēdēq. Wä, g·yl⁸Em⁸lā'wisē gwā'la la'ē Lē'łlālax
Tslō'tsaga qa⁸s k·lā'tlēdēq. Wä, g·yl⁸Em⁸laxaā'wisē gwāł
k·lā'taq, la'ē Lē'łlālax Haē'nxeyugwa. Wä, lae'm⁸laxaā'
k·lā'tlēdēq. Wä, g·yl⁸Em⁸laxaā'wisē gwāł k·lā'taq la'ē
Lē'łlālax Te'g·ek·ila. Wä, g·yl⁸Em⁸lā'wisē gwāł k·lā'taq
20 la'ē Lē'łlālax Mā'małek·ila. Wä, g·yl⁸Em⁸lā'wisē gwāł
k·lā'taq la'ē Lē'łlālax L!aā'l!e. Wä, g·yl⁸Em⁸laxaā'wisē
gwāł k·lā'taq la'ē Lē'łlālax Łā'łk·!ō qa⁸s k·lā'tlēdēq. Wä,
g·yl⁸Em⁸laxaā'wisē gwāł k·lā'taq la'ē Lē'łlālax Łā'łanē qa⁸s
k·lā'tlēdēq. Wä, g·yl⁸Em⁸laxaā'wisē gwāł k·lā'taq la'ē Lē'-
25 ⁸lālax Gugō'ts!axsemālaga qa⁸s k·lā'tlēdēq. Wä, g·yl⁸Em-
⁸laxaā'wisē gwāł k·lā'taq, la'ē Lē'łlālax K!wē'kwisē, k·līde-
lā'wē, tsō'palē, gegełā'łē, gō'gułbīsē, ts!ō'ts!esbīsē, mā'mana,
t!ōt!ā'lōłē, k·līde'lsla, tslā'ts!ałk·Ewa, k·lē'xk·!exēsē, seyō'-
k!wa, xē'xēsē, qwā'q!wanē, ade'mgulī, gu'lde'mē, Łā'łanaiłē,
30 k!waā'k!umt!ē, ne'la.

Wä, g·yl⁸Em⁸laxaā'wisē gwāł k·ā'taq, lae'm⁸lae q!ē'lx⁸idē
O⁸meälē, lā'g·iłalas Lē'łlālaxēs ts!ā'ts!a⁸yē Mē'mg·ole'mbīsē
łō⁸ Hayim⁸łiexselabīsē Łō⁸ Łā'labalīselabīsē. Wä, hē'-
misēda awi'la begwā'nemē Mā'yusustālag⁸laxwē Lē'wis

on the beach near the stern. Then he lifted the bow of his Folding-Canoe from the beach and put it on the drift-log. Then he also went to the stern and did the same to that also. Now he had lifted his Folding-Canoe from the sand, for Dancing-Place-Beach is sandy. As soon as he had finished, he went up from the beach to (his house, which) was already cleared, that all the birds might come and sit down. This was when all the birds were not yet painted; for then they were still men, as we are now.

They had not all come yet, when Chief-of-the-Ancients began at one end calling Harlequin-Duck, that he might paint him. When he had finished, he called Loon, and he painted him pretty. Then he called Golden-Eye-Duck and painted him. As soon as he had finished, he called Tomtit and painted him. As soon as he had finished painting him, he called Sea-Chicken. He painted him; and as soon as he had finished painting him, he called Duck (?) As soon as he finished painting him, he called Swallow; and as soon as he finished painting him, he called Buffle-Head-Duck; and again, as soon as he finished painting him, he called Mallard-Duck and painted him; and as soon as he finished painting him, he called Teal-Duck and painted him; and again, as soon as he finished painting him, he called Sawbill-Duck and painted him; and as soon as he had finished, he called Cross-bill, King-fisher, Robin, Red-breasted-Robin, Magpie, Blue-billed-Duck, Hawk, Snow-Owl, Plover, Snipe, Diver (?), Widgeon, Pin-tailed-Duck, Heron, Crane, Red-winged-Flicker, Black-Wood-pecker, Humming-Bird, Laughing-Goose, and painted them.

As soon as he had finished painting them, Chief-of-the-Ancients began to get tired. Therefore he called his younger brothers, Canoe-Calking, Always-staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and

waō'xwē lē'laxʷwēla lā'xēs tslā'tslaʷya. Wä, laemʷlā'wisē Ōʷmeālē axk·!ā'laq qa lā'yowēs k·!ā'taxēs wā'x· lax·dē k·!ā'taseʷwa, qaxs "nē'k·aē Ōʷmeālē qas lä tsē'napaxēs dā'ldałē xwā'k'luna, qaē'xs "nē'x·aē qaʷs lä wī'nax mēʷmäs 5 lā'sōdalalise; lā'g·ilas "nēx· qaʷs tsē'napēxēs dā'ldała xwā'k'lun. Wä, a'Emʷlā'wisē axk·!ā'laxēs tslā'tslaʷya qa wē'g·is a'Em k·!ek·!ā'tax·sālaxēs k·!ek·!ā'tasōlē.

Wä, lae'mʷlaļa maʷlp!e'nxwaʷsd la k·!ā'tē Ōʷmeālaxēs laʷmā'lał gwā'lamātseʷwa. Wä, laemʷlā'wisē Ōʷmeālē 10 qā's·id qaʷs lä me'ndzexʷidxa saō'kwē qaʷs yā'Lōdēq. Wä, laemʷlā'wisē mē'x·bendqēxs la'ē le'ntsēs lax haʷnē'dzasasēs dā'ldała xwā'k'luna. Wä, laemʷlā'wisē tsē'napaq. Wä, lae'mʷlaļa ts!ā'tslaʷyäš g·ā'labend k·!ā'tlēda. Wä, hē'Emʷg·il k·!ā't!ētsōsē Kwe'kwē. Wä, lae'mʷlaē "melʷmelbe'ndeq. 15 Wä, lā'laē e'tlēdex Legap!ā'la. Wä, lā'laē e'tlēdex Tsō'tsepts!ā. Wä, lā'laē e'tlēdex Qe'lēya. Lae'mʷlaē a'Em qexō'tsēda "me'la lāx ḥ'xawaʷya. Wä, lā'la a'Em ts!ō'lt!ōdēx de'mguʷlasas Tsō'tsepts!ā. Wä, lae'mʷlaē xaʷmala k·!ā'tē ts!ā'tslaʷyäš Ōʷmeālaxs la'ēwis q!ex·i'da. 20 Wä, lā'g·ilas lē'ʷlālax Ōʷmeālē qa g·ā'xēs e'tlēd g·ō'xʷ-widēq, la'ē gwāł tsē'napaxēs dā'ldała xwā'k'luna. Wä, ḥ'gwiłʷmasē Ōʷmeālē hā'labala g·āx bō'sēs e'axelasēʷwē. Wä, a'Emʷlā'wisē yā'was·id aē'k·la k·!ā't!ē Ōʷmeālaxēs waō'kwē ts!ā'tslaʷya. Wä, hē'Emʷlāwisi la yā'q!leg·aʷlats 25 Mē'mg·olembisē lē'ʷwē's waō'kwē "nā'ɬnemwayōta. Wä, lae'mʷlaē "nēx· qas eliā'yil k·!atasōl qa lō'maʷmīłasē e'x·lē k·!ā'tēlas, "nē'x·laē. Wä, lae'mʷlā'wisē ts!ix·i'lē nā'qaʷyas Ōʷmeālē qaē's ts!ā'tslaʷyäxs xe'nlēlaē q!emsq!emts!exla. Wä, lā'g·ilas lē'ʷlālaxa lē'gekwē lē'geg·ō'ɬē qa g·ā'xēs 30 g·i'wā'laq.

also the great man Raccoon, and other among his brothers whom he loved. Then Chief-of-the-Ancients requested that they take his place in painting those whom he tried to paint, for Chief-of-the-Ancients wished to burn the bottom of his Folding-Canoe, for he desired to make war on the fishes of the world beyond the ocean. Therefore he wished to burn the bottom of his Folding-Canoe. He just asked his younger brothers to go on painting any way they liked to paint.

However, it had taken Chief-of-the-Ancients two days to paint those whom he had completed. Then Chief-of-the-Ancients started and went to split boards, and tied them together. Then he lighted them at the end, and went down to the beach to the place where his Folding-Canoe was. Then he burned its bottom. His younger brothers, however, began at one end painting. The first to be painted was Eagle, they made him white at each end; then also Black-Duck (?); then also Golden-Plover, and then also Loon (?). They only put some white around its neck, but they just put black in the armpits of Golden-Plover. Now, the younger brothers of Chief-of-the-Ancients had been painting for one day when they began to be tired. Therefore they called Chief-of-the-Ancients to come again and help them, when he finished burning the bottom of his Folding-Canoe. Therefore Chief-of-the-Ancients came hurriedly, and left his work. Chief-of-the-Ancients just attempted to paint well several of his younger brothers. Then Canoe-Calking and several of his brothers spoke, and said that they would be the last to be painted, and that they would be painted best. Thus they said. Then Chief-of-the-Ancients became angry, on account of his younger brothers, because they were very lazy. Therefore he called the one who is named Deer to come and help him.

Wä, hë'x·⁸idatzäm⁸laē lë'geg·ö'łe la. Wä, laem⁸lā'wisē Ö⁸meälē lë'⁸lālax Më'mg·olembisē. Wä, laem⁸lā'wisē lë'geg·ö'łe lë'⁸lālax lā'x·amēnaga. Wä, à'Em⁸lāwisi Ö⁸meälē lë'geg·ö'łe ts!ö'łe edex wí⁸welx·lālās. Wä, à'Em⁸lā'wisē 5 la hë gwē⁸nā'kulax Gwē'gwēgwē lë⁸wa bā'la lë⁸wa gegö'qwē, qaxs la'ē hā'labala, lā'g'iłas à'Em quse'mdex gegö'qwē lë⁸wa xē'xēsē.

Wä, g'ı'l⁸Em⁸lā'wisē gwāł k'!ā'taxs la'ē lë'⁸lāla Ö⁸meälaxēs anē'sē qa wë'g'is ö'gwaqa q!wā'lax⁸ida. "Wä, laems 10 la'ł g·ā'labiłtsen ts!ā'ts!a⁸yax qaxō lāł "ya⁸yaoxbalīselał lā'xwa g'ı'ldēsēx awi⁸nagwisa," ⁸nē'x⁸laē. Wä, hë'x·⁸idaem⁸lā'wisē anē'sasē Sā'laēdāna q!wā'lax⁸ida. Wä, g'ı'l⁸Em⁸lā'wisē gwāł'ęxs la'ē q!wā'g·alisēda nū'xnē⁸misē. Wä, lā'dzēk·as⁸Em⁸lā'wisē de'nx⁸eda. Wä, hë'Em⁸lāwisi la g·ā' 15 labālisē Sā'laēdāna pe'lki⁸lāla. Wä, lā'⁸laē e'lxi⁸lālaxēs lō'łālē⁸e. Wä, lae'm⁸laē lā'balisela lāx wā'sgēmēdzasasōxdā ę'k·ęx awi⁸nagwisa. Wä, à'Em⁸lā'wisē Ö⁸meälē k!wa'ęs x·i'ts!ax·llaqęxs la'ē ⁸yExwē's ts!a⁸tsla⁸ya.

Wä, hë'⁸lat!a la ma⁸łp!enē⁸stalis lā'nałwa lā'balisa ⁸yex- 20 balī'selaxs la'ē dō'x⁸walelē Ö⁸meälaxa kwax⁸ı'la lāx ha⁸nē- dzasasēs dā'łdała ı'wā'k'luna. Wä, hë'x⁸idaem⁸lā'wisē la dō'x⁸wideq. Wä, hë'Em⁸lāwisi la dō'x⁸walelatsēxēs dā'ł- dałax·däxs le⁸ma'ē q!u'lx⁸ida. Wä, lae'm ⁸nē'k·ęda waō'- 25 kwē nū'xnē⁸misaqęxs hë⁸maē x·i'x⁸ędā⁸masē tsē'nabemas Ö⁸meälaxēs dā'łdałax·dē ı'wā'k'luna. Wä, lā'⁸laē ⁸nē'k·ęda waō'kwaqęxs hë⁸maē ts!a⁸tsla⁸yäs Ö⁸meälē ı'u'mt!ędeq qaxs ts!e'nkwaasēxs ⁸maē la ts!ö'łtsemdālaxēs la ą'łexsdē k'!ā'tase⁸wa. Wä, hë⁸mis la'g'iłas lā'gum hë ı'u'mt!ędex 30 dā'łdałax·dē ı'wā'k'lunas Ö⁸meälē. Wä, qa lā'wits wë'x⁸idē Ö⁸meälē, qaxs wā'x⁸elaxsdē wí'naxa Lā'sōdā'lalisē.

Wä, à'Em⁸lā'wisē lae'l k!waę'łe Ö⁸meälē lā'xēs g·ö'kwē

Indeed, Deer went immediately; and so Chief-of-the-Ancients called Canoe-Calking, and Deer called Spoon-bringing-Woman; and Chief-of-the-Ancients and Deer just blackened her all over; and they just turned to the Oyster-Catcher and Albatross and Swan, for they were in a hurry: therefore they just put lime on Swan and on the Pin-tailed-Ducks (?).

As soon as he had finished painting them, Chief-of-the-Ancients called his aunt (and asked her) to dress up. (He said,) "You shall be the leader of my three brothers when they come to dance from one end to the other on this long beach." Thus he said. Immediately his aunt the Fern dressed herself; and as soon as she finished, the myth people arose. Indeed, a great many began to sing. Then the Fern was their leader, and danced, turning round; and following her were her nephews. Then they went from one end of the pretty beach to the other, and Chief-of-the-Ancients just sat down on the beach and watched his younger brothers as they danced.

However, they went twice from one end to the other, dancing. Then Chief-of-the-Ancients saw smoke at the place where his Folding-Canoe was, on the beach. Immediately he went to look at it. Then he discovered that his Folding-Canoe was already burned. Several myth people said that when Chief-of-the-Ancients burned the bottom of his Folding-Canoe, he set fire to it; and others said that the younger brothers of Chief-of-the-Ancients burned it because they were angry because he had just blackened them when he finished his painting. Therefore they were blamed by Chief-of-the-Ancients for having burned his Folding-Canoe; for what should Chief-of-the-Ancients do, since he was going to try to make war on those on the other side of the ocean?

Chief-of-the-Ancients just sat down in his house, and

qaxs le⁶ma'ē yā'x·sa⁶mēs nā'qa⁶ē qaē's ts!ā'ts!a⁶ya. Wä, lae'm⁶laē se'nyastōlīl qas gwē'x·⁶idaā'sa. Wä, lae'm⁶laē ⁶nēx· qas wē'g·i ā'Em gwē'⁶ida'maseq lā'xōs lāx gwē'gux·s-dema p!⁶e'plalōmasēx. Wä, laem⁶la'wisē gwā'kē k·!ē'xa⁶yas.

5 La'ē Lē'⁶lālaxēs ts!ā'ts!a⁶ya. Hé'em⁶laē lē' geg·ō'kē g·y'l Lē'⁶lālasōs. Wä, laem⁶la'wisē nē'lasēs gwā'gwayaā'sē lāq qa hagu'msēs dā'ldałax·dē xwā'kluna. Wä, hē'x·⁶idadzā-em⁶laē lē' geg·ō'kē wā'xaq. Wä, laem⁶la'wisē O'⁶meälē axk·lā'lax lē' geg·ō'kē qa läs Lē'x·LELSAXA ⁶nā'xwa nū'xnē-10 ⁶misa qa g·ā'xēs ē't!ēd k!was⁶E'lsa lā'xēs g·y'lx·dē k!uts!E-dzā'sa. Wä, hē'x·⁶idaem⁶la'wisē lē' geg·ō'kē la'el. Wä, k·!ē's⁶lat!a gä'lags g·ā'xaē ⁶wi'⁶lēda nū'xnē⁶mise lā'xēs g·y'lx·dē k!walaā'sa; wä, hē'x·⁶idaem⁶la'wisē O'⁶meälē Lē'⁶lālax lē' geg·ō'kē qa läs lāwenō'ts!elaseq. Wä, laem⁶la'-15 wisē O'⁶meälē yā'q!eg·a⁶la. Wä, lae'm⁶laē nē'lxēs ts!ā'ts!a⁶yäxs yā'x·sa⁶maēs nā'qa⁶ē qa gwē'x·⁶idaāsasēs dā'ldałax·dē xwā'kluna, yīxs la'ē xu'mt!ēda, ⁶nē'x·⁶laē. "Wä, la⁶mē'sen hogu'mg·ilałōs lā'xen dā'ldałax·dā xwā'kluna. Wä, lae'ms gwē'⁶idel, laxs gwē'gux·s-demaqōs lā'xōs o'gu-20 qałāena⁶ya qas ts!ē'lt!ekwa. Wä, hā'g·a gwē'⁶idex. La⁶mēts k·!ē'st lāl ē't!ēdeł lāł q!aplē'x·⁶ideł lax ałla bekumē'l," ⁶nē'x·⁶laē O'⁶meälq.

Wä, hē'x·⁶idadzāem⁶laē q!eq!ā'p!ä lā'xēs hēhā'yasek·ā-laēna⁶ē. Wä, laem⁶la'wisē ⁶wi'⁶la gwē'⁶ida. Wä, lae'm⁶laē O'⁶meälē ā'Em q!aplē'x·sa lō lē' geg·ō'kē. Wä, lae'm⁶laē O'⁶meälē ⁶nēx· qa⁶s lā lax Tā'gusē. Wä, hē'x·⁶idaem⁶la'-25 wisē lā'x·dax⁶wa qā's⁶ida. Wä, hē'em⁶laxaā'wis lā'x·da⁶x⁶ gä'kē g·ō'kulē. Wä, la k·!ēs q!a'kē lā'g·iłas xō'mał⁶ideł O'⁶meälē lē⁶wis tsłā'⁶ē lē' geg·ō'kē, yīx lā'g·iłas O'⁶meälē 30 tek·!o's⁶idāmaseq qa⁶s xa'lt!ag·indēq. Wä, lae'm⁶laē O'⁶meälē ⁶nā'mux⁶sā.

Wä, g·ā'x⁶laē lā'xōx axā'xs Tē'guxstē. Wä, lae'm⁶laē gä'la hē g·ō'kulē. Ā'Em⁶laē dō'gults G·ā'malag·i⁶lakwaxs wā'wax·sak·illaē sē'xwasēs sē'sexwāqē xwā'kluna. Wä,

his heart was bad on account of his younger brothers. Then he planned what to do. Then he said that he would just scatter them, each to go to the kind of birds (to which he belonged). After he had finished planning, he called his younger brothers. The first one he called was Deer. Then he told him what he had in mind, that they should be lost, with his Folding-Canoe. Indeed, Deer told him immediately to go ahead. Then Chief-of-the-Ancients asked Deer to call all the myth people from the houses to come again and sit down at the place where they had been sitting before. Deer went at once, and it was not long before all the myth people sat down at the place where they had been sitting. Chief-of-the-Ancients at once called Deer to stand by his side. Then Chief-of-the-Ancients spoke, and said to his younger brothers that he felt badly on account of what had happened to his Folding-Canoe, which was burned. He said, "I'll make you all leave with my Folding-Canoe. Now you shall scatter, each to his own [different] kind of birds. Go and scatter! You will never again meet (in the time of) later generations." Thus said Chief-of-the-Ancients to them.

Indeed, at once they assembled in pairs, and then they all scattered. Chief-of-the-Ancients and Deer only [still] kept together. Then Chief-of-the-Ancients said that he would go to Deer-Place. Immediately they started, and they lived there for a long time. It is not known why Chief-of-the-Ancients and his younger brother Deer began to quarrel, and why Chief-of-the-Ancients made him become a deer and drove him into the woods. Then Chief-of-the-Ancients remained alone.

He came to this place here, Tē'guxstē. There he lived for a long time. He was just seen by Gā'malag-i^{slak} paddling to and fro in his self-paddling canoe. He was

lae'm^släwis gä'läxs la'ē k·leä's la dō'gułā. Wä, lā'naem^slaë
ħe'lā' lō lae'm gwä'^sstaasnōkwa. Wä, lae'm x'is^sē'da.
Lae'm^slaë hë'wäxaem la e't!ēd gwä'gwēx·s^salasa lā'xēq.
Wä, lae'm lā'ba.

22. Dā'plabē¹ (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

5 G·ō'kwa^slaxaë g·ä'läse Gō'sg·imoxwē lā'k·asex Xudē'sē.
Wä, lā'k·as^slaxaë g'i'gadk·ats Dā'plabē. Wä, lā'k·as^slaxaenē
geg·ä'dk·asē Dā'plabäs K!wä'ts!ēlē, k·ē'dēlas Hë'x·hëg·ilí-
sema g·i'gamäse g·ä'lä Gwa'tslēnoxwē. Wä, lā'k·as^sem-
^slaxaenē hë'menalak·as^smē Dā'plabē ayä'bages Lē'qaxē
10 k!wä'ts!ē. Wä, lā'k·as^sem^slaxaenē Lē'qaxat!xē k!wä'ts!ē.
Wä, k·le'^syas^sem^slaxaenē gwä'lk·asē maō'sasōkwatasexs
g·ä'xk·asaē nē'^snaqxwa. Wä, lā'k·as^slaxaë wā'x·k·as yinē'-
sasōkwatsēs gene'mē. Wä, lā'k·as^slaxaë nē'x·k·asexs k·lē'-
yasaë pō'ya. Wä, ö'kwas^sem^slaxaen lā'k·as g'i'mxwalila.
15 Wä, lā'k·as^slaxaenē nā'x·idxē gaä'la. Wä, hë'k·as^sla-
xaë gwaë'lk·asē. Wä, lā'k·as^sem^slaxaë K!wä'ts!ēlē wā'x·
k·as gaä'xstalā'mask·aseq. Wä, ö'kwas^sem^slaxaen nē'x·
k·asexs k·lē'yask·asaë pō'ya. Wä, hë'k·as^slaxaë lā'k·as
mō'p!enēl hë'k·as gwaë'lk·asexs lā'k·asaë de'nt!ēdk·asē
20 g·ō'kwaōtasës gwaë'lask·asas.

Wä, lā'g·i'lk·asas g·ō'kwaōtas Lē'x·LELS^sidk·as qas g·ä'x-
k·asaë wí'^slaēl hō'gwēla, lā'k·asex g·ō'xwas. Wä, lā'k·as-
^sem^slaxaenē q!ä'q!ē'staax hë'g·i'lk·asas gwaë'lk·asës g·i'gema.
Wä, hë'wäxadzaem^slaxaenē q!ä'q!laë Dā'plabäxës g·i'gëdë.
25 Wä, lā'k·as^sem^slaxaenē k·o'të g·i'gëdk·asasëx lā'k·as^sem
k·lē'^syas la e'x·a. Wä, lā'k·as^slaxaë dō't!eg·a'lk·asë nē'-
mō'xwē lā'k·asxë waō'sdälä. Wä, lā'k·as^slaxaë nē'x·a:
"ya, g·i'gama, wē'k·alela dō'qwałak·aslaōł qaens lā'k·asaë

¹ Told in the Koskimo dialect.

there a long time, and then he was not seen any more. Either he had died or he had gone to another place. He had disappeared. After that he was never again talked about. That is the end.

22. Dā'plabē (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

The ancestors of the Koskimo lived at Cut-Beach, and they had for their chief Leader, and Leader had for his wife Sitting-in-Canoe, the princess of Going-Straight-on, the chief of the ancestors of the North people. Leader was always happy while he was hollowing out canoes. He was making a canoe, and he had not finished working on it when he went home. In vain his wife tried to feed him. He said that he was not hungry. He just lay down on his face. In the morning, when daylight came, he remained in the house in the same way. Then Sitting-in-Canoe tried to give him some breakfast, but he only said that he was not hungry. For four days he staid thus in the house. Then the tribe began to talk about what he was doing in the house.

Therefore his tribe called every one to go into his house. They tried to discover why their chief was sitting in the house in this way, but Leader never noticed those who had him for their chief. Therefore those who had him for their chief guessed that he did not feel right. Then one among the wise men spoke, and said, "O chief!

dō'xsē^sstāliselak·as lā'xō awī'staxsens "nā'lax qak·ā'ts ḡene'm-
k·asōs ḡ'gamā," "nē'x·k·as^slaxaēnē.

Wä, hē'x·idk·adzaem^slaxaē Dā'p!abē dā'dōdalak·asex.
Wä, lā'k·as^slaxaēnē "nē'x·a: " "ya, ḡō'kwaōt, hē'k·as^semxa-
5 ENL qō'lax^s qak·ā'ts dō'demōsēg·aq^s, qak·ā'sg·in "nē'x·aēk·
qens lā'k·asaē gā'gak·!ax k·lē'dēlas ḡ'gamāsō wā'x·sēla^syax
lē'lqwalala^syax ḡā'xens qa ā'lēg·ak·asaēsens k·lē'k·!esō-
kwasēx," "nē'x·k·as^slaxaēnē. Wä, hē'x·idk·adzaem^slaxaēnē
10 xwā'na^sidk·asē qlē'nemk·aswuļa Gō'sg·imoxwa. Wä, lā'-
k·as^sem^slaxaēnē wī'g·alisak·asxēs k!wēk!wā'tsē qak·ā'ts
tsēnā'p!ēdēq. Wä, ḡ'lēlk·adzaem^slaxaēnē gwāl tsē'napaxēs
k!wēk!wā'ts!äxs lā'k·asaē wī'x^sste'ndex. Wä, lā'k·as^sla-
15 xāēnē gwā'gwaax^sēd lā'k·asex Yū'lē^s. Wä, lā'k·as^sem-
"laxaēnē gā'gak·!ak·asLEX l!ā'qwaatslēgasē k·lē'dēlas Yā'x-
lenē, ḡ'gamak·asasē Naqe'mg·ilisela.

Wä, ḡ'lēlk·as^sem^slaxaē lā'g·aa lā'k·asex Yō'lā^syaxs lā'-
k·asaē de'nx^sidk·asē wā'ōsdālāsēs lā'k·aslē gā'gak·!ak·lā'la-
yuwē ne'lyō. Wä, ḡ'lēlk·adzaem^slaxaēnē gwā'lk·asa lā'k·asaē
20 sē'x^swidk·asē qak·ā'ts la'ēk·asaē ha'ngēmdk·asxē ḡō'kwa.
Wä, lā'k·as^sem^slaxaēnē nelā'lak·atsē ne'lyowē. Wä, lā'-
k·as^sem^slaxaēnē ḡeg·ā'dk·asē Dā'p!abās l!ā'qwaatslēgasē.
Wä, lā'k·as^sem^slaxaēnē laō'lxē lē'gemē; wä, hē'k·as^smōslē
ya'x^slenē. Wä, lā'k·as^slaxaēnē alē'x^swida.

Wä, lā'k·as^slaxaēnē ḡ·ā'xk·as^sne'lk·lōdi'benda lāx Ts!ē'-
25 qwama^sē. Wä, ḡ·ā'xk·as^sem^slaxaēnē lā'k·asex Tsē'ltseqal-
lālisē. Wä, hē'k·as^sem^slaxaē ḡō'kwa^slatsē ḡ·ā'lk·asasē
l!ā'l·asiqwala. Wä, hē'k·as^sem^slaxat! ḡ'gama^ssē Q!ō'ma-
nā'kula. Wä, k·lē^syask·as^slaxaēnē nē'x·ē Dā'p!abē nē'x·
30 k·as qas qē'helsdālaē lā'k·asex. Wä, lā'k·as^slaxaē q!ebē'-
lisas l!ā'sagwisas ḡō'x^sk·asas Q!ō'ma^snā'kula lē'ltslālax
Dā'p!abē qa lā'k·asaēs gā'gak·!ax k·lē'dēlas Q!ō'ma^snā'kula.
Wä, lā'k·as^slaxaē k·lē^syas nē'x·ē Dā'p!abē qa's lā'k·asē
ā'lē^ssta lā'k·asex Tsē'ltseqalālisē. Wä, lā'k·as^slaxaē Dā'-
p!abē hayā'qalaxk·as lā'k·asaē lāx Axō'lisē ḡō'ku^slask·asasē

go on, and you shall see (the world) when we look all round our world for a wife for you, chief." Thus he said.

Immediately Leader answered him, and said, "O tribe! that is what I wished for, that you should talk about, for I wish that you go and woo the princesses of the chiefs on both sides of this our tribe, that we may add to our crests." Thus he said. Immediately many of the Koskimo who are now dead got ready. They lifted their canoes from the beach, and burned the bottoms; and as soon as the bottoms of the canoes were burned, they launched them. Then they went towards Wind Island. There Leader wooed Copper-Box-Woman, the princess of Property, chief of the Tribe-staying-in-the-Right-Place.

As soon as they arrived at Wind Island, the wise men sang the wooing-songs; and after they had done so, they paddled, and stopped in front of the village. There they sang some more songs, and then Leader married Copper-Box-Woman. Then he obtained a (new) name, and also masks. Then they started again.

They came to the south side of Crossing-Point, and arrived at Red-Sand-Beach. That was the village of the ancestors of the Ocean people, and their chief was Getting-Rich; and Leader said that he did not wish to go ashore at that place. The sand on the beach of the village of Getting-Rich called Leader ashore to go and woo the princess of Getting-Rich; but Leader did not wish to go ashore at Red-Sand-Beach. Leader went past, and went

- g·ā'lk·asasē "nā'k!wax·da"xwē. Wä, hē'k·as⁶Em⁸laxat! g·i'-gamāsē P!ā'selālē. Wä, hē'k·as⁶Emxat! k·!é'dēlk·ats P!ā'-selālē A'nx'enwits!emga. Wä, hē'k·as⁶mōs ax⁶é'xstsōkwats Dā'plabē qak·a'ts gene'mk·asē. Wä, g·i'lk·adzaem⁶laxaē 5 tē'k·āk·asē Dā'plabē lē'wis waō'x⁶ts!laxē lā'k·asex awī'iba-yas Axō'lisē, lā'k·asaē ne'lg·ustādzēk·asē g·ā'lk·asasē Gō'sg·imu\xwasēs lā'k·asē gā'gak·lak·!ā'layō ne'lyā. Wä, hē'k·asq!ā'māsē gwē'k·lālē g·ā'lk·asasē Gō'sg·imu\xwaxs gā'gak·laē.
- 10 Wä, g·i'lk·adzaem⁶laxaēnē lā'g·alisk·as laxē l!ā'sagwisk·asasē g·ō'xwaxs lā'k·asaasēnē dō'tleg·a'lk·asē e'lxwas Dā'plabē. Wä, lā'k·as⁶Em⁸laxaēnē gā'gak·!ax k·!é'dēlas P!ā'selālē. Wä, lā'k·as⁶Em⁸laxaēnē laō'lk·asxē lē'gemē, yīk·ā'sex Dā'plabē. Wä, lā'k·as⁶Em⁸laxaēnē lē'gadk·ats 15 P!ā'selālē. Wä, hē'k·as⁶mōsē lō'elquilk·asē. Wä, ð'kwass⁶Em⁸laxaēnē mō'plens lā'k·asex Axō'lisaxs lā'k·asaē xwā'nał'-idk·as qak·ā'ts ale'x⁶widē.
- Wä, lā'k·as⁶Em⁸laxaēnē lā'k·asLaxat! lā'k·asex Gwā'seläxs 20 gō'kwaē lā'k·asex Gwē'k·elisē. Wä, lā'k·as⁶laxaēnē g·i'-gadk·ats Wä'k·asē. Wä, lā'k·as⁶laxaē k·!é'dēlas lē'gadk·ats "mā'x⁶mewē'ts!emga. Wä, hē'k·as⁶Em⁸laxat! lā'k·as gā'gak·!asōkwats Dā'plabē; wä, qa "wē'k·!ik·!ā'hlawētsēxs g·i'ldzesk·asaē dō'dema. Wä, lā'k·as⁶Em⁸laxaē laō'łē Dā'-plabäxē k·!é'dēlas Wä'k·asē. Wä, lā'k·as⁶Em⁸laxaē lē'gad-25 25 k·asē Dā'plabäs Wä'k·asē. Lā'k·as⁶Emxaē geg'a'dānemaxē lē'gemē. Wä, lā'k·as⁶Em⁸laxaē laō'lxē hā'mats!a. Wä, lae'm⁶laxaē lē'gadk·asē hā'mats!äs Wi'qwamensemselag·ilisē. Wä, lā'k·as⁶laxaē lē'gadk·asē hē'lig·ixsta⁶yasēs Tā'yaqwila. Wä, hē'k·as⁶mōsē lō'qulihē mē'gwata lōkwā'sē mā'x⁶enoxwē 30 lōkwā'sxaē ālane'mē lōkwā'sē si'seyūlē.
- Wä, g·i'lk·adzaem⁶laxaēnē mō'plen\xwasālak·asexs lā'k·a-saē xwā'nał'idk·asē g·ā'lā Gō'sg·imu\xwaxa. Wä, lā'k·as⁶Em⁸laxaēnē wi'x⁶ste'ndk·asxēs k!wēk!wā'tsle. Wä, lā'k·as⁶Em⁸laxaēnē lā'k·asł lā'xē Awī'k·!enoxwē. Wä, lā'k·as⁶Em⁸la-

to Open-Bay, the village of the ancestors of the Nā'k!wax-da^čx^u. Their chief was Potlatch-Dancer, and the princess of Potlatch-Dancer was Cloud-making-Woman. She was wanted by Leader for his wife. As soon as Leader and his other canoes came in sight at the point of Open-Bay, the ancestors of the Koskimo began to sing their wooing-songs. This is the way the ancestors of the Koskimo did when they went wooing.

As soon as they arrived at the beach of the village, an attendant of Leader began to speak, and woo the princess of Potlatch-Dancer. Then he — namely, Leader — also got a (new) name. Then he had the name Potlatch-Dancer, and he also obtained the feast-dishes. For four days he staid at Open-Bay. Then he got ready and started.

Now they were going to the Northern people, who lived at Whale-Beach. They had for their chief Great-River; and he had a princess whose name was Potlatch-giving-Woman; and she was obtained in marriage [wooed] by Leader, for how could anything be ineffective that the ancestors said? Then Leader obtained the princess of Great-River; and Leader had the name Great-River, and he obtained in marriage this name, and he obtained the cannibal dance, and he had the cannibal name Pushing-down-the-Throat; and his cannibal's assistant had the name Pressing-down, and he obtained the feast-dish representing the seal, the killer-whale, the wolf, and the double-headed serpent.

After they had staid four days, the ancestors of the Koskimo got ready and launched their canoes, and were going to the Back tribe. Leader had been told by the North people that the Back tribe had for their chief

xaēnē ts!ek·!ā'!itsōkwasē Dā'pabāsē Gwasi'lāsa Awī'k!ēnox-
 waxs g'i'gadaasēs Wā'nēdē. Wā, lā'k·as⁸laxaēnē k!ē'dades
 Hō'nōsenā'ga. Wā, hē⁸mis axk·!ā'lak·asīts Dā'plabāxēs
 5 g·ō'kwaōtē qas lā'k·asaē lāx K!ē'dēdē qak·ā'sexs hē'k·asaē
 g·ō'kwē g·ā'lk·asasē Awī'k!ēnoxwē. Wā, lā'k·as⁸laxaē
 g·ā'lk·asasē Gō'sg·imoxwē awu'lx⁸ēdk·asex lē⁸legemasē
 g·i'g·igama⁸yasē lē'elqwalaLa⁸ē. Wā, lā'g·īlk·asas hē'x⁸id-
 k·as⁸Em lā'k·as lāx Wa'nukwē. Wā, g·īlk·adzaem⁸laxaēnē
 10 lā'g·aa lā'k·asex ḍ'gwäxtā⁸yas Wa'nukwaxs lā'k·asaē dō'x-
 walelaxē g·ō'xwasē g·ā'lk·asasē Awīk!ēnoxwē lā'k·asex
 K!ē'dēdē. Wā, hē'x⁸idk·adzaem⁸laxaēnē ne'lg·ustā⁸laē
 g·ā'lk·asasē Gō'sg·imuṣwasēs gā'gak·lak·!ā'layuwē ne'lyā.
 Wā, lā'k·as⁸laxaēnē lā'g·aa lā'k·asex lā'!ā'sagwisasē
 15 g·ō'kwa. Wā, hē'x⁸idk·adzaem⁸laxaēnē lā'x⁸wuLEXsk·asē
 ayīlxwas Dā'plabē qa⁸s dō't!eg·a⁸lē. Wā, lā'k·as⁸laxaēnē
 gā'gak·lak·!ālax k!ē'dēlas Wa'nēdē. Wā, lā'k·as⁸laxaēnē
 hē'x⁸idk·as⁸mē Wā'nēdē daē'lax. Wā, lā'k·as⁸laxaē
 Dā'plabē dā'lak·asxēs "yā⁸yats!ē. Wā, lā'k·as⁸laxaēnē lē'-
 !ālase⁸ne'mts!axē k!wāts! lā'k·asex Hō'nōsenā'ga k!ē'dēlas
 20 Wā'nēdē. Wā, g·īlk·adzaem⁸laxaēnē q!wē'la dō't!ālē
 e'lxwas Dā'plabāxs g·ā'xk·asaē e'lxwas Wā'nēdē lā'x⁸wels
 lā'k·asex lā'!āsaklusasē g·ō'xwas Wā'nēdē. Wā, lā'k·as-
 em⁸laxaēnē dō't!āla. Wā, lā'k·as⁸laxaē "nē'x:a: "ya,
 25 g·i'gema. Wā, ḍ'kwaslag·ae'ma yā'L!ākwasLEX ḍ'kwadzaem-
 xaak· ē'k·!ōlīlēlag·a ē'k·!ōlīlēlayugwak·, yik·a'sg·a Hō'nō-
 senā'ga k!ē'dēg·as Wā'nēdē.
 Wā, hē'x⁸idk·adzaem⁸laxaē Dā'plabē wā'wat!EqEWax⁸id-
 k·asxē !ā'lā bē'bekumālasēs g·ō'kwaōtēxē wā'x⁸mē g·i'g·i-
 gamē⁸sē g·ā'lā Gō'sg·imoxwa qa⁸s wā'g·i k·ā'pelīlas lāx
 30 Hō'nōsenāga. Wā, lā'k·as⁸laxaēnē lē'gades ē'k·!ōlīlē-
 layugwa. Wā, g·īlk·adzaem⁸laxaēnē lā'k·as k·ā'pelīlema
 g·i'gema⁸yasē Gō'sg·imoxwaxs g·ā'xk·asaē ē'k·!ōlīlēlayu-
 gwa g·ā'x⁸wuldzem lā'k·asex g·ō'xwasēs ḍ'mpē, k!wā'dze-
 "wēk·asxē ts!ex⁸SE'mē. Wā, g·ā'xk·as⁸laxaēnē lā'xdzem

Death-Owner, and that he had had for his princess Warrior Woman; and therefore Leader asked his tribe to go to Grass Island, for that was the village of the ancestors of the Back tribe. The ancestors of the Koskimo desired (to obtain) the names of the chief of the tribes, therefore they went right to Having-a-River. As soon as they arrived at the upper end of Having-a-River, they saw the houses of the ancestors of the Back tribe at Grass Island. Immediately the ancestors of the Koskimo began to sing their wooing-songs. Then they arrived at the beach of the houses. Immediately an attendant of Leader arose in the canoe and began to speak, and he wooed the princess of Death-Owner. Death-Owner at once consented. Then Leader presented him with his canoe, and with (the gift of) another canoe he called¹ Warrior-Woman, the princess of Death-Owner. As soon as the attendant of Leader stopped speaking, the attendant of Death-Owner came and stood in front of the house of Death-Owner. He spoke, and said, "O chief! just take care, for Rising-Woman, — namely, Warrior-Woman, — the princess of this Death-Owner, is constantly rising (in rank)."

Immediately Leader picked out some of the best men among his tribe, although they were chiefs of the ancestors of the Koskimo, to lift Warrior-Woman from the floor of the house. Then she had the name Rising-Woman. As soon as the chiefs of the Koskimo had gone to lift her, Rising-Woman was carried out of the house of her father, sitting on a board. She was taken aboard the canoe of

¹ See F. Boas, Social Organization and Secret Societies of the Kwakiutl Indians. Annual Report of the U. S. National Museum for 1895, p. 361.

lā'k·asex "yā" yats!äs Dā'plabē. Wä, lā'k·as⁶Em⁸laxaēnē g·ā'xałexdzema k·lā'wats!ē g·ī'ldas lā'k·asex. Wä, hē'k·as⁶Em g·ī'ts!ewatsa "nā'xwa yā'x^uLENA g·ī'ldasē; wä, hē'k·as⁶mōsa lē'legemē. Wä, g·ī'lk·adza⁶Em⁸laxaēnē "wī"lxse
5 È'k·!ölilElayugwa lā'k·asex "yā" yats!äs Dā'plabäxs lā'k·asaē e'telēsk·as sē'x^uwida.

Wä, lā'k·as⁶Em⁸laxaēnē lā'k·aslaxat! lāx Hē'gemsē, g·ō'kwaasasē g·ā'lk·asē Gwa'waēnoxwē. Wä, hē'k·as⁶Em⁸laxat! g·ī'gemak·ats Gwa'waēnoxwē L!ā'qōłasē. Wä,
10 lā'k·as⁶laxaēnē k·!ē'dēłas lē'gadk·ats Hō'nōsenaga. Wä, g·ī'lk·adzaem⁸laxaēnē lā'g·aa lā'k·asex awī'ba⁸yas Hē'gem-saxs lā'k·asaē ne'lg·ustāk·asē g·ā'lk·asasē Gō'sg·imuxwē, yik·ā'tsēs gā'gak·lak!lā'layuwē ne'lyā. Wä, g·ī'lk·adzaem⁸laxaēnē lā'g·aa lā'k·asxē L!ā'sagwisas g·ō'xwas L!ā'qōłasax,
15 lā'k·asaē q!wē'lē ne'lk·!älē Gō'sg·imuxwē. Wä, lā'k·as⁶laxaēnē lā'x^uwułexsē "nemō'xwē e'lx^usē g·ī'gamak·asē Dā'plabē. Wä, lā'k·as⁶Em⁸laxaē dō't!eg·a⁸la, lā'k·asex gwē'k·!alasarasē e'lwxwaxs ts!e'lwaqaē lā'k·asex g·aō'lg·īxwa'sē gene'mlē. Wä, g·ī'lk·adzaem⁸laxaēnē q!wē'laxs g·ā'xk·asaē
20 hō'qawelsk·asē L!ā'qōłasē mō'melk·!älas dō'dēmas. Wä, o'kwas⁶Em⁸laxaēnē lē'lwēltōdē g·ī'gamäx Dā'plabē. Wä, lā'k·as⁶Em⁸laxaēnē L!ā'qōłasē lē'x^uedes negu'mpē lā'k·asex Dā'plabē. Wä, lā'k·as⁶Em⁸laxaēnē L!ā'lwēltōdēq qa lā'k·asēs tē'ltsla lā'k·asex g·ō'xwas. Wä, lā'k·as⁶Em⁸laxaēnē geg·a'd-
25 k·asē Dā'plabäs Hō'nōsenā'ga lā'k·asxēx. Wä, lā'k·as⁶Em⁸laxaēnē "mō'ltōdē Gō'sg·imuxwē. Wä, lā'k·as⁶Em⁸laxaē L!ā'qōłasē yinē'saxē negu'mpē. Wä, lā'k·as⁶Em⁸laxaē ts!a'sēs lē'gemx·dē lā'k·asex Dā'plabē. Wä, lā'k·as⁶Em⁸laxaē lē'gadk·asē Dā'plabäs L!ā'qōłasē. Wä, hē'k·as⁶mōsē
30 ts!ē'ts!ēxLENEN lōkwa'sēs lē'legemē.

Wä, lā'k·as⁶Em⁸laxaēnē mō'p!enxwa's, hē'gak·asē Dā'-plabäxs lā'k·asaē xwa'nał'ida. Wä, lā'k·as⁶Em⁸laxaēnē alē'x^uwida. Wä, lā'k·as⁶Em⁸laxaēnē lā'k·asixat! lāx Nō'x^udēma, yik·ā'sexs hē'k·asaē g·ō'kwaē Mā'malēlēqa. Wä,

Leader; and the covered box was also taken aboard the canoe. In it were all the masks and all the names. As soon as Rising-Woman and her property were all aboard the canoe, Leader went on paddling.

He was going on to Hē'gems, the village of the ancestors of the Gwā'waēnox^u; and the chief of the Gwā'-waēnox^u was Place-of-obtaining-Coppers, and he had for his princess Warrior-Woman. As soon as they arrived at the point of Hē'gems, the ancestors of the Koskimo began to sing their wooing-songs, and when they arrived at the beach of the house of Place-of-obtaining-Coppers, the Koskimo stopped singing. Then one of the attendants of Chief Leader arose, and began to speak in the way in which the attendants speak when they praise the one from whom they want to get a wife. As soon as he stopped speaking, Place-of-obtaining-Coppers came out of the house and thanked him for his words. Then he called Chief Leader to come out of the canoe, and Place-of-obtaining-Coppers called Leader his son-in-law. Then he called him out of the canoe to go and warm himself in his house; and in this way Leader had Warrior-Woman for his wife. Then the Koskimo unloaded their canoe, and Place-of-obtaining-Coppers fed his son-in-law, and he gave his name to Leader; and thus Leader had the name Place-of-obtaining-Coppers, and he also had the winter-dance implements and the names.

He staid there for four days, and then Leader got ready and started. He was going to Nō'x^udem, the village of

hë'k·as⁶Em⁶laxat! gí'gamak·atsē Sē'widē. Wä, lā'k·as⁶laxaē
 Lë'gadk·asē k·!é'dēla Sē'widäs Mā'laqēlayugwa. Wä, hë'x·
 "idk·adzaem⁶laxaē Dā'p!abē "nē'x·k·asxat! qak·ā'ts la'ē
 lā'k·ASEX Nō'x^udema qak·ā'ts la'ē gā'gak·lax k·!é'dēlas
 5 Sē'widē. Wä, lā'k·as⁶laxaē gwa'g·!ō'x^uwidk·asxēs "yā'⁶yats!ē
 lā'k·ASEX Nō'x^udema. Wä, lā'k·as⁶laxaēnē lā'g·aa lā'k·ASEX
 0'x^usālas Nō'x^udemäxs lā'k·asaē ē't!ēd ne'l'g·ustāwē Gō'sg·i-
 moxwasēs gā'gak·lak·lā'layuwē ne'lyā. Wä, a'lk·adzaem⁶
 "laxaēnē q!wē'Laxs lā'k·asaē ha'ng·alts lā'k·ASEX L!ā'sagwi-
 10 sasē g·ō'xwasē g·ā'lk·asasē Ma'malēleqa. Wä, lā'k·as⁶la-
 xaeēnē lā'x^uwułexsē "nemō'xwē lā'k·ASEX ay'!lxwas Dā'p!abē.
 Wä, lā'k·as⁶Em⁶laxaēnē lā'k·ASEX gwē'k·lālasasō Gō'sg·imox-
 waws gā'gak·laē. Wä, lā'k·as⁶Em⁶laxaēnē ts!ēlwaqax
 Sē'widē. Wä, o'kwadzaem⁶laxaē Sē'widē g·ā'xk·as lā'x^u
 15 "wels lā'k·ASEX L!ā'sanā⁶yasēs g·ō'xwē, qak·ā'ts Lē'lwusdē-
 saēs qa lā'k·asaēs te'!ts!a lā'k·ASEX g·ō'xwas. Wä, lā'k·as-
 "Em⁶laxaēnē Lë'qas negu'mpē lā'k·ASEX Dā'p!abē qak·ā'sexs
 à'laē mō'lak·ats dō'demas Dā'p!abäx k·!é'dēlas. Wä,
 hë'x·idk·adzaem⁶laxaēnē lā'k·as "mō'ltōdk·asē Gō'sg·imox-
 20 waxēs "ma'mwāla. Wä, g·!lk·adzaem⁶laxaēnē wi'lōltāmas-
 k·asxēs "ma'mwäläxs lā'k·asaē yinē's⁶itsōkwasa. Wä, lā'-
 k·asaeem⁶laxaēnē Lē'lwułtlalē'lemē Mā'laqēlayugwa qas
 g·ā'xk·asaē k!wā'k!lugōlı̄ł Lōkwa'sē Dā'p!abē lā'k·ASEX "nā'-
 qōlıwalilasē g·ō'xwasēs 0'mpē. Wä, lā'k·as⁶Em⁶laxaēnē
 25 awe'lx·i⁶yaxs lā'k·as⁶maē lā'wadēs k·!é'dēlas Dā'p!abē. Wä,
 lā'k·as⁶Em⁶laxaēnē g·ā'xemōdalasēs g·ō'x^ukwasdē Lōkwa'sē
 lelā'ēdē Lōkwa'sēs Lë'!égemx·dē lā'k·ASEX Dā'p!abē.
 Wä, o'kwas⁶Em⁶laxaēnē mō'p!enxwasałalak·ASEX Nō'x^ude-
 maxs lā'k·asaē xwā'nał⁶id qa⁶s g·ā'xk·asaē naē'nałxwa.
 30 Wä, hë'x·idk·adzaem⁶laxaēnē g·ā'g·ōx^usilak·asxēs g·ō'xwē
 qak·ā'ts Lē'łelax·idexē g·ā'lk·asasē Gwa'ts!ēnoxwē Lōkwa'sē
 L!ā'sq!ēnoxwē, wä, hë'k·as⁶Em⁶laxaē G·ō'p!ēnoxwē Lē'łela-
 x·itsōkwats Dā'p!abē. Wä, lā'k·as⁶Em⁶laxaēnē nē'!idāmasxē
 ts!ē'ts!ēxlenē Lōkwa'sēs Lë'!égemē. Wä, lā'k·as⁶Em⁶laxaēnē

the Ma'malēleqa. Their chief was Paddled-to, and the princess of Paddled-to had the name Mā'laqēlayugwa. Immediately Leader said that he would go to Nō'x^udEM, for he wanted to woo the princess of Paddled-to. Then he turned the bow of his canoe towards Nō'x^udEM. They arrived at the passage of Nō'x^udEM, and again the Koskimo sang their wooing-songs. They only stopped when they were in front of the beach of the village of the ancestors of the Ma'malēleqa. Then one of the attendants of Leader arose in the canoe, and he began to speak in the way in which the Koskimo speak when they go a-wooing, and he praised Paddled-to. Paddled-to just came out and stood in front of his house, and called them to come up from the beach, and to warm themselves in his house; and he named Leader Son-in-Law, for he was really thankful for what Leader had said to his princess. Immediately the Koskimo unloaded their cargo. As soon as all the cargo was unloaded, they were fed. Then Mā'laqēlayugwa was called to come and sit down with Leader in the rear of the house of her father; and then they shouted that the princess had Leader for her husband. He was given as marriage presents the house and the dances and the names.

After they had staid for four days at Nō'x^udEM, they got ready and went home. Immediately they made a new house to invite in the ancestors of the North tribe, of the Ocean tribe, and of the Divided tribe. They were invited by Leader. Then he showed the winter-dance

â'lak·!ala la "nemō'xu^gEm la g·í'gamak·asē Dā'plabäsa g·á'l-k·asasē Gō'sg'imoxwē lā'xēx.

Wä, lā'k·as^glaxaēnē sā'semnōx^gwidk·as^gEm lā'k·asxēs gegene^gmk·asē lā'k·ase^gx k·!é'sk·!édélk·asasē g·í'g·igamäsa 5 lē'lqwalala^gé. Wä, hë'k·as^gemxat! lā'g·ílk·atsōx "nā'xwaem Gō'sg'imox^unōxwa lē'lqwalala^gex laxē'x, qak·ä'se Dā'pla-bäxs hë'k·as^gmaē lā'g·ílk·ats hë gwē'g·alilé lā'k·asxēs g·ó'xwē, yik·ä'sex la'ë t!é'x·alilaxs wā'x·k·asaē lē'qaxē k·wā'tslēx g·ä'laba^gyasg·a newē'lemk·. Wä, hë'k·as^gem^glaxat! dō'dex-10 stöllitsösēg·aq^u qak·ä'ts la'ë gā'gak·laxōx k·!é'sk·!édélaq!esōx owí^gstäxsens "nā'lax. Wä, lā'k·as^gmōs laō'lxēs qō'laa'xwē. Wä, lā'k·as^gem lā'ba.

23. Qlā'g·í^gwa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(Recorded by George Hunt.)

G·ó'kula^glaēnē g·ä'läsē Gō'sg'imuxwē lāx Dze^gwu'nxisē. Wä, lā'laēnē g·í'gadēsa ié'gadēs Qlā'g·í^gwa. Wä, lā'laēnē 15 â'lak·!ala g·ä'g·éxsilasösēs g·ó'kwaotē, qaxs g·í'l^gmaēnē lā'laēs g·ó'kwaotē bā'kwaxē p!å'ë, wā'x·enē "yā'nemaxē ma^glē' p!å'ya qa^gs lē yā'qwase^g "ne'mē lā'xēs g·í'ga^gma; wā'x·enē la alé'xwak·asē ès^galé^gwinoxwaxē q!ä'sa, wā'x·enē mō'wē "yā'nemas; wä, lē'nē yā'qwase^g ma^glē' lā'xēs g·í'ga^gma, 20 lā'k·asex Qlā'g·í^gwa, "nā'xwak·as^glāenē qak·ä'ts nexo^gä-lasös iō'kwases^g g·ó'kwaotē. Wä, lā'k·as^glāenē k·lē'dadē Qlā'g·í^gwä^gs Qlā'x·s^gega. Wä, lā'k·as^glāenē Qlā'x·s^gega ié'qelas Hā'daek·as, lā'k·asxēs ö'mpē. Wä, lā'laēnē lā'-wadē Qlā'x·s^gegas Nō'hi^glaxwē, lēwe'lga^gma^gyas l!ä'qwag·i-25 dexwē. Wä, lā'laēnē â'lak·!ä'lael è'x·ë nā'qa^gyasa g·í'ga^gma qak·ä'se gwā'gwēx·si^glasax.

Wä, lā'laēnē "ne'mxsak·äsa è'x·ë "nā'la; wä, lā'laēnē "wi^g!xt^gala bā'kwaxē p!å'ë. Wä, lā'k·as^glāenē dzā'qwaxs

implements and his names. In this way he came to be the only real chief among the ancestors of the Koskimo.

Then he had children from his wives the princesses of the chiefs of the tribes. Therefore all the tribes have some Koskimo among them, because Leader had gone and done this way in his house; namely, when he lay down on his back, trying to make the canoe, in the beginning of this tradition; and that is what he thought about in the house, to woo these princesses all around our world, and thus he obtained his wish. That is the end.

23. Q!ā'g'i^wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(Recorded by George Hunt.)

The ancestors of the Koskimo were living at Winter-Place, and they had a chief whose name was Centre. He was really treated like a chief by his tribe; for, as soon as the tribe would fish halibut, and (as soon as) two halibut were caught, one was given to the chief; and when the harpooneers went out to hunt sea-otters, when four were caught, they would give two to their chief, Centre. One-half of everything was divided between him and his tribe. Centre had a princess, Woman-receiving-Half; and Woman-receiving-Half named her father Pet; and Woman-receiving-Half had for her husband Born-to-be-Fool, the prince of Copper-Body. Now the chief felt really happy because he was well treated.

One fine day everybody went out to fish halibut; and when evening came, those who had been out fishing

gā'xaās nā"naxwē bā'kwax·däxē plā"ē. Wä, lā'k·as"laēnē
 "nemō'xwa k·!ē"yasē ts!äs plā"ya lā'xē g·íga"ma. Wä,
 lā"laēnē á'lak·!älael ts!e'n̄xwa g·íga"mäs gwē'x·"idaāsas.
 Wä, lā'k·as"laēnē "nā'x·"idxē gaā'läxs la'ē Q!ā'g·i"wa ax-
 5 "ē"dxēs lā"xsdā'la qak·ā'ts lē le'nts!ēs lā'xē gu'nts!ēsasa
 g·ō'kwa. Wä, lā'k·as"laē tsō'kwaxē á'lak·!älä ē's"ex· g·í'l·
 "wak·atsa g·ā'läsa Gō'sg'imuxwa. Wä, g·ā'xk·as"laēnē
 gwā'sōlēla lāx lā'lē'dzasas alē'wats!äs Nō'li"laçwē. Wä,
 lā"laēnē Nō'li"lakwē hē"cliqelax k·!ēsl tsō'kwalex qak·ā'sēxs
 10 hē"maē negu'mpē. Wä, lā"laēnē hē"menāla"mē Nō'li"laçwē
 la lāx"stō'ls lā'xa t!ex·ā'sēs g·ō'xwē. Wä, g·ā'xk·as"laēnē
 g·ā'x"ELAEL lā'qēnē. Wä, lā'k·as"laē Q!ā'g·i"wa tsō'kwaxē
 ale'wats!ēx·dē g·í'l"wa. Wä, lā'k·as"laēnē ts!e'n̄xwē Nō'li·
 "laçwasēs alē'wats!ēx·dē g·í'l"wa.
 15 Wä, lā"laēnē nē'laçēs gene'mē lāx Q!ā'x·s"ēga. Wä,
 lā"laēnē "nē'x·a: "ya, a'dats, lā'k·as"maēg·in ts!enx"us a'sē
 qaē'nēxs lā'k·asaē tsō'kwaxen g·í'l"wx·dē," "nē'x·"laēnēxs
 lā'k·asaē dā'x·"idxē gelaō'le qā'k·as la'ē qā's"ida. Wä,
 lā'k·as"mēnē k·!ē'lak·a'lqēnē. Wä, lā'k·as"laēnē Q!ā'g·i"wa-
 20 yōla k!wā'xselēs lā'xē g·í'l"wa qak·ā'ts tsō'kwēsēs lāxsdā'la
 lā'k·asqēnē, lā'k·asqēxs qē"dekwā'a sa ō"masē g·í'qeml qa'ita.
 Wä, lā'k·as"laē Nō'li"laçwē qā's"id qak·ā'ts lē g·ā'yaap!endxē
 g·íga"mayūla. Wä, lā'k·as"laēnē lā'g·aa lā'qēnē. Wä,
 lā'k·as"laēnē dō't!eg·a"le Nō'li"laçwaxēs negu'mpē. Lā'k·as-
 25 "laēnē "nē'k·a: "ya negu'mp, "mā'sk·asēs lā'g·ilaōs mō'-
 mas"idxenl alē'wats!ēk·ā'sdē?" "nē'x·"laēnēxs lā'k·asaē
 kwē'x"itsē ge'laō'le lā'xēs negu'mpdē. Wä, lā'k·adzaō"em-
 "laxaē'nē wā'nemē Q!ā'g·i"wx·dē. Wä, lā"laēnē nē'laçēwē
 30 Q!ā'x·s"ēga qēnēxs le"ma"ēnē k·!ē'lax·"itse"wēs ō'mpdāsēs
 lā"wuñemē. Wä, lā'k·as"laēnē qā's"idk·as la'ē Q!ā'x·s"ēga
 lā'xē a'l! qas lā'k·asē q!wā's"id qaē's ō'mpdē. Wä, lā"-
 "laēnē nē'g·ex·wida. A'xsäem"laēnē q!wā'sē Q!ā'x·s"ēga.
 Wä, lā"laēnē "nā'x·"idxē gaā'la. Wä, hē'hēk·aem"laxaēnē
 l!ex"ē'da. Wä, lā'k·as"laēnē mō'p!enxwa"se "nā'läs wā'x-

halibut came back home. Then one man did not give any halibut to the chief. Then the chief became really angry on account of what (that man) had done. In the morning, when day came, Centre took his stone axe and went down to the beach to the north end of the village, and he broke the [really] beautiful canoes of the ancestors of the Koskimo; and he came along towards the place where the hunting-canoe of Born-to-be-Fool was; and Born-to-be-Fool supposed that the chief would not break it, for the chief was his father-in-law. Born-to-be-Fool was standing all the time in the doorway of his house. Centre came along, and reached (the canoe), and he broke the hunting-canoe. Then Born-to-be-Fool became angry on account of his hunting-canoe.

He spoke to his wife, Woman-receiving-Half, and said, "Oh, my dear! I am angry with your father because he has broken my canoe." Thus he said, took his bone club, and left. He was going to kill him. Centre, who is now dead, was sitting in the canoe, and was breaking it with his stone axe; and he had on his head a large chief's hat. Then Born-to-be-Fool went up to the chief from behind. He got up to him, and then Born-to-be-Fool spoke to his father-in-law. He said, "O father-in-law! why do you spoil my hunting-canoe?" Thus he said, while he struck his father-in-law with his bone club. Now that great ugly Centre was dead. Woman-receiving-Half was told that her father had been killed by her husband. Then Woman-receiving-Half went into the woods and wailed for her father. Night came, and Woman-receiving-Half just continued to wail. In the morning, when day came, she never stopped. For four days she kept on wailing. Then she heard her name being called. (A

¹ Kwakiutl: häwé'xa.

k·as⁶el q!wā'sa. Wä, lā'k·as⁶laēnē wulā'xē lē'q!äläq,
 "nē'x·laēnē: "Lē'lenlōl Q!ā'x·s⁶ēga qak·ā'sē Nē'lexsteldzās
 Lēlā"^{nēnōxu}." Wä, hē'g·ilsk·as⁶em⁶laēnē, yik·ā'sex Q!ā'x·
 s⁶ēga qā's⁶id qak·ā'ts lē lē'g·ixē lē'lēlg·isē. Wä, lā'k·as⁶
 laēnē hō'gwil⁶ida, yik·ā'sex Q!ā'x·s⁶ēga. Wä, lā'k·as⁶laēnē
 dō'tlālak·asē "nemō'xwē bekumā'la k!waē'l lā'k·asxē g·ōx^u.
 Wä, lā'k·as⁶laēnē "nē'x·a: "Gē'lag·a ts!ō'x·LEM, qak·ā'ts
 mā'lēx⁶wida⁶os xānłk·ā'saaqōs la g·ū'lēdēs k·!ē⁶yas mā'lēx⁶
 "wida," "nē'x·laēnē bekumā'lax Q!ā'x·s⁶ēga. Wä, lā'k·as⁶
 laēnē xwā'nałē ts!edā'xē. Wä, lā'k·as⁶Em⁶laēnē x·ā⁶waxē
 l!ā'batē g·ī'ts!ewatsē xa⁶mā'sē. Wä, g·ī'l⁶Em⁶laxaēnē wā'x·
 k·as ts!ex⁶i'dē ts!edā'xaxē xa⁶mā'saxs g·ā'xk·asaē g·ā'xēlē
 bekumā'la lāx⁶stō'līla. Lā⁶laēnē dō'tleg·a⁶la. Lā⁶laēnē
 "nē'x·a: "Lē'lenlōl Q!ā'x·s⁶ēga qak·ā'sē Lō'lu⁶yā⁶yas
 15 Lēlā"^{nēnoxwē}, "nē'x·k·as⁶laē bekumā'laxs lā'k·asaē qā's⁶id.
 Wä, lā'k·as⁶laēnē "yā⁶laqasōkwasē Q!ā'x·s⁶ēga qas lā'k·asē
 lē'g·ēxē bekumā'la. Wä, lā'k·as⁶laēnē lā⁶xuliłe Q!ā'x·s⁶ēga
 qas lā'k·asē lē'g·ēqēnē. Wä, k·!ē'sk·as⁶lat!ēnē qwēsg·i'laxs
 lā'k·asaē hō'gwil⁶id lā'xē g·ō'xwē lā'xē ū'maslā'ēx· g·ō'xwā.
 20 Wä, lā'k·as⁶laēnē dō'tleg·a⁶lē q!u'l⁶yałwē ū'qum bekumā'la
 k!waē'l k·as lā'xē g·ō'xwē. Wä, lā'k·as⁶laēnē "nē'x·a:
 "Dō'xstaē'lak·asla ē'detā'ē¹!" Wä, k!wā'x·idk·as lā'xē,
 "nē'x·laēnē ts!emā'laxē "nā'qōlīwa⁶līłasē g·ō'xwē. Wä,
 lā'k·as⁶laēnē k·!wā'x·idk·asē Q!ā'x·s⁶ēga lā'xē "nā'qōlīwa⁶
 25 līłasē g·ō'xwē. Wä, lā'k·as⁶laēnē xwā'nałē ts!edā'x qak·ā's
 mā'lēx⁶witsōs Q!ā'x·s⁶ēga. Wä, g·ī'l⁶k·as⁶Em⁶laxaēnē wā'x·
 k·as ts!ex⁶i'dē ts!edā'xē lā'xē xa⁶mā'saxs g·ā'xā'sēnē
 ē't⁶ēdē bekumā'la g·ā'xēl, lā'xē g·ō'xwē. Wä, lā'k·as⁶em⁶
 "laxat!ē lē'lax Q!ā'x·s⁶ēga. Wä, lā'k·as⁶laēnē "nē'x·a:
 30 "Lē'lenlōl, Q!ā'x·s⁶ēga qak·ā'sē Ts!ō'ts!aławalisas Lē'lā⁶
 "nēnoxwē," "nē'x·laēnē.

Wä, lā'k·as⁶Em⁶laxat!ē ū'kwas⁶em "yā'lax⁶itse⁶wē Q!ā'x·
 s⁶ēga. Wä, lā'k·as⁶Em⁶laxaēnē ē't⁶ēd lā⁶xuliłe Q!ā'x·s⁶ēga
 qā'k·as lā'ē lē'g·ēxē bekumā'la. Wä, lā'k·as⁶laēnē lā'xē

voice) said, "Woman-receiving-Half, I come to invite you to the Ghosts-showing-Mouth-on-Ground." Immediately Woman-receiving-Half went and followed the inviter. Woman-receiving-Half entered the house. Then one person who was sitting in the house spoke, and said, "Come, grandchild, and eat, for it is evidently a long time since you have [not] eaten." Thus said the man to Woman-receiving-Half. Then a woman was ready. She opened a basket containing dry salmon. When the woman began to roast the dry salmon, a man came into the house and stood in the doorway. He spoke, and said, "Woman-receiving-Half, I invite you for Centre-Dwelling-Place-of-the-Ghosts." Thus said the man before he left.

Then Woman-receiving-Half was sent to follow the man. Woman-receiving-Half arose from the floor of the house and went, following him. However, she had not gone far when she entered a house, — a large, beautiful house. Then an old gray-headed man who was sitting in the house spoke, and said, "Beware of the floor of the house, great-grandchild! Sit down there!" Thus he said, pointing to the rear of the house. Then Woman-receiving-Half sat down in the middle of the rear of the house, and a woman was ready to give something to eat to Woman-receiving-Half. As soon as the woman began to roast dry salmon, again a man came into the house; and he again called Woman-receiving-Half. He said, "I come to invite you, Woman-receiving-Half, to the Charcoal-Ghosts." Thus he said.

Then Woman-receiving-Half was just sent (after him). Woman-receiving-Half again arose from the floor of the house and followed the man. She went to the doorway

¹ Kwakiutl: *he'lok'lwiné*.

t!ex·ā'sē g·ō'xwē. Wä, lā'k·as⁶laēnē hō'gwil⁶id. Wä, lā'k·as⁶laēnē dō't!älak·asa ē'x·sōxwē lā'k·as gē'k!⁶en bekumā'la. Wä, lā'k·as⁶laxaē "nē'x·a : "Gē'la, wē'k·as dō'x·staē'lak·as la q!ā'malela,"¹ "nē'x·k·as⁶laēnēxs lā'k·asaē 5 lē'fax Q!ā'x·s⁶ēga qak·ā's laēs k!wā'g·a⁶lil lak·ā'sex hē'k·k·lötāga'wa⁶lilk·āsas. Wä, lā'k·as⁶laxaēnē xwā'nałē ts!edā'xē x·ā"⁶waxē l!ā'bat xa'myatslē. Lā'k·as⁶laēnē wā'x·k·asxat! ts!ex·ī'dxē xa⁶mā'sē. Wä, g·ā'xk·as⁶laxaē bekumā'la g·ā'xēlk·asa. Wä, lā'k·as⁶laēnē "nē'x·a : "lē'lenlōl, Q!ā'x·s⁶ēga 10 qak·ā'sē g·ī'ga⁶mā Mā'menhemā'lag'ilis Mā'g·ik·elelts Lē'lā"⁶nēnox", "nē'x·k·asbidzō⁶laēnē ama⁶esgemālak·asbidza⁶wē bekumā'la. Lā'k·as⁶laxat! ē't!eg·a⁶l dō't!eg·a⁶lē g·ō'gwadāsē g·ō'xwē. Wä, o'kwadzaem⁶laxaēnē "ya'lax⁶itsē⁶wē Q!ā'x·s⁶ēga qa⁶s lā'k·asē lē'g·ēxē bekumā'lak·asbidza⁶wē.

15 Wä, lā'gask·as⁶laēnē ē'telilk·as qā'seliłē Q!ā'x·s⁶ēga qa⁶s lā'k·asē lē'g·ēxē bekumā'lak·asbidza⁶wē. Wä, k·lē⁶yas⁶latlēnē qwē'sg·ilaxs lā'k·asaē lā'g·aa lā'xē o⁶masē g·ō'xwa. Wä, lā'k·as⁶laēnē hō'gwil⁶id lā'qēnē. Wä, g·ī'lk·as⁶em⁶laēnē laē'l, lā'xē t!ex·ā'sē g·ō'xwaxs lā'k·asaē dō'x⁶walaxēs o'mpē 20 k!wa⁶dzā⁶lilkē lē⁶wa⁶ē, lā'k·as⁶laēnē sī'seyūłē t!ē'g·edzewē⁶se'wa's. Wä, g·ī'lk·as⁶em⁶laxaēnē dō'x⁶walē Q!ā'g·i⁶waxēs k·lē'dēlē lā'k·asaēnē dō't!eg·a⁶l. Wä, lā'k·as⁶laēnē "nē'x·a : "ya, ā'dats, mā'sk·asōs g·ā'q!ēna⁶ex lā'k·asxō ba⁶nē'x awi⁶nagwisa? Wä, gē'lak·adzälāg·a lā'k·asg·ada," "nē'x· 25 laēnēx ts!emā'laaxēs hē'k·lōtagā'wa⁶lilē. Wä, hē'x·i⁶dk·as⁶em⁶laxat!ē lā'k·asē Q!ā'x·s⁶ēga lā'k·asex gwō⁶yō'kwasasēs o'mpē qak·ā's k!wā'g·a⁶lilask·as.

Wä, lā'k·as⁶laēnē ē't⁶ed dō't!eg·a⁶lē Q!ā'g·i⁶wä. Wä, lā'k·as⁶laēnē "nē'x·a lā'k·asxēs gene'mē : "ya, ā'dai, wē' 30 k·asla ax⁶édk·as qak·ā's "mā'lēx⁶witsō⁶sen xunō'xwēx qak·ā'sōxs ā'lak!älāex la p!ā⁶ya," "nē'x·laēnē Q!ā'g·i⁶wā lā'k·asqēnē. Wä, lā'k·as⁶laēnē ts!edā'xē ax⁶ē'dxē xa⁶mā's-k·asē qak·ā'ts ts!ex·ī'dēx. Lā'k·as⁶laēnē k·lōk·lops⁶e'ndex qak·ā'ts axedzō⁶dēs lā'k·asxē ha⁶madzō⁶ hē'wā⁶ya. Lā'k·as-

of her house and entered. Then a handsome middle-aged man spoke, and said, "Come, beware of the floor of the house, uncle!" Thus he said, while he called Woman-receiving-Half to go and sit down at his right-hand side. Then a woman was ready to open a basket of dry salmon; and she was trying to roast the dry salmon when a man came in, and said, "I invite you, Woman-receiving-Half, for the chief, Making-Satiated-on-the-Other-Side-of-the-World-Ghosts." Thus said a wee little man. Then the owner of the house also spoke, and Woman-receiving-Half was just sent to follow the little man.

Then Woman-receiving-Half again went and followed the little man. They had not gone far when they arrived at a large house. They entered it. As soon as they entered the doorway of the house, she saw her father sitting on a mat. He had a double-headed serpent face back-rest. As soon as Centre saw his princess, he spoke, and said, "Oh, my dear! why did you come to this lower world? Come, sit down here!" Thus he said, pointing to his right-hand side. Immediately Woman-receiving-Half went to the place referred to by her father, and sat down.

Then Centre spoke again, and said to his wife, "Oh, my dear! go on, and get something to eat for our child, for she is really hungry." Thus said Centre to her. Then the woman took dry salmon and roasted it; she

¹ Kwakiutl: q!ul̄e'.

"laēnē k·ā'gem^olīlas lā'k·asēx k!waē'lask·asas Q!ā'x·s^oēga.
 Wä, lā'k·as^olaēnē k·lē^o"yas gē'yōl dā'xak·asa, qas ^omā'-
 lēx^owidē lā'k·asxē xā'mā'sē. Wä, lā'k·as^olaēnē dō't!eg·a^olē
 Q!ā'g·i^owa. Wä, lā'k·as^olaēnē ^onē'x·a : "Wē'k·asLela, ā'dats,
 5 gwā'k·asla ha^olā'lak·asōl. Wē'k·asLela dā'xalōl qak·ā'ts
^omā'lēx^owidaōs, ā'dats," ^onē'x·laēnē, yīk·ā'sex Q!ā'g·i^owäx
 Q!ā'x·s^oēga. Wä, lā'k·as^olaēnē ^omā'lēx^owidē Q!ā'x·s^oēgäxē
 xā'mā'sē. Wä, lā'k·as^olaēnē gwäl ^omā'lekwxaxē yinē'dzEMē.
 Wä, lā'k·as^olaxaēnē ē't^oed ax^oē'dē ts!Edā'xaxē hē gwē'x·s
 10 dzēl xu'ldzōsē. Wä, lā'k·as^olaēnē ax^oē'dk·asxē q!ō'lats!ē
 qak·ā'ts guxts!ā'lēsē ^owāp lā'qēnē. Wä, lā'k·as^olaēnē ax-
^oē'dk·asxē k·!ibeslā'la qak·ā'ts k·!ip^oē'dk·asēs lā'xē lek·!aa'
 qak·ā'ts k·!ip^ots!ā'lēs la'k·asxē q!ō'latslē. Wä, lā'k·as^olaēnē
 medex^owi^odē ^owāp, lā'k·as^olaēnē ax^oē'dē ts!Edā'xaxē ts!elā'ē¹
 15 qak·ā'ts axts!ō'dk·asēsē dzē'lē xu'ldzōs lā'qēnē. Wä, lā'-
 k·as^olaēnē han^oste^ondk·atsē ts!elā'ē lā'xē q!ō'latslē. Wä,
 k·lē^oyask·as^olaxaēnē gä'lk·asa lā'k·asaasēnē l!ō'pa. Wä,
 lā'k·as^olaēnē hanō^ostendk·asxē ts!elā'ē. Wä, lā'k·as^olaēnē
 ax^oē'dxē xe'l^oyō qak·ā'ts xe'lts!ōdk·āsēsē lā'xē hē'lexsta^olīlē
 20 lō'q!wa. Wä, lā'k·as^olaxatlä lāx k!waē'lask·asas Q!ā'x·s^oēga.
 Wä, lā'k·as^olaxatla ax^oē'dē ts!Edā'xaxē l!ā'x·ēma qak·ā'ts
 ts!ō'x^owidk·asēs lā'k·asēx Q!ā'x·s^oēga. Wä, lā'k·as^olaēnē
 yō's^oidk·as lā'qēnē.
 Wä, lā'k·as^olaēnē gwā'lxat!. Wä, lā'k·as^olaēnē dō't!le-
 25 g·a^olē Q!ā'g·i^owa lā'k·asxēs xunō'xwē. Wä, lā'k·as^olaēnē
^onē'x·a : "^oya, ā'dats, k·!ē^oyask·asles xek·!a'Lōl lā'k·asxen
 g·ā'xk·asēx g·i'gasa, ā'lak·as k·!eā's g·ā'g·ēxsilasō^okwātsens
 g·ō'kwaōta. Wä, lā'k·as^omēsen lē'lalxens g·ō'kwaōtax
 qak·ā's g·ā'xaēsō q!wā'q!waalaōl qak·ā'ts lā'k·asaōs nā'^ona-
 30 xwa lā'k·asxens g·ō'xwa," ^onē'x·k·as^olaēnē g·i'ga^oma, yīk·ā'-
 sex Q!ā'g·i^owa, lak·ā'sex Q!ā'x·s^oēga. Wä, lā'k·as^olaēnē
^oyā'lax^oidxē bekumā'lak·asbidza^owē, qa lā'k·asbidza^owēs
 lē'lxaxē lē'lā^onēoxwē. Wä, lā'k·as^olaēnē qā's^oid. Wä,
 k·lē^oyask·as^olatlēnē gä'lxaxs g·ā'xk·asaē hō'xts!āwē ^onā'xwa

broke it up and placed it on a food-mat. Then she put it in front of the place where Woman-receiving-Half was sitting. For a long time she did not take and eat of the dry salmon. Then Centre spoke, and said, "Go on, my dear! don't hesitate! Go on, and take some and eat, my dear!" Thus said Centre to Woman-receiving-Half. Then Woman-receiving-Half began to eat of the dry salmon; and after she had eaten what she had been given, the woman took also something like fresh kelp-fish. Then she took a cooking-box and poured water into it. Then she took tongs and picked up stones and put them into the cooking-box. Then the water began to boil; and the woman took a basket and put the fresh kelp-fish into it. Then she put the basket into the cooking-box, and it was not long before they were done. Then she took them out of the water, and she took a bone strainer and put it into the eating-dish. Then she went and put it down at the place where Woman-receiving-Half was sitting. Then the woman took a spoon and gave it to Woman-receiving-Half. Then she ate with the spoon.

After she had finished, Centre spoke to his daughter, and said, "Oh, my dear! you shall stay at the place to which I have come to be chief, else there will be nobody who will be treated like a chief by our tribe. I will invite our tribe to come and try to restore you to life, that you may go home to our house." Thus said Chief Centre to Woman-receiving-Half. Then he sent the little man, that the little one should go and invite the Ghosts. He started; and he had not been away long when all the Ghosts came into the large house. As soon as they were all in, Centre arose in the house, and spoke. He said,

¹ Kwakiutl: *Iexa'ē*.

lēlā["]nēnox^u lā'k·asxē ð["]masē g·ð[']xwa. Wä, g·ílk·as^ëem-
"laxaē "wí["]laē["]ida, lā'k·asaē lā'xulilē Q!a'g·í["]wa. Wä,
lā'k·as["]laēnē dō't!eg·a["]la. Wä, lā'k·as["]laēnē "nē'x·a: "ya,
g·ð[']kwaōt, g·ā'xk·asg·in xunð[']xux[.] Wä, lā'k·asen yā'ég·íl-
5 k·asqex[.] Wä, lā'k·asen qō["]la qak·ā'ts dōt!alaōs waō'sdālā
qak·ā'sg·in "nē'x·ix[.] qa lā'k·asēsōx ē'tā lā'k·asxēs g·ð[']xwa
lāx ē'k·adzē["]lisas "nā'la," "nē'x·k·as["]laēnēxēs g·ð[']kwaōtē.

Wä, lā'k·adzō["]laēnē gwā'lk·as dōt!ala. Wä, lā'k·as-
"laxaēnē dōt!eg·a["]le q!u'l["]yaxwē wusdā'la. Wä, lā'laēnē
10 "nē'x·a: "Wē'k·asLEla lēlā["]nēnoxwā', ax["]é'dk·asLEX Lē'xema
lōkwa'sē Lē'xedzā, lōkwa'sē kwea'tslā. Wä, lā'k·as^{mēts}
laō'laqwa["]nela'lōl, lēlā["]nēnoxwā', "nē'x·k·as["]laēnē. Wä,
lā'k·as["]laēnē ax["]é'tse["]wēnē Lē'xemē, lōkwa'sē Lē'xedzō,
lōkwa'sē kwea'tslē. Wä, lā'k·as["]laēnē ē'tleg·a["] dōt!leg·a["]le
15 wusdā'la. Wä, lā'k·as["]laēnē "nē'x·a: "Wē'k·asLEla ax["]é'dxē
lē["]wa["]ya, hē'k·asLē sewu'lkwa lē["]wa["]ya qak·ā's k!wadzā'-
"līltsołg·a Q!a'x·s["]égax[,], "nē'x·laxaēnē. Wä, lā'k·as["]laēnē
dā'sōkwasē lē["]wa["]ya. Wä, g·ā'xk·as["]laēnē l!ep!ā'lēlēmk·asē
lē["]wa["]ya lā'k·asxē "nā'qōlīwa["]līłasē g·ð[']xwē. Wä, g·ā'x-
20 k·as["]laēnē mō'xwē bē'bekumāla qak·ā'ts q!elēlī'lēx Q!a'x·-
s["]éga qak·ā'ts lā'k·asē k!wadzō'd lā'xē lē["]wa["]ya. Wä,
lā'k·as["]laēnē klus["]a'līłe waō'sdāla lā'k·asEX wā'xsanōLÉ["]mās
Q!a'x·s["]éga. Wä, lā'k·as["]laēnē ne'lx·idē¹ waō'sdalasē lēlā'-
"nēnoxwē. (Wä, g·ā'k·as^{mēts} g·ā'xk·as q!wā'q!waā'yōsō
25 a'lēx Gō'sg·imux["]xē lā'bałasē lā'lē["]noxwē. Wä, g·ā'k·as-
"Emxat! dō'dats lēlā["]nēnoxwē g·a'da lā'k·asxē ne'l["]yō.)

Wä, lā'k·as["]laēnē lā'xułts!älak·as["]laē'nē q!u'l["]yaxwē be-
kumā'la. Wä, lā'k·as["]laēnē dōt!ala. Wä, lā'k·as["]laēnē
"nē'x·a: "ya, lēlā["]nēnoxwā', wā'LEla hō'Lēlak·as! g·ā'xen!
30 Awí'lak·as["]maā'xsens gwē'x·idaask·asLēx. Wä, hē'k·as-
"maēnē aē'daāqak·asē g·ā'xk·asnaxwā lā'k·asEX Nē'lēxste'l-
dzas Lēlā["]nēnoxwē, yīk·ā'sēxs lē'la'ē lā'xō ē'k·läx "nā'la.
Wä, lā'k·as ē't["]ed gwā'sek·as g·ā'xens, yīx Lō'lū["]yā'yas
Lē'lā["]nēnoxwē. Wä, lā'k·as["]Emxaēnē aē'daagask·as yīk·ā'tsē

"O tribe! my daughter here has come, but I don't want her here yet. I wish your wise men to speak, for I wish her to go back to her house in the upper world." Thus he said to his tribe.

When the great one had finished speaking, an old wise man spoke, and said, "Go on, Ghosts, take the batons and the beating-boards and the chamber-vessels, and sing out loud, Ghosts." Thus he said. Then the batons and the beating-boards and the chamber-vessels were taken. Then the wise man spoke again, said, "Now go and get a mat — a twilled mat — for Woman-receiving-Half to sit on." Thus he said. Then they went after the mat. They brought it, and spread out the mat in the middle of the rear of the house. Then four men went and lifted up Woman-receiving-Half and placed her on the mat. Then the wise men sat down on either side of Woman-receiving-Half. Then the wise men of the Ghosts began to sing. (This has come down to our time, the means of restoring to life the present Koskimo when they are touched by a Ghost; and the words of this song are the way of speaking of the Ghosts.)

Then an old man arose and spoke. He said, "O Ghosts! listen to me! It is an important thing, what we are going to do. This is the way you can go back when you come to the Ghosts-showing-Mouths-on-Ground when a person is dead in the upper world; and again, when you come to our middle dwelling-place of the Ghosts, a dead one who comes from the upper world can go back; and nearer

¹ Kwakiutl: de'nx^qd.

łe'slē, g·ā'yołē lā'k·asxē ē'k·läx "nā'la. Wä, lā'k·as ē'tek·as g·ā'xense Ts!ō'ts!ala'wa'lisas Lēlā"nēnoxwē. Wä, hē'k·as"emxat! hak!waā'ts gunā"yēmōtas legwi'lk·asasens ē'k·läx "nā'la. Wä, lā'k·asēnē ō'gux"id hak!wē' bekumā'läxs g·ā'x-
5 k·asaē lā'qōnō," "nē'x"laēnē. "Wä, g·ā'xk·asōx g·ī"yaxsens g·ī'ga"max lā'k·asxō lē'gadk·asēxens g·ō'xwēx Mā'menlē-mā'lag'ilis Mā'g·ik·elels Lēlā"nēnoxwē. Wä, hē'k·as"mōsen "nē"nak·ilē k·lē"yask·asaēx aē'daā'gatsē g·ā'xē lā'k·asxens g·ō'xwēx lēlā"nēnoxu. Wä, lā'k·as"mōsens gu'nx"īdel
10 ne'lx"īd qak·ā'sōx g·ī"yaxsens g·ī'ga"max, "nē'x"laēnē.

Wä, lā'k·as"laēnē ax"ē'dk·asxē kwea'ts qak·ā'ts xōxuse'-mēs lā'k·asex Qlā'x's"ēga. Wä, lā'k·as"laēnē gwā'la. Wä, lā'k·as"laēnē wā'xaxē lēlā"nēnoxwē qak·ā'ts ne'lx"īdēs. Wä, lā'k·as"laēnē Lē'x"ēdē lēlā"nēnoxwē. Wä, lā'k·as"laēnē
15 ne'lx"īda. Wä, g·ā'k·as"mōs ne'lx"yōg·a: —

- "Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!
1. Lē'lanLōlai "nemō'kuya'łelałemai'k·as lēlowałemai'a lēlowałemē'k·as.
 2. K·lē'skasles wā'slōl "nemō'kuya'łelałemai'k·as lēlowałemai'a lēlowałemai'a lēlowałemē'k·as.
 3. K·lē'skasles wiyā'lał "nemō'kuya'łelałemai'k·as lēlowałemai'a lēlowałemai'a lēlowałemē'k·as.
 4. Lā'lax"anałasō wiyā'lałxōla "nemō'kuya'łelałemai'k·as lēlowałemai'a lēlowałemai'a lēlowałemē'k·as. Lā'łłasōs yā'yaxulā'g·ilił lāx g·ō'x"sēs "nemō'x"sēs hä'xulalēnēsēs hä'xulałenē."

Wä, lā'k·as"laēnē gwā'lk·as ne'la lēlā"nēnoxwax Qlā'x"-s"ēga, wä, lā'k·as"em"laēnē q!wā. Lā'k·as"em"laēnē g·ā'x-k·asl, lā'k·asxens nō'sk·asex "nā'la. Wä, lā'k·as"laēnē dō'tleg·a"łē bekumā'la. Wä, lā'k·as"laēnē "nē'x·a: "ya,
30 g·ī'ga"ma, lā'k·as"emxaā'x· wu'nxläg·īns g·ik·. Wä, lae'm-xaax: lē'gadk·ats Le" wag·ilayōgwa. — Wä, gē'lak·as la, Lēlā"nēnoxu, qans lā'k·as lā'g·aē taō'dk·asg·īns "nemō'xux· lā'k·asxē ē'k·lä "nā'la," "nē'x·k·as"laēnē. Wä, g·ā'xk·as"laēnē nē'lak·as lā'k·asex aā'Lanā"yasēs g·ō'xwē. Wä, lā'-
35 k·as"em"laxaēnē q!wā. Wä, lā'k·as"laēnē q!ā'q!ōlā'amatsō"

to us is Charcoal-Ghosts, that is the place where the coal of the fires of the houses of our upper world come and stay; and a man who comes to this place also stays." Thus he said. "Now this dear one of our chief came here to our house, which is named Making-Satiated-on-the-Other-Side-of-the-World-Ghosts. That is what I mean, that whoever comes to this our Ghost house can never go back. Now we will try to sing for the dear one of our chief." Thus he said.

Then he took the chamber-vessel and sprinkled the face of Woman-receiving-Half. After he had done so, he told the Ghosts to go ahead and sing. Then the Ghosts beat time, and they began to sing; and this is their song: —

"Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!
I invite you, the only one, the son of the Ghosts, the son of the Ghosts,
the son of the Ghosts.

Don't feel sorry, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.

Don't fear to die, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.

Behold! you will not die, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts: you will go and dance in the house of the friend of the begging-dancer."

After the Ghosts had finished singing for Woman-receiving-Half, she was alive, and she was going to be taken back to our world. Then a man spoke, and said, "O chief! now our dear one will change her name, and her name will be World-Maker-Woman. — Come, Ghosts, and let us take our friend to the upper world!" Thus he said. Then they came and showed themselves behind the village, and she was alive. Then her song was taught

nē'l^gyōx lā'k·asxēs g·ō'kwaōtē. Wä, hē'k·as^gemxaa q!ā'la-k·asg·ilts Gō'sg·imuxwax dō'demas lēslā"^gnēnoxwē. Wä, laem lā'ba.

24. Q!ō'mg·ustâels (Wealth-coming-up.)

Tradition of the Xō'yalas.

(Recorded by George Hunt.)

Wē'k·aslela hō'lēlał g·ā'xk·aslen qak·ā'sen wē'g·ačl
 5 nuwē'l^gidk·asltsō Hā'yałilagasa^gx, yik·ā'sxō gwō^gyō'kwasaxsē Kwā'g·ułē lā"^gnēnoxwa. Wä, hē'k·as^gmaā'lasēxs g·ō'kwaē Hā'yałilagase lā'k·asxō bē'be^gnaga^gwaxsens "nā'lak·āsēx. Wä, lā'k·as^glaxaēnē g·i'gadk·atsē lē'gadk·āsas Q!ō'mg·us-tâelsē. Wä, lā'k·as^glaxaēnē ts!ā"^gyenxelak·ā'tsē lē'gadk·āsas
 10 Ā'badēk·ile'lse. Wä, lā'k·as^glaxaēnē q!ē'nemk·āsē g·ō'kwa-ōtas Q!ō'mg·ustâelsē. Wä, lā'k·as^glaxaēnē ōdze'lqelak·as-^glaxaē g·i'ga^gmäsēs g·ō'kwaōtaxs lā'k·asaasēnē à'lak·as lā'k·as k·!ē"^gyas hōts!ē'ma. Wä, lā'k·as^glaxaēnē hē'menā-lak·ās^gem la dō'duxstōlīlk·ās qak·ā'ts wē'g·ik·as lā'g·i'l lē'x-
 15 "wīdk·as lā'k·asex lē'xk·asa ḫx· awi"^gnagwisk·asa. Wä, lā'k·as^glaxaēnē dō'gwānemak·as qak·ā'ts wē'g·i lē'łak·asxē waō'sdālāsēs g·ō'kwaōtā.

Wä, lā'k·as^glaxaē "yā'laqlālak·atsēs mō'xwē a^gyī'lxwa qa lā'k·asēsēnē lē'łak·asxē waō'sdālā. Wä, k·!ē"^gyask·adzā'-
 20 "laxaēnē gē'k·lālak·āsē a^gyī'lwxas g·ā'xk·asaasēnē "wī'^gla-k·as hō'xts!ā. Wä, lā'k·as^glaxaēnē dō't!eg·a^glē Q!ō'mg·us-tâelsax. Wä, lā'k·as^glaxaēnē "nē'x·a: "Wä, gē'lak·as^gla, ā'edats; wä, hē'k·asxaen lē'łag·iłk·āsen lā'k·asaōl qak·ā'ts wā'g·aīlāōs dō'dexstōlīl qak·ā'sens lē'gwask·asa; wä, lā'-
 25 k·asex lē'xk·asa ḫx· awi"^gnagwisa lō lā'k·asnu^gx dō'qwaxō ē'k·!äx "nā'la," "nē'x·k·as^glaxaē. Wä, hē'x^gidk·as^gem^glaxaē "nemā'dzax^gwīd dō'tleg·a^glē waō'sdāla. Wä, lā'k·as^glaxaēnē "nē'x·a: "Hē'k·as, hē'k·asē ē'k·!äx "nā'la," "nē'x·k·as-^glaxaēnē.

to her tribe. That is the reason the Koskimo know the ways [words] of the Ghosts. That is the end.

24. Qlō'mg·ustâels (Wealth-coming-up).

Tradition of the Xō'yalas.¹

(Recorded by George Hunt.)

Now you will listen to the tradition that I am going to tell you about these spirits, those which are referred to by the Kwakiutl as Ghosts. The village of the spirits of the deceased was in our Under-World, and they had for their chief one whose name was Wealth-coming-up, and he had a younger brother whose name was Having-Maggots-on-Back; and the tribe of Wealth-coming-up was numerous. The chief felt uneasy on account of his tribe, for they really could not be counted. Therefore he was considering all the time whether he would move to a large good place. Then he resolved that he would invite the wise men of his tribe.

He sent four attendants to go and invite in the wise men. It did not take the attendants long to call them, when they all came into the house; and then Wealth-coming-up spoke, and said, "Thank you, my dear ones! This is the reason why I invited you in, to consider whether we move to a large good place, and that we may have a look at the Upper-World." Thus he said. Immediately all the wise men spoke together, and said, "That's it, that's it, the Upper-World!" Thus they said.

¹ Compare, Publications of the Jesup North Pacific Expedition, Vol. III, p. 377.

Wä, lā'k·as⁶laxaēnē Q!ō'mg·ustāelsē ē'tleg·a⁸l dō't!eg·a⁸la.
 Wä, lā'k·as⁶laxaēnē "nē'x:a : "Wä, gā'k·aslela¹ "nē'mwōt
 Ā'badēk·elels. Wä, gā'g·ilela lā'g·ōstāk·asLEX qak·ā'ts
 wē'g·aēlaōs dō'qwak·aslaōl, qak·ā'sens g·ō'xwa," "nē'x-
 5 k·as⁶laxaēnē. Wä, hē'x⁶idk·as⁶em⁶laxaēnē Ā'badēk·elelsē
 xwā'na⁶idk·āsa, qak·ā'ts g·ā'xk·asaē g·ā'xōstā. Wä, hē'-
 k·as⁶laxaēnē "neqō'stāk·asē Xudē'sē. Wä, lā'k·as⁶laxaēnē
 dō'x⁶walelak·āsqēxs ē'x·aē awi⁶nak!wäs. Wä, hē'k·as⁶laxat!
 lek·!aa'seyōx de⁶na'x. Wä, lā'k·as⁶laxaēnē negō⁶yā⁶wak·asē
 10 "wā⁶lag·f⁶laask·asasē wā'k·asbidza⁶wē. Wä, lā'k·as⁶em⁶la-
 xaēnē ē'x⁶ax·ē Ā'badēk·elelsax. Wä, lā'k·as⁶laxaēnē xwē⁶-
 laxbeta lā'k·asEX g·ō'xwasēs "nō'ladza⁶ē. Wä, lā'k·as⁶la-
 xaēnē nē'lak·atsē ē'x·ē awi⁶nagwis dō'gułk·ats lā'k·asEX
 Xudē'sē.

15 Wä, hē'x⁶idk·as⁶em⁶laxaēnē "yā'lx⁶idk·asē Q!ō'mg·us-
 tārlsk·asaxēs mō'xwē a⁶yī'lxwa qa lā'k·asaēsēnē axk·!ā'la-
 k·asxē Hā'yałilagask·asē qa wē'g·ik·ā'saēs xwā'na⁶idk·asa.
 Wä, hē'x⁶idk·as⁶em⁶laxaēnē "nā'xwak·as xwā'na⁶idk·asa.
 Wä, g·yīlk·as⁶em⁶laxaēnē nē'g·ex⁶widk·ā'sexs g·ā'xdzēk·ā'-
 20 saasēnē "wī⁶lak·as "mā'o⁶widk·asē q!ē'nemk·asē lē'lqwala-
 la⁶ya. Wä, lā'k·as⁶laxaēnē "wī⁶lak·ās⁶emxat! g·ā'xk·as
 ē'k·!ē⁶sta. Wä, hē'k·as⁶em⁶laxat! "mā'wōlEmk·atsa Hā'yałi-
 lagasē dzeq!u'sē, lā'dzēk·as⁶em⁶laxaēnē q!wā'lxawē'k·illa
 25 ö'xlēk·illaqēnē, qak·ā'ts gugets!ō'dālaēs lā'k·asxē de⁶na'x-
 k!wa. Wä, lā'k·as⁶em⁶laxaēnē g·ō'x⁶demsilak·asEX Xudē'sē.
 Wä, g·yīlk·as⁶em⁶laxaē gwā'lk·as g·ō'x⁶demsilak·āsas lā'k·a-
 saē Q!ō'mg·ustāelsē axk·!ā'lak·asxēs g·ō'kwaōtē qa ē'x⁶wid-
 k·asēsēx lā'x·lā'sē lā'k·asEX ā'lanā⁶yasē g·ō'x⁶demsik·asē.
 Wä, hē'k·as⁶emxat! hē'g·iłk·atsē gwā'łak·asē ā'lanā⁶yasē
 30 g·ig·ō'xwē lā'k·asEX Xudē'sē. K·!ē⁶yasg·iłk·asas la hayā'x-
 "idk·asē lā'x·lā⁶saxē maō'sēk·asasē Hā'yałilagasē, qak·ā'sē
 Q!ō'mg·ustāelsaxs dō'tleg·a⁸łk·as⁶maā'lasēx lā'x·lā⁶sk·asē.
 Wä, hē'k·as⁶em⁶laxat! dō'demk·atsēg·a⁸x : "yā'k·asol, ā'le-
 q!ene'ms! gwā'k·asnaō g·ā'xk·as lā'sax⁶idk·as q!wā'x⁶ēdk·as

Then Wealth-coming-up spoke again, and said, "Go on, brother Having-Maggots-on-Back! you shall go up, that you may look for a place for our village." Thus he said. Immediately Having-Maggots-on-Back got ready and went upward. He came right up at Cut-Beach. Then he saw that it was a good rocky place, and the rock was sandstone, and in the middle there was a little river. Then Having-Maggots-on-Back approved of it. He went back to the house of his elder brother, and he told him about the nice place that had been seen by him at Cut-Beach.

Immediately Wealth-coming-up sent his four attendants to go and ask the Ghosts to get ready. Immediately they all got ready. As soon as night came, they all came in great numbers, and the numerous tribe carried their property. Then they all came upward, and the Ghosts each carried soil on his back, and they poured it out on the sandstone. Thus they made a village site at Cut-Beach. As soon as the village site was finished, Wealth-coming-up asked his people to clear away the trees behind the village, and therefore the place behind the houses of Cut-Beach is thus. Therefore no trees grow up along (the village) on account of the work of the Ghosts, on account of what Wealth-coming-up said about the trees. This is what he said: "Oh, you that grow inland! don't grow seaward of what I made for future

¹ Kwakiutl: h̄a'g'a.

lāx l!ā'sē⁸na᷑waxsa lā'k·āsēx maō'sa⁸ya lā'k·asēx ā'lk·asla
bēkō⁸māł, "nē'x·k·as⁸laxaēnē. Wä, hē'k·as⁸em⁸laxat! k·!e'-
"yask·asg·iłk·ats la q!wā'x⁸ēnox⁸kwasō⁸ lā'x·lā'sē lā'k·asxē
ā'lānō⁸wäsē g·ō'xwa lā'k·asē Xudē'sē. Wä, lā'k·as⁸em-
5 "laxaēnē g·īg·ō'x⁸dzēk·asē g·īg·ō'xwas Hā'yałlagasē. Wä,
lā'k·as⁸em⁸laxaēnē lā'k·as qlebegwī'sk·asē l!ā'sagwīsk·asasē
g·ō'xwē, qak·ā's mexē'dzats g·īg·ił⁸wäs. Wä, lā'k·as⁸em-
"laxaēnē ē'x·k·adzeoł g·ō'xwa.

Wä, lā'k·as⁸laxaē Q!ō'mg·ustāelsē dō'x⁸wałaxē g·ō'xwa-
10 k·asē lā'k·asē Ts!ā'nāla. Wä, hē'k·as⁸em⁸laxat! g·ī'lk·atsē
Xō'yalaslä lē'lqwalala⁸yaxē g·ī'gadk·ā'dzaōłasē lē'gadk·asas
Yā'qēla. Wä, g·ī'lk·as⁸em⁸laxaēnē dō'x⁸wałak·asē Q!ō'm-
g·ustāelsaxē g·ō'xwē lā'k·asē Ts!ā'nāla, lā'k·asaē Yā'qēla
ō'gwax⁸ed dō'x⁸walełak·asxē g·ō'xwasē Hā'yałlagasē. Wä,
15 lā'k·as⁸laxaēnē wā'laqlałak·asē Yā'qēla qak·ā'ts q!aō'k⁸ale-
lēxē g·ō'xwa lā'k·asē Xudē'sē, qak·ā'sexs ā'lak·asaē q!a'-
yax⁸idk·ats qak·ā'sexs k·!e'⁸yask·asaē dō'qwaēnox⁸kwā'sex,
lā'g·iłk·ā'sas "yā'laqlałak·atsēs ha⁸yā'k⁸a qa lā'k·asēs do'qwax.
Wä, lā'k·as⁸laxaē g·ī'g·iłtälak·asē ma⁸lō'xwē ha⁸yā'k⁸a lā'-
20 k·asxē kweā'ts!ē. Wä, g·ī'lk·as⁸em⁸laxaēnē gwā'lk·asē
ma⁸lō'xwē ha⁸yā'k⁸a g·ī'g·iłtälaxs lā'k·asaē hō'guxsk·asa
lā'xē mōts!ā'xē g·ē⁸g·ił⁸wa, qak·ā'ts lā'dzēk·asē sē'x⁸wid-
k·asē q!ē'nemdżēk·aswuła ha⁸yā'k⁸asē g·ī'lk·asa Xō'yalasa.
Wä, hē'k·adza⁸laxaēnē lā'k·as ē'x⁸ag·a⁸lis lā'k·asxē l!ā'sa-
25 gwisasē gō'xwas Hā'yałlagasaxs lā'k·asaē xā'sbex⁸widk·asē
Hā'yałlagasē. Wä, hä'k·adza⁸laxaēnē lā'k·as "wi⁸lak·as
hō'qawelsk·asē "nā'xwa békumā'la lō'kwa'sē ts!ē'ts!edāx
lō'kwas⁸emxaa' g·ī'ng·inānemas Ha'ayałlagasaxs lā'k·asaē
k·!ede'lx⁸idk·ase "nā'xwa ha⁸yā'k⁸asē Yā'qēla. Wä, lā'k·as-
30 "laxaēnē se'lqumē⁸stak·asē ö'k!wi⁸näs. Wä, lā'k·as⁸laxaēnē
ma⁸lō'x⁸kwas⁸em k·!e'⁸yas ö'dzex⁸idk·asē g·ī'g·iłtā⁸lakwasē
lā'xē kweā'ts!ē. Wä, hē'k·as⁸em⁸laxat! g·ā'xk·as aē'daax⁸ed
dā'pelak·āsxēs g·ō'kwaotk·asde. Wä, lā'k·as⁸em⁸laxaēnē
k·ō'tak·asē ma⁸lō'xwē ha⁸yā'k⁸axs hē'k·as⁸maē k·!e'⁸yask·as-

generations." Thus he said. Therefore trees do not grow behind the houses of Cut-Beach. Now there were many large houses of the Ghosts, and there was also a shell beach in front of the houses, on which was a place for the canoes. Then the people in the village lived happily.

Wealth-coming-up saw a village at Side-of-Tide. Those were the ancestors of the tribe named Xō'yalas, who had for their chief one who was named Property-Maker. As soon as Wealth-coming-up saw the village at Side-of-Tide, Property-Maker also saw the village of the Ghosts. Then Property-Maker wished to investigate the village at Cut-Beach, for he was much surprised because it had never been seen before. Therefore he sent his young men to go look at it. Two young men purified themselves with urine; and as soon as the two young men had finished purifying themselves, they all went aboard two canoes; and all the many young men, the ancestors of the Xō'yalas, paddled. They were approaching the beach of the houses of the Ghosts when the Ghosts began to make a loud noise. Then all the men and women, and also the children of the Ghosts, came out of the houses; and the young men of Property-Maker became dizzy, and their bodies were twisted about. Only two of them were not wrong, --- those who had washed with urine. They went back, towing their past tribe. Then the two young men guessed why they were not hurt by the supernatural power of the spirits, because they had washed with urine.

- g·ilts q!é'k·ax nau'alaχwasē Hā'yañlagasaxs g·í'g·iltañlaē
 lā'k·asxē kweā'ts!ē. Wä, lā'k·asñlaxaē mañlo'χwē ha"yā'ñ"
 xō's"ídk·atsē kweā'ts!ē lā'k·asxēs "nēñnemō'χwē. Wä, lā'-
 k·asñlaxaē hē'x·"ídk·asñEm nexts!á'x·"ídk·asē wí"welx·lā'läs.
 5 Wä, hē'k·asñEmxat! g·í'lx·"id wā'nōl"ídk·ats kweā'ts!ē. Wä,
 lā'k·asñEmñlaxaēnē hē'menälak·asñEm la g·í'g·iltañlak·asē g·ā'l-
 k·asasē Xō'yalasē lā'k·asxē kweā'ts!ē qak·ā'sexs lā'k·as-
 "mā'axat! wā'nōlemnuñus.
- Wä, lā'k·asñEmñlaxaēnē dent!ídk·asē g·ā'lä Xō'yalas qa-
 10 k·ā'ts wē'g·aē bō'χ·widk·atsēs g·ó'χ·dē lā'k·asex Ts!ā'nåla.
 Wä, g·í'lk·asñEmñlaxaēnē wā'x·k·as xwā'nañl"ídk·asē lē'lqwa-
 laLa"ya lā'k·asaē xu'nx·"ídk·asē g·ó'χ·se"masōkwa'sas "me-
 k·å'la. Wä, lā'k·asñEmñlaxaēnē Lē'gula"ē Ts!ā'nåla qak·ā'ts
 la"ē "mex"wā'lē" lā'k·asex Q!ō'xsta. Wä, g·í'lk·asñEmñla-
 15 xaēnē dō'x"walelak·asē Q!ō'mg·uståelsaxē "mek·å'lak·å'saxs
 lā'k·asaē é'x·"ídk·asē nā'qa"yas. Wä, lā'k·asñlaxaēnē g·í'-
 g·aex"édk·asē Q!ō'mg·uståelsaxēs gwä'laä'saxs k·!éyå'saē
 gene'mk·asa. Wä, lā'k·asñlaxaēnē Lē'lak·asxēs g·ó'kwaötē.
 Wä, lā'k·asñlaxaēnē nē'lak·atsēs gwaē'xsdaäsk·asē lā'k·asex.
 20 Wä, lā'k·asñlaxaēnē nē'lak·atsēs hē'k·ats!ēna"ē gwô'yō' qä'-
 k·ats gene'mk·asē k·!é'délk·asas Lā'lélil!äs jaō'gwaä'dexwē.
 Wä, hē'x·"ídk·asñEmñlaxaēnē "nemā'dzāx"wid wā'xak·asē
 g·ó'kwaötas. Lā'k·asñEmñlaxaēnē é'x·"ax·ē lē'lqwalala"yax
 gä'gak·!ës g·í'ga"mäx k·!é'délas Lā'lélil!la.
- 25 Wä, lā'k·asñEmñlaxaēnē "yā'lax"édk·atsēs mō'χwē a"yí'lxwa
 qa lā'k·asēsē gä'gak·lag"ile'lax k·!é'délas Lā'lélil!äs jaō'-
 gwaä'dexwē. Wä, hē'x·"ídk·asñEmñlaxaēnē hō'qawelsk·asē
 waō'sdälä Lōkwa'se mō'χwē a"yí'lxwa. Wä, lā'k·asñlaxaēnē
 xwā'nañl"ídk·asē mō'χwē a"yí'lxwa. Lā'k·asñEmñlaxaēnē
 30 wí"x"ste"ndk·asxē õ"mask·asē g·í'l"wa. Wä, lā'k·asñlaxaēnē
 hō'guxs lā'qēnē. Hē'lakwasawis g·í'ldzesk·asē bekumä'la,
 wä, hē'lg·aak·asñEmñlaxaēnē lā'k·asex Yō'gwatē. Wä,
 lā'k·asñEmñlaxaēnē g·ā'yåk!wälak·asē e'lxwā qak·ā'sës g·í'-
 ga"ma. Wä, qa wē'k·!eg·a"lk·asē "lā'witsē g·í'ga"mäx dō'-

Then the two young men sprinkled urine over their friends, and at once their bodies straightened out. This is the first time that a cure was made with urine, and so the ancestors of the Xō'yala^s always washed with urine, and they have it now for making cures.

Then the ancestors of the Xō'yala^s began to make a noise, for they were going to leave the village at Side-of-Tide. As soon as the tribe got ready, the houses on the island began to tremble, and Side-of-Tide began to move on the water; and it stopped on the water at Smooth-Water. As soon as Wealth-coming-up saw the island, he felt glad. Then it occurred to Wealth-coming-up that he was in the condition of having no wife. Therefore he invited his tribe in, and he told them what he desired them to do; and he told them that the one to whom he referred, whom he wanted for his wife, was the princess of Inviter, of the Magic tribe. Immediately his tribe said all at the same time that he should go on; for the tribe would be glad (to see) their chief marry the princess of Inviter.

Then he sent four attendants to woo the princess of Inviter of the Magic tribe. Immediately the wise men and the four attendants went out. The four attendants got ready and launched the large canoe. Then they went aboard. The ancestors of men had supernatural power, and (therefore) they arrived in one day at Yō'gwatē. Then one of the attendants asked (the girl) in marriage

¹ Kwakiutl: hē'lāla.

demas Hā'yaḥlagadzesē bekumā'la. Wä, ḥ'kwās^{em}laxaēnē "yā'laq̄!älak·asē lā'lēl!ä qa wē'ḡ'ik·as lā'ḡ·aēs hā"laḡ·ila gā'gak̄·ila.

Wä, gā'xk·as^{em}laxaēnē aē'daax^ēdk·asē mō'xwē a^{yī}l⁵ xwa. Wä, lā'k·as^{em}laxaēnē hē'lē'sta lā'k·asxēs laā'sk·asde. Wä, hē'x^{idk}·adzeōl^{em}laxaēnē ē'tōdk·ats e'x·ē dō'dem¹⁰ lā'lēl!la. Wä, hē'x^{idk}·as^{em}laxaēnē xwā'nal^{idk}·asē Haa'yaḥlagasē qak·ā'ts la'ē gā'gak̄·ila. Wä, lā'dzēk·as^{em}laxaēnē wī'x^{uste}ndk·asxēs g·iḡ'i'l^{wa} qak·ā'ts hō'x^{wāłex}¹⁵ siłē lā'k·asex. Wä, lā'k·as^{em}laxaēnē "wī'lxsa'laxs g·ā'xk·asasēnē ḥ'gwax^{idk}·asē Q!ō'mg^{ustāelsē} lā'x^{wels} lā'k·asex l!ā'saklusk·asasēs g·ō'xwē. Wä, lā'k·as^{em}laxaēnē dō'tleg·a^{ila}. Wä, lā'k·adzaōl^{em}laxaēnē dā'k·leg·a^{ila} nau'alax^udäsēs g·ō'kwaōtē, qa k^{lē}"yask·as lā'ḡ·aīts ē't^ēed lewu'lx^{uk}·asle²⁰ bā'k!umaxs dō'x^{walaāx}. Wä, hē'x^{idk}·adzaem^{laxaēnē} "nā'xwak·as ē'x^{ax}·ē g·ō'kwaōtasēs dō'dem^{as}. Wä, lā'k·as^{em}laxaēnē lē'xełexsē k!udzexsā'lala^ē lā'k·asxē g·iḡ'i'l^{wa}. Wä, lā'k·as^{em}laxaēnē ha'nx^{idk}·adzeō'lē Q!ō'mg^{ustāelsaxē} nau'alax^{uk}·asdäsēs g·ō'kwaōtē. Wä, lā'k·as^{em}laxaēnē "mex²⁵ bete'lsas qa lā'k·asēs nau'alax^{us} a'mlēxwas, yī'k·ā'sxēs "nemō'xwa ts!ā"ya. Wä, lā'k·as^{em}laxaēnē "wī'lak·as la bā'xus^{idk}·asē Haa'yaḥlagasdē.

Wä, lā'k·as^{em}laxaēnē gwā'lk·asē maō'ts!ēna^{yas} Q!ō'mg^{ustāelsaxs} lā'k·asaē lā'ḡ·aałexs lā'k·asxēs g·i'l^{wa}. Wä, lā'²⁵ dzēk·as^{em}laxaēnē sē'x^{widk}·adzeōla. Wä, k^{lē}"yask·as^{em}laxaēnē "neqä'lak·asexs lā'k·āsaāsē'nē lā'ḡ·aak·as lāx Yō'gwatē, g·ō'kwaāsasē lāo'gwaā'dexwē. Wä, hē'x^{idk}·as^{em}laxaēnē gā'gak^{!ex}^{idk}·asa. Wä, g·i'lk·as^{em}laxaēnē q!wē'lak·asē mō'xwē a^{yī}lx^u dō't!älaxs lā'k·asaē ḥ'gwax³⁰ "idk·as dō'tleg·a^{ila} asē e'lxwasē g·i'ga^{mäs} lāo'gwaā'dexwē. Wä, lā'k·as^{em}laxaēnē dō'demnu^usē k^{lē}'k^{lē}!es^ō lōkwa'sē ḥ'masē g·ō'xwa. Wä, hē'k·as^{em}laxaēnē lē'legemk·asē. Wä, g·i'lk·as^{em}laxaēnē q!wē'lak·āsexs g·ā'xk·asaē "mek^ulsk·asē g·ō'xwē qak·ā'ts g·ā'xk·asē "mek^{wā'la}"ya. Wä,

from the chief; and what could the chief say against the words of the Ghosts? They were just sent by Inviter to get married quickly.

Then the four attendants went back, and they got back in one day from where they had gone to. Immediately they related the good words of Inviter, and immediately the Ghosts got ready to get married. Many of them launched their canoes and went aboard. They were all aboard, and Wealth-coming-up came also, standing on the ground outside of the house. Then he spoke; and the great one asked for the magic power of his tribe, that the people might not become contorted again when they should see them. Immediately his whole tribe agreed to what he had said, and those who were sitting in the canoes beat time. Then Wealth-coming-up spread out his blanket to catch the supernatural power of his tribe; and then he threw it into the ground, that it should become the supernatural power of his one younger brother. Then all the spirits became ordinary people.

After Wealth-coming-up finished his work, he went aboard his canoe, and the many people paddled away. It was not yet noon when they arrived at Yō'gwatē, the village of the Magic tribe. Immediately they began the marriage ceremony. Then, as soon as the four attendants stopped speaking, the attendants of the chief of the Magic tribe also began to speak; and he made a speech about the carvings of the large house, and also about the names; and as soon as he stopped speaking, the house came moving from the ground and floated on the water; and

g·ā'xk·as⁸laxaēnē taō'dk·asē mō'xwē a⁸yī'l^us lā'lēlil!äsē
k·!ē'dēlē. Wä, g·ī'lk·as⁸Em⁹laxaēnē lā'xsk·as lā'xē "yā"⁸ya-
tslēk·asasēs lā"⁸wunEmk·adzeō⁸lē, wä, hē'x⁸idk·as⁸Em⁹laxaēnē
ħe'mg·aā'Lelōdk·atsē g·ō'kwaōtas Q!ō'mg·ustāelsasē īe'm⁸yō¹
5 lā'k·assē ō"⁸masē g·ō'xwa. Wä, g·ā'xk·as⁸Em⁹laxaēnē tē'-
kluxsDELēxē² ō"⁸masē g·ō'xwa.

Wä, k·!ē"⁸yask·adzā⁸laxaē gē'g·ilēk·asexs g·ā'xk·asaē
g·ā'x⁸alela lā'k·asex Xudē'sē. Wä, ō'kwadzaem⁹laxaēnē
hē'x⁸idk·as⁸Em dā'danōdk·asē q!ē'nemē lē'lqwalalēxē
10 ō"⁸masē g·ō'xwa qa⁸s lā'k·asaē ax⁸E'lsk·ats lā'xē "neqē'tse-
ma⁸lask·ā'sasē g·ō'x⁸demsk·asē qa "wi'k·!leg·a⁸lē⁸lā'wits qā-
k·ā'sexs lā'k·as⁸maaxat! gwā'lk·asxē dzā'qwa. Wä, lā'k·as-
⁸Em⁹laxaēnē hē'menālaem la ēk·!ē'qelak·asē q!ē'nemk·adze-
ō"⁸ħe lē'lqwalala⁸ya qak·ā'sēs g·ī'ga⁸mäxs lā'k·asaē gā'k·ālā.
15 Wä, lā'k·as⁸Em⁹laxaēnē hē'menālak·as⁸Em lā'k·as k!wē'las-
k·asē Q!ō'mg·ustāelsē.

Wä, qwēsg·ī'lak·as⁸Em⁹laxaēnē g·ō'xwa lā'k·asex Xudē'sē.
Wä, lā'k·as⁸Em⁹laxaēnē k·!ē"⁸yask·as q!ā'lak·asē Q!ō'mg·us-
tāelsaxēs lā'g·īlk·asa "nē'x·k·as lā'k·asaē qā's⁸id lā'k·asex
20 ā'Läs Xudē'sē. Wä, lā'k·adzeōl⁸Em⁹laxaēnē qā's⁸idk·asa.
Wä, k·!ē"⁸yask·adzā⁸laxaēnē ā'leg·ilak·āsexs lā'k·asaē dō'x-
⁸wale'laxē sī'seyōlē. Wä, hē'x⁸idk·adzaem⁹laxaēnē te'm⁸x⁸-
bendk·asxēs k·!lē'mk·asē, qak·ā'ts ē'lk·ōdk·asex. Wä, lā'k·as⁸laxaēnē
25 kwē's⁸idk·atsē ē'l^uxwē lā'k·asxē sī'seyōlē.
Wä, lā'k·as⁸Em⁹laxaēnē ō'gwax⁸id kwē's⁸idk·atsē ē'l^uxwē
lā'k·asxēs sē'k·!lagā'nowē. Wä, hē'k·as⁸Em⁹laxat! lā'k·as
kwē'x⁸idayōkwatsēx "nā'qōstā⁸yasē bā'kwa⁸wäs. Wä, hē'x⁸-
⁸idk·adzaem⁹laxaēnē kuuxs⁸ē' bā'kwa⁸wax·dāsē sī'seyōlē.
Wä, lā'k·as⁸Em⁹laxaēnē le⁸lx·ī'dk·asa. Wä, lā'k·as⁸Em⁹la-
30 xaēnē ax⁸ē'dk·asē Q!ō'mg·ustāelsaxē ts!ē'nē'xk·asdāsē⁴ sī'seyōlē
yōlē īōkwā'sē gō'bedās. Wä, lā'k·as⁸laxaēnē ax⁸ē'dk·asxē
ts!ē'nē'xk·asdāsē sī'seyōlē k·asdē qak·ā'ts axbetē'l^usēx ō'ba-
k·asas lā'k·asxē ō'xsēdzā⁸lask·asasē nek·!esē'. Wä, lā'k·as-
⁸laxaēnē dā'baxē a'psbaqa⁸s lā'k·asaē nē'xa lā'k·asex ā'Lanā-

the four attendants of Inviter brought the princess. As soon as she went aboard the canoe of her great husband, the people of Wealth-coming-up tied a rope to the large house, and they came towing the large house.

It did not take them very long before they arrived at Cut-Beach, and right away the numerous tribe just lifted the large house by the corners, and they went and put it on the ground in the middle of the village site; for why should they not do it? It was all finished by evening. The great numerous tribe were always happy because their chief was now living with his wife, and Wealth-coming-up was always giving feasts.

They had been living for a long time at Cut-Beach. Then Wealth-coming-up did not know why he wished to walk inland from Cut-Beach. The great one started to go, and he had not gone far inland before he saw a double-headed serpent. Immediately he bit the end of his tongue and drew blood, and he spit the blood on the double-headed serpent; and he also spit the blood on his cane, and that was the instrument with which he struck the man in the middle³ of the double-headed serpent between the eyes. Immediately the man in the middle of the double-headed serpent split in two. Then the double-headed serpent was dead. Wealth-coming-up took the intestines of the double-headed serpent and its scales, and he took the intestines of the double-headed serpent and put them under ground, at the foot of a hill. Then he took one end of it, and pulled it to the rear of the

¹ Kwakiutl: dene'm.

² Kwakiutl: da'plaxsdele.

³ The double-headed serpent is represented as a serpent's body, with a serpent's head at each end, and a man's head in the middle.

⁴ Kwakiutl: ts!E'y'm.

- ⁵wäsēs g·ō'xwē. Wä, g·īlk·as⁶Em⁶laxaēnē l!āx⁶E'lsk·asē ts!E⁶nē'xē lā'k·adzeō⁶laē dō'tleg·a⁶lk·asē Q!ō'mg·ustâelsaxē ts!E⁶nē'xdē. Wä, lā'k·as⁶laxaēnē ⁶nē'x·a : "Wä, lā'k·as⁶Em⁶laxaā's ⁶wā'pk·asLES ā'lk·asla bekō⁶mal; lā'k·asLEXAĀ's k·lē'-yask·asl k·ō'lenox⁶laōlxē wā'x·k·as⁶EmL lele'mxusxē hē-enxē," ⁶nē'x·k·as⁶laxaēnē. Wä, hē'x·idk·adzaem⁶laxaēnē wā'x·idk·asē wā'k·asbī'dza⁶wē. Wä, lā'k·as⁶Em⁶laxaēnē ē't⁶edk·as⁶laxat! k·lē'yask·as⁶lā'xat! aō'msē bekumā'laēnak·asas Q!ō'mg·ustâelsē.
- 10 Wä, lā'k·as⁶Em⁶laxaēnē geyā'lk·as⁶em lā'k·asa. Wä, lā'k·as⁶Em⁶laxaēnē q!ā'lak·asē lē'lqwalala⁶yax Q!ā'nēqē⁶laxwaxs lā'k·as⁶maā'lasē'nē g·ā'xk·asl hē'lalxō ō'wē⁶stäxsens ⁶nā'lak·asēx. Wä, hē'x·idk·ā'dzeō⁶Em lā'xaēnē dō'tleg·a⁶lk·asē Q!ō'mg·ustâelsē lā'k·asxēs g·ō'kwaōt. Wä,
- 15 g·ā'k·as⁶Em⁶laxat! dō'demsēg·āq⁶, yīk·a's g·ō'kwaōt : "G·īlk·as⁶Em⁶laxaē g·ā'xk·aslē ā'dai Q!ā'nēqē⁶laxwa lā'k·asLaxaen axk·!ā'lałqēnē qa le'k·laā'x·idā'mask·asaēltsē g·ā'xk·asen. Lā'k·asLaxaen ⁶mekwā'xta⁶wal, lā'k·asxō ⁶wā'pēx qak·ā'sen dā'dogułba⁶lts ā'lk·asla bekō⁶mal," ⁶nē'x·k·as⁶laxaēnē. Wä,
- 20 lā'k·as⁶laxaēnē ō'gwax⁶id dō'tleg·a⁶lk·asē ⁶nēmō'xwē lā'k·asex a⁶yī'lxwas. Wä, lā'k·as⁶laxaēnē ⁶nē'x·a : "yā'k·adzeō⁶lōl, g·ī'ga⁶ma, lā'k·asLEN ō'gwax⁶idel lek·laā'x·idā'matsōltsē ā'dai Q!ā'nēqē⁶laxwa qak·ā'sen la'ēl ba⁶nā⁶lasLōs ā'Lak·ats xā'mastā⁶laālaxōl lā'k·asxō ⁶wā'pk·asēx," ⁶nē'x·k·as⁶laxaēnē.
- 25 Wä, g·īlk·as⁶Em⁶laxaēnē q!wē'lak·asexs lā'k·asaē hō'qa-welsk·asa.

Wä, lā'k·as⁶Em⁶laxaēnē la geyā'la, g·ā'xk·asaā'sē Q!ā-nēqē⁶laxwē. Wä, hē'x·idk·adzō⁶Em⁶laxaēnē lē'laśokwatsē g·ī'ga⁶mä, yīk·a'ts Q!ō'mg·ustâelsē. Wä, hē'x·idk·as⁶Em⁶laxaēnē lā'k·asē ā'dē Q!ā'nēqē⁶laxwē lā'k·asex g·ō'xwas. Wä, lā'k·as⁶laxaēnē dō'tleg·a⁶te Q!ō'mg·ustâelsax Q!ā'nēqē⁶laxwē. Wä, lā'k·as⁶laxaēnē ⁶nē'x·k·asex : "yā'k·asōl, adai'! Wä, hē'k·asxaen lē'lag·iłk·asenlōl qak·ā'ts wē'g·aēlōs lek·laā'x·idā'mask·asl g·ā'xk·asen qen lā'k·asaē, ⁶mek!wā'l,

village. As soon as the intestines stretched out from the ground, the great Wealth-coming-up spoke to the intestines, and said, "You shall be the water of future generations, and you shall never cease running, even in a dry summer." Thus he said. Then a little river began to run there. The quality of Wealth-coming-up of being not an ordinary man was really present again.

They staid there a long time. Then the tribe learned that Q!ā'nēqē'lak^u was coming to set everything right all around our world. Immediately the great Wealth-coming-up spoke to his tribe. And this is what he said to his tribe: "As soon as Lord Q!ā'nēqē'lak^u comes, I shall ask him to transform me into a rock, and I shall be an island in this water, so that I may be seen by later generations." Thus he said. Then one of his attendants also spoke, and said, "O great chief! I will also be transformed into a rock by Lord Q!ā'nēqē'lak^u; but I will be under you, else you would remain on the rock in this water." Thus he said to him. As soon as he stopped speaking, they went out.

Then, after a long time, Q!ā'nēqē'lak^u came. Immediately the great one was invited by Chief Wealth-coming-up. Then Lord Q!ā'nēqē'lak^u went to his house, and Wealth-coming-up spoke to Q!ā'nēqē'lak^u. He said to him, "O great Lord! I invite you that you may turn me into a rock, that I may stay in the water at this river, that I may be prayed to by later generations." Thus he said to him. Immediately the Lord called him to go to the

lā'k·asxō wāx, qak·ā'sen a'myaxasōkwasaē'tsē¹ tsä'k·asLase
 ā'lk·asla bekō'mal," nē'x·k·as'laxaēnē. Wā, hē'x·idk·as
 'Em'laxaēnē lē'glālak·asē ā'dāq qa lā'k·asaēs lā'xē 'wā'p·
 k·asē. Wā, lā'k·as'laxaēnē hē'x·idk·adzeō'!mē Q!ō'mg·us-
 5 tāelsē lā'k·as g·ā'lag'i'wasēs e'l̄xwē. Wā, lā'k·as'laxaēnē
 e'l̄xLak·as'laxaēnē Q!ā'nēqē'laxwas. Wā, lā'k·as'laxaēnē
 q!u'lyā'lālak·as'mē Q!ō'mg·ustāelsē lōkwā'sēs e'l̄xwē lā'xē
 'nā'lēk asbidza'wasē tsā'ysē lā'xē 'wā'pē. Wā, lā'k·as-
 'laxaēnē hax'wā'lē e'l̄xwē. Wā, lā'k·adzeō'!laxaēnē k!wā'-
 10 g·indk·asē Q!ō'mg·ustāelsax. Wā, g·ī'lk·adzaem'laxaēnē
 hē'pā'lak·asexs lā'k·asaā'sēnē lek·laā'x·idā'matsōkwasa.
 Wā, ō'kwas'Em'laxaēnē a'myax'ēdk·asē g·ō'kwaōtk·asdāsē
 g·ī'ga'max·dāx Q!ā'nēqē'laxwē qak·ā'slaxs lā'k·as'maā'lasē
 ā'lak'leg·a'!k·il'ēdk·atsēs dō'x'walaēna'yax gwē'x·idaās-
 15 k·asax g·ī'ga'max·dās. Wā, lā'k·as'emxaōx q'lumba'.

25. A'mā'xwax'sag'ila (Potlatch-Giver).

Tradition of the G·ā'pēnox".

(Recorded by George Hunt.)

Wā'sk·as'laxaēnē g·ī'lk·asasē G·ā'pēnoxwē lā'k·asex Aqā'-
 laa. Wā, lā'k·as'laxaēnē lē'gadk·asē g·ī'ga'mäs A'mā'xwax'-
 sag'ila. Wā, lā'k·asōnō ē'k·legemk·asō nek·!ā' lā'k·asex
 Aqā'laa. Wā, lā'dzaō'!laxaē haye'msta'lak·asxē dē'msx·ē.
 20 Wā, lā'k·asē g·ī'ga'ma q!ē'qa qak·ā'sēs pexa'lak·atslēna'ē.
 Wā, lā'k·edzaō'!naxwa laē'nē lā'g·ustā lā'k·asxē nek·la'
 qak·ā'ts la'ē lā'xwałak·adzaō'l lā'k·asxē laā'k·asbidza'wa
 lā'xē 'neqā'mäsē nek·!a'. Wā, lā'k·adzaō'!laēnē hē'me-
 nälak·adzaō'l hē'k·as gwē'g·ilaē.
 25 Wā, lā'k·as'laxaēnē ts!e'n̄xwē a'yi'l̄xwasēs gwē'g·i'lasasēnē'.
 Wā, lā'k·as'laxaēnē klwē'x·idk·asēnē mō'xwē a'yi'l̄xus qak·ā'ts
 wē'g·il' k·lē'lak·ałxē g·ī'ga'ma. Wā, lā'k·as'laxaēnē 'nē'x·ē
 'nemō'xwē qa's lā'k·asē qā'yäg·indeq qak·ā'ts lā'gułtō'sēq

water, and immediately the great Wealth-coming-up went ahead of his attendant, and behind them went Q!ā'nēqē-lak^u. Then Wealth-coming-up and his attendant acted in their own way a little upstream of the place where water is drawn. Then the attendant lay down on his face, and the great Wealth-coming-up sat on his back. As soon as he had sat down, he was transformed into a rock. Then the tribe of the past chief just prayed to Q!ā'nēqē-lak^u, for they were really frightened by what they had seen being done to their chief. That is the end.

25. A^čmā'xwax·sag·ila (Potlatch-Giver).

Tradition of the Gā'plēnox^u.

(Recorded by George Hunt.)

The ancestors of the Divided tribe went to Cave to gather herring-spawn, and the name of their chief was Potlatch-Giver. There is a high hill at Cave, and it falls down steep to the sea. The chief purified himself because he was a shaman, and he would go up the hill and stand on a dangerous small place at the precipice of the hill. He did this dangerous thing all the time.

Then his attendants became angry on account of what he was doing, and his four attendants planned that they would kill the chief. One of them said that they would follow him and push him down from the place where he

¹ Kwakiutl: tsle'lwaqa.

lā'k·asxēs lā''waāsk·asnaꝝwa. Wä, lā'k·adzō''laēnē gwā'ł-k·asē dō'demk·asas. Wä, lā'k·as''laēnē ''nā'x·''idk·asaxē gaā'la. Wä, lā'k·as''Emxat!łe qā's''idk·asē A''mā'xwax·sag·ilä lā'k·asxat!xēs lā'x·lag·ask·adzaō''ła. Wä, lā'k·as''laēnē qā's·5 ''idk·asē bā'bak!wak·asē. Wä, lā'k·as''Em''laēnē lā''wak·adzaō''ł lā'k·asxē ts!é'q!ak·asbīdza''wa Laā'k·asbīdza''wa le'k·laa'. Wä, g·ā'xk·as''laēnē qā'se''lak·ā'dzaō''łe bā'bak!wa E'l̄xwa. Wä, lā'k·as''laē qā'sak·as qak·ā'ts Lā'gułtōsēq. Wä, lā'k·as''Em''laxaēnē tē'gełtōs lā'xē ba''nē' qa ''mā'sē-10 ''wētsēnēxs lā'k·as''maāsē' nē' hē'lx·''ı'da.

Wä, g·ā'xk·as''laēnē g·ō'kwaōtē. Wä, lā'k·as''laēnē q!we''łlak·asqēnē lā'k·asxē ba''nē'. Wä, lā'k·as''mēnē hē'lx·''ı'dk·adzaō''łe g·ı'ga''max·dā. Wä, lā'k·as''Em''laxaēnē mō'p!enxwats!a q!we''łlak·asē g·ı'ga''max·dē. Wä, g·ā'xk·as-15 ''laē dex·dex·ı'nē. Wä, lā'k·as''laēnē dō'tleg·a''ła. Wä, lā'k·as''laēnē ''nē'x·a: "yā, qastā', A''mā'xwax·sag·ilä'! Wä, lā'x''wīdex qak·a'ts ''mēnē'łaō'sasg·a dex·ı'nē'gemłas Gwēgwaā''ya''wa', " ''nē'x·k·as''laēnē. Wä, hē'x·''idk·adzaem-20 ''laxaēnē A''mā'xwax·sag·ila lā'xu''ła. Wä, lā'k·as''laēnē ts!ō'x''wītsō''sē dex·ı'nē'gemłe. Wä, lā'k·as''laēnē ''nē'x·ē dex·dex·ı'nē: "Wai'k·aslebla q!ō'xts!ōdk·aslesō'nō qak·ā'sg·ı'n g·ā'x''ask·asaēg·ā'sē bekumā'läxs lā'k·asaē hē'la'."

Wä, lā'k·as''laēnē q!ō'xts!ōdē A''mā'xwax·sag·iläse dex·ı'nē'gemłe. Wä, lā'k·as''laēnē ą'lak·as q!ā'k·!Eg·a''ł hē'ła. 25 Wä, g·ı'lk·as''Em''laxaēnē gwā'łk·as q!ō'xts!ałas, lā'k·asaē dō'tleg·a''łe dex·dex·ı'nē. Wä, lā'k·as''laēnē ''nē'x·a: "Wē'-k·as p!el''ę'dk·asol!" ''nē'x·k·as''laēnē. Wä, lā'k·as''laēnē wā'x·k·as p!el''ę'da. Wä, lā'k·adzaō''łaēnē o'kwas''mē A''mā'xwax·sag·ila nełtsē'sta'k·asa. Wä, lā'k·as''laēnē dō'-30 t!eg·a''łe dex·dex·ı'nē. Wä, lā'k·as''laēnē ''nē'x·a: "yā, qast, A''mā'xwax·sag·ilä'. Wä, lā'k·as''Emxaas yā'ęx·ts!ānasa lāx p!el''ę'de. Wä, gē'la q!ō'xōdkō dex·ı'nē'gemłex. Lā'k·as''Emxat!ł's yā'ęx·ts!ānasa," ''nē'x·laē. Wä, g·ı'lk·as''Em''laxaēnē lā'wāk·asē dex·ı'nē'gemłe, lā'k·asaē dex·dex·ı'nē dō'-

used to stand. They finished their bad discussion. In the morning, when day came, Potlatch-Giver again went to the dangerous place to which he used to go. The great warrior started and stood on the dangerous place on the narrow little place where he used to stand on the rock. Then the warrior attendant walked along on the rock, and (when he came up) pushed him down. Then (the chief) fell down, and what else should happen? He died.

Then the tribe came and hid him there below. Now the chief was dead. After the chief had been hidden for four days, an Owl came. He spoke, and said, "O friend Potlatch-Giver! arise and try this owl mask of Gwēgwaā'-ya'wa'." Thus he said. Immediately Potlatch-Giver arose, and he was given the owl mask. Then the Owl said, "Put this on, for people, when they are dead, always come to me."

Then Potlatch-Giver put on the owl mask, and it really fitted him. As soon as he had finished putting it on, the Owl spoke, and said, "Go on, try to fly!" Thus he said. Then Potlatch-Giver tried to fly, but he just turned over. Then the Owl spoke, and said, "O friend Potlatch-Giver! you are a bad hand at flying. Go on, take off the owl mask, because you are a bad hand at it." Thus he said. As soon as Potlatch-Giver had taken off the owl mask, the Owl spoke, and said, "O

- t!leg·a·la. Wä, lā'k·as^glaēnē ^gnē'x·a : " ^gya, A^gmā'xwax·sa-
g·ilä' ! Wä, lā'k·as^gEmxaas yā'ēx·ts!ānas lā'k·aseX p!el^gi·dē.
Wä, lā'k·as^gEmxaas hē'menālaeml deg·E^gya·ltsōx Aqā'laax,"
^gnē'x·k·as^glaēxs lā'k·asaē k·ā^gyax A^gmā'xwax·sag·ila.
- 5 Wä, lā'k·as^glaēnē qā's^gidk·asa qas lā'k·asē lā'xēs q!we-
lä'!laā'sē. Wä, g^gylk·as^gEm^glaxaēnē lā'g·aa lā'xēs q!we^glä'-
!laā'sē lā'k·asaē hē'lx^g·i'da. Wä, lā'k·as^glaēnē mō'p!enxwasē
^gnā'läs hēläs q!we^glä'!laā'sk·asē. Wä, lā'k·as^glaēnē ē't!ēd
wulā'k·asxē dō't!älä. Wä, lā'k·asxat!ē ^gnē'x·a : " ^gyā, qāst,
10 A^gmā'xwax·sag·ila, lē'läk·asenlōl qak·ā'sē lältsē'wa^glisē,"
^gnē'x·k·as^glaēnē. Wä, lā'k·as^glaēnē hē'x^gidk·adzaō^gEm
lā'xu^gla qak·ā'ts lē lē'g·ixē bēkumā'la. Wä, lā'k·as^glaēnē
le'nts!E^gya lā'k·asxē lā'asgwisē. Wä, lā'k·as^glaēnē lā'xsālis
lā'k·asxē mā'menge'mē, ha^gnē'k·as lā'xē l!ā'sagwisē. Wä,
15 g^gylk·as^gEm^glaxaēnē lā'xsālisk·asē lē'lanemē lā'k·asxē mā'-
mengē'mē, wä, lā'k·as^glaēnē sē'xwak·asē lē'lēlg^gisk·asē.
Wä, lā'k·as^glaēnē lā'k!^göde'bend lā'k·asxē a^gwi'^giba. Wä,
lā'k·as^gEm^glaxaē A^gmā'xwax·sag·ila dō'qulaxē q!e'nemk·asē
g^go'kwa. Wä, lā'k·as^glaēnē hā'hōgwalaśōkwats.
- 20 Wä, hē'x^gidk·as^gEm^glaxaēnē g^ga^gxyōkwasē xwā'xwagumē
alē'wats!ä. Wä, lā'k·as^glaēnē han^gstā'nō lā'xē a^gwaxsta^glisē.
Wä, lā'k·as^glaēnē axk^g!ä'lasōkwasē A^gmā'xwax·sag·ila qas
lā'k·asē lā'xsālis lā'k·asxē xwā'xwagumē. Wä, g^gylk·as-
^gEm^glaxaēnē lā'xsālis laqē'nē lā'k·asaē mā'x^gēnox^gwidē xwā'-
25 xwagumx^gdē. Wä, lā'k·as^glaēnē dō'tasōkwasē A^gmā'xwax-
sag·ila qak·ā'ts ^gmene'le l!ā'!ida. Wä, lā'k·adzaō^glaxaēnē
wā'x·k·as l!ä'!idk·adzaō^gla. Wä, lā'k·as^glaxaēnē ö'kwas^gEm
pā'x^galēk·as lō'kwa'saxs t!ē'x·sē^gsta^gnā'kulaē. Wä, lā'k·as-
^glaēnē wā'x·k·as mōp!enak·as hē'la. Wä, lā'k·as^gEm^glaxaēnē
30 yā'x^gidk·asa. Wä, lā'k·as^gmēnē yā'ēx·ts!ānas. Wä, lā'-
k·as^glaēnē axk^g!ä'lasōkwas qak·ā'ts lō'ltalisk·asaē lā'k·asxē
xwā'xwagumē. Wä, lā'k·as^glaēnē dō'tleg·a^gie ^gnemō'xwē
lā'k·asxē bē'bēkumā'la. Wä, lā'k·as^glaēnē ^gnē'x·a : " ^gya,
qā'stä, A^gmā'xwax·sag·ila. Wä, hō'lēlak·aslōl. Wä,

Potlatch-Giver! you are a bad hand at flying. Now you will always be buried at Cave." Thus he said when he drove away Potlatch-Giver.

Then Potlatch-Giver walked, and went to the place where he had been hidden. As soon as he arrived at the place where he had been hidden, he was dead. For four days he staid at the place where he was hidden. Then he again heard some one speaking. The (voice) said, "O friend Potlatch-Giver! I invite you for Spouting-at-Mouth-of-River." Thus it said. Immediately he arose and followed the man. Then he was taken down to the beach, and he went aboard a war-canoe which was on the beach. As soon as the one who had been invited was aboard the war-canoe, those who had been sent to invite him paddled away. They were going to the other side of the point. There Potlatch-Giver saw many houses. Then he was met by (the people).

Immediately a small hunting-canoe was brought, and was put down at the [mouth of the] beach. Then Potlatch-Giver was asked to go aboard the small canoe. As soon as he was aboard the small canoe, the small canoe became a killer-whale. Then Potlatch-Giver was told to try to spout. In vain he tried to spout. He would just fall down flat or he would move about on his back. In vain he tried four times. Then he gave it up. He was a bad hand at it. Then he was asked to get out of his small canoe. Then one of the men spoke, and said, "O friend Potlatch-Giver! listen! I am Spouting-at-Mouth-of-

nō'gwak·as^gEmxat! L!ā'łtsē^gwa'lisa g·ā'xnakwa^glats wā'nemäs
ēnā'xwa lē'lqwalala^gya lō'laxs bā'xusk·asaēx bē'bekumā'la.
Wä, lā'k·ats yā'ēx·ts!ānasa. Wä, lā'k·as^gEmxaas lā'łxat!
ō'kwas^gEmł ē't^gEDEL deg·e^gya'ł lax Aqā'laa," nē'x^glaēxs
5 la'ē "yā'laqak·atsē mō'xwē ha^gyā'ł'a qa lā'k·asēs taō'dk·ā-
SEX A^gmā'xwax·sag·ila lā'k·asEX Aqā'laa. Wä, lā'k·as^gla-
xat!ēnē taō'dayōkwas lā'k·asEX Aqā'laa.

Wä, lā'k·as^glaxaēnē mō'plēnchwask·asē nā'läsēxs lā'k·asaē
ē't^ged wule'laxē nē'x·a: "Lē'łenlōł, A^gmā'xwax·sag·ilä,
10 qak·ā'sē Haklwaā'sē," nē'x^glaēnē. Wä, lā'k·as^glaēnē hē'x·-
ē'ldk·as^gEmxat! lā'xu^gla qāk·ā'ts lā'łak·asxē lē'łaq. Wä,
lā'k·as^glaē dō'x^gwalelak·asxē g·yīl^gwak·asē ha^gnē'sk·as lā'xē
l!ā'sagwisē. Wä, lā'k·as^glaēnē qā's^gidk·asē bekumā'lak·asē
laqē'nē. Wä, lā'k·as^glaēnē ö'gwax^gidk·asē A^gmā'xwax·sa-
15 g·ila lā'k·as qā's^gid qas lā'k·asē lā'xselis lā'xē g·yīl^gwak·asas.
Wä, g·yīlk·as^gEm^glaēnē lā'xselisē A^gmā'xwax·sag·ila lā'k·asxē
g·yīl^gwa lā'k·asaē q!ō'telisē bekumā'la. Wä, lā'k·as^glaēnē
sē'x^gwidk·as gwäg·i'wała lā'k·asEX G^gExwē'tē. Wä, lā'k·as-
20 g^glaēnē lā'g·a^gla lā'qēnē. Wä, lā'k·as^glaēnē dō'x^gwalelaxē
q!ē'nem g·ö'xwa lā'qēnē^g. Wä, lā'k·as^glaēnē xā'sbałwa.
Wä, lā'k·as^glaēnē lā'g·a^gla. Wä, lā'k·as^glaēnē hā'hōgwał-
sōkwatsē q!ē'nemk·asē bekumā'la. Wä, lā'k·as^glaēnē lē'łax
A^gmā'xwax·sag·ila. Wä, hē'x^gidk·as^gEm^glaxaēnē qā's^gid-
k·asē A^gmā'xwax·sag·ila qak·ā'ts lē lā'k·asxē t!Ex·ä'sē
25 g·ö'xwē. Wä, lā'k·as^glaēnē dō'tleg'a^głē nē'mō'xwē bekumā'-
lax. Wä, lā'k·as^glaēnē nē'x·a: "ya, a'dats, wä'g·ila ge'n-
łalōł, k!ē'yask·aslaixaā's gwē'gemx^gidēl lā'xō ts!ēts!edā'xax
xā'xa^gnālak·asxaō'nō qak·ā'sōnō lē'łalōł, a'łak·ats hak!wa'-
k·asōł. Ö'kwas^gEmłxaā's qā'salōł lā'xē hē'łk·!ōtsta^głilasē
30 g·ö'xwē qak·ā'ts lā'ōs k!wā'x^gidk·as lā'xē ö'gwiwa^głik·asasē
g·ö'xwē. Wä, lā'xat!as k!le^gyas mā'lex^gwidk·asxē yinē'-
dzemk·asla lōł," nē'x^glaēnē.

Wä, lā'k·as^glaēnē hō'xts!ā lā'k·asxē g·ö'xwē. Wä, lā'-
k·as^glaēnē hē'x^gidk·as^gmē xā'xa^gnālak·adzaō^gł ts!ē'ts!edāx

River, to whom the dead of all the tribes of your common men come. You are a bad hand at it. Now just go back again to your grave at Cave." Thus he said, while he sent four young men to carry Potlatch-Giver back to Cave. Now he was taken back to Cave.

After four days he again heard some one saying, "I invite you, Potlatch-Giver, for Place-of-staying-away." Thus (the voice) said. Immediately he arose and followed those who invited him. Then he saw a canoe on the beach. The man went towards it, and Potlatch-Giver also went along and went aboard that canoe. As soon as Potlatch-Giver was aboard the canoe, the man pushed off, and he paddled and steered towards Steel-Head-Salmon-Body. They arrived there. Then he saw many houses there, and there was much noise. They arrived, and he was met by many men. Then they called Potlatch-Giver, and immediately Potlatch-Giver went to the door of the house. Then one man spoke, and said, "Oh, my dear! take care! don't turn your face towards the naked women when they call you, else you will not return home. Just walk towards the right side of the house, and sit down in the rear of the house, and don't eat what will be given to you by them." Thus he said.

Then they went into the house, and immediately the naked women came to meet him; and in vain he was pulled

g·ā'xk·as g·ā'g·axālax. Wä, lā'k·as⁸laēnē wā'x·k·as⁶em
 wā't⁸ēdk·atsōsē à'lä "mē'lk·!enk·as ts!ē'ts!edā'xē. Wä, lā'k·as
 qla⁸maā⁸lasē k·ek·ā't!elx⁸sē wa⁸xk·lā'läx. Wä, lā'k·as⁸laēnē
 ö'kwas⁶em qā'sa qas lā'k·asē lā'k·asxē ö'gwiwa⁸llasē g·ö'xwē.
 5 Wä, lā'k·as⁸laēnē hē'x·⁸idk·as⁶em wāx· yī'nēsasōkwasa. Wä,
 lā'k·as⁸laēnē "nē'x·exs k·lē⁸yasaē pā⁸ya. Wä, lā'k·as⁸laēnē
 k·lē⁸yas hā't!elasōkwasa yinē'sasōkwā'sa. Wä, lā'k·as⁸laēnē
 gwā'lēlak·as⁶em yā'x·⁸itsōkwasa. Wä, k·lē⁸yask·as⁸laxaēnē
 gaē'l k!waē'l lā'xē g·ö'xwaxs lā'k·asaē xā'sbex⁸widk·asē
 10 L!ā'sanāk·asasē g·ö'xwē. Wä, k·lē⁸yask·adza⁸laxaē gaē'l k·as
 klwaē'l k·asexs g·ā'xk·asaē hō'gwil⁸idk·asē yū'duxwē bē'be-
 kumā'la, à'lä tsā'tsa⁸magunōlxā'la. Wä, lā'k·as⁸laē g·ā'g·a-
 xālasōkwa'tsē xāxa⁸nā'lak·asē ts!ē'ts!edā'xa. Wä, lā'k·adza-
 ö⁸laēnē hē'x·⁸idk·as⁶mē ma⁸lō'xwē k·ā'k·abālaxē ma⁸lō'xwē
 15 ts!ēts!edā'xa qak·ā'ts gex⁸widex·da⁸xwē. Wä, lā'k·as⁸laēnē
 ö'kwas⁶em haya⁸qalē "nemō'xwē bekumā'la, qak·ā'ts lā'k·asē
 k!wā'g·a⁸līlk·as lāx k!waē'lask·asas A⁸mā'xwax·sag·ila.
 Wä, lā'k·as⁸laēnē dō't!eg·a⁸lē A⁸mā'xwax·sag·ila Lōkwa'sē
 "nemō'xwē. Wä, lā'k·as⁸em⁸laxaēnē wul!ā'lē A⁸mā'xwax·
 20 sag·iläxē bekumā'la. Wä, lā'k·as⁸laēnē "nē'x·a: "ya, ā'dats,
 "mā'sk·asōs g·ā'q!ēnak·asaqōs?" "nē'x·k·as⁸laēnē. Wä, lā'-
 k·as⁸laēnē nā'nax⁸mak·asē bekumā'la. Wä, lā'k·as⁸laxaēnē
 "nē'x·a: "ya, ā'dats qapā'k·asxaa'nu⁸x⁸yā⁸yats!ēx·dā lā'-
 k·asex L!ā'sgasē," "nē'x·laēnē. Wä, lā'k·as⁸laēnē "mā'lē-
 25 g·aā'lelak·asxē ā'k·asē g·āx bekumā'la, yīxs hē'k·asaē
 LE⁸WE⁸lge⁸madzō⁸lts Ha'nkwasōgwi⁸läxwē, yīk·ā'sex g·i'ga-
 "mäsē L!ā'sqlēnōxwē. Wä, lā'k·as⁸laēnē "nē'x·ax: "Gwā'-
 k·as⁸la mā'lēx⁸widxē yinē'dzemk·asōl, yīk·ā'tsens ā'x·asēx
 ā'Lak·asens hā'k!waā'lax," "nē'x·laēnē. Wä, lā'k·as⁸laēnē
 30 dō'qulaxē ma⁸lō'xwē bekumā'la. Ö'kwas⁶em⁸la hē'menā-
 laem la E'nsāla Lōkwa'sē ts!ē'ts!edā'xē. Wä, lā'k·as⁸laēnē
 yinē'sasōkwasē LE⁸WE⁸lga⁸mäs Ha'nkwasōgwi⁸läxwē. Wä,
 hē'em Lē'gemk·atsē L!ā'qwag·ide⁸xwē. Wä, lā'k·as⁸laēnē
 "nē'x·īxs k·lē⁸yasaē pā⁸ya.

by the women, who had really white skins. But he had been warned by the one who had pity on him, and he just walked to the rear of the house. Immediately they tried to give him food, but he just said that he was not hungry. Then he was not urged to eat [to be fed]. Already the attempt was given up. He had not been sitting in the house long before a noise began outside of the house, and it was not a very long time that he was sitting in the house before three men came in with water really dripping from their necks. They were met by the naked women, and unfortunately two men at once embraced two women, and they cohabited; but one man just passed them and sat down at the place where Potlatch-Giver was sitting.

Then Potlatch-Giver and the other man talked together. Potlatch-Giver questioned the man, and said, "Oh, my dear! what has brought you here?" Thus he said. Then the man replied, and said, "Oh, my dear! our canoe upset at Ocean-Place." Then he recognized that the man who had just arrived was the prince of Ha'nkwasōgwílax^u, chief of the Ocean tribe. He said to him, "Don't eat when you are given food at this place where we are, else we shall stay away." Thus he said. Then he saw the two men who were just all the time lying with the women. Then food was offered to the prince of Ha'nkwasōgwílax^u. His name was Copper-Body. He said that he was not hungry.

Wä, lā'k·as^glaēnē ^{nē'x·ē} wā'x·k·asē yīnē'saqēnē: "Wä, gā'g·ak·as la nā"^gnax^uda^gx^uk·as lā'xēs g·ō'xwaōs. Wä, lā'k·as^glaxaās qā'sak·asL lā'xē t!ex·ā's Guleyō', ^{nē'x·k·as}^glaēnē. Wä, lā'k·as^glaēnē ē't!eg·a^gi dō't!eg·a^gla. Wä, lā'k·as^glaēnē ^{nē'x·a}: ^{"ya, A^gmā'xwax·sag·ilä'}, wä, nō'gwaem Lē'lawa^glēnoxwa. Nō'gwaem Hak!waā'sla. Wä, lae'mxaās lā'k·asL tō'gwalak·asg·a lelo'halalik·aslēs lē'dk·aslaōs. Wä, lā'k·as^gEmxaax· lā'k·aslg·a sē'wayas Hä'yaħilagasē tō'kwā'sē xawē'xwex· yā't!ala. Wä, hē'k·as^gmēsē ^{mā'xu}s^gyasē. Wä, hē'k·as^gmēsē Tslā'ts!Elgunē^gxstāla qak·ā'ts tsō'kulg·isk·asōs lā'k·asxē g·ī'l^gwa, yīk·ā'sexs k!wē'lasaēx, g·ī'ga^gma. Wä, gā'g·ila nā"^gnax^uda^gx^uk·asaōs," ^{nē'x·k·as}^glaēnē, yīk·ā'sex Hak!waā'se.

Wä, lā'k·as^glaēnē hō'quiličk·asē A^gmā'xwax·sag·ila tō'^gL!ā'qwag·idexwē. Wä, lā'k·as^gEm^glaxaēnē ^{nē'x·ē} Hak!waā'se qa ḥ'kwas^gmēsēnē hē'k·as g·ā'yax^gidē t!ex·ā's ā'Lanā^gyasē g·ō'xwē. Wä, lā'k·as^glaēnē qā's^gidk·asa. Wä, lā'k·as^gEm^glaxaēnē q!ā'xē t!ex·a'. Wä, lā'k·as^gEm^glaxaēnē qā'sa. Wä, lā'k·as^gEm^glaxaēnē ^{nā'qōk·as} tō'kwā'sē lēlā^glēnoxwē yā'laxē ts!ē'ts!lek!wē'mas lāx Guleyō'. Wä, lā'k·as^glaēnē qā'saqāqē lā'laāk·as lā'xē g·ō'xwasē Gwa'ts!ēnoxwē; lā'k·asex Sē'bāa. Wä, lā'k·as^glaēnē se'nbendk·as qā'saxē ^{nā'la}. Wä, g·ā'x·k·as^glaēnē g·ā'x^galela lā'k·asex Sē'bāa.

Wä, lā'k·as^glaēnē ḥ'kwas^gem bō'x^gwidayōsē g·ī'l^gk·asasē 25 Gwa'ts!ēnoxwē; qak·ā'sexs lā'k·as^gmaēnē q!ā'lk·ā'sē A^gmā'xwax·sag·iläxs geō'lk·asaē la lē^gla'. Wä, lā'k·as^glaēnē g·ī'lō'^gidk·asxē g·ā'g·ī'l^gwaemk·asbidza^gwē. Wä, g·ā'xk·as^glaēnē ^{yā'}yaselaqēnē. Wä, lā'k·as^gEm^glaxaēnē lā'k·as tō'kwā'sē L!ā'qwag·idexwē. Wä, lā'k·as^gEm^glaxaēnē lā'k·as^glāx Aqā'laa. Wä, lā'laēnē lā'g·ī'la lāqē'nē. Wä, lā'laēnē ^{me'l}x^gwalelaqēxs lē^gma'ē gwāł wā'yīnxē ae'ntē. Wä, lā'^glaēnē sē'xwa qak·ā'ts la'ē lā'k·asex lā'dek!usa qaxs hē'k·asaē g·ō'kula g·ī'l^gx^gidäsē Gā'p!ēnoxwē. Wä, lā'k·as^gEm^glaēnē nē'g·ī'kuxs lā'k·asaē lā'g·ī'la lā'qēnē. Wä,

Then the one who tried to offer him food said, "Go home to your house, and walk on the street of Wave-striking-Forehead." Thus he said. Then he spoke again, and said, "O Potlatch-Giver! I am Ghost. I am Place-of-staying-away. Now you will obtain as your magic treasure the Ghost dance; and this spirit paddle will go, and the skull rattle, and the potlatch staff, and also the (axe) Going-from-One-Side-of-the-Door-to-the-Other, to break canoes whenever you give a feast, chief. Now go home!" Thus said Place-of-staying-away.

Then Potlatch-Giver and Copper-Body went out of the house. Place-of-staying-away said also that they should just walk on the trail back of the houses. Then they started, and they found the trail. They walked on. They met with Ghosts who were going to dig clams at Waves-striking-Forehead. They passed them going to the village of the North people at Spliced-Point. They walked from the beginning to the end of the day, and then they arrived at Spliced-Point.

Then the North people just left, as soon as they knew that it was Potlatch-Giver, who had been dead for a long time. Then he stole a small canoe, and he came travelling in the canoe. He went along with Copper-Body. They were going to Cave. They arrived there. Then he remembered that it was the time when the herrings finished spawning. They paddled, and were going to Trees-on-Ground, for that was the village of the ancestors of the Divided tribe. It was night when they arrived there. Then they went up from the beach and entered

lā'k·as^glaēnē hō'x^gwusdēsk·as qas lā'k·asaē hō'gwil^gid lā'xēs
g·ō'xwē. Wä, lā'k·as^glaēnē dō'x^gWALELAK·asxēs g·ā'ya^gla-
sēxē e'lwxwē, yīxs ku^gle'^glk·asaē lōkwā'sē gene'mas A^gmā'-
xwax·sag·ila. Wä, lā'k·as^glaēnē dō'x^gWALELē e'lwxwax A^gmā'-
5 xwax·sag·ila, lā'k·as^glaēnē ā'lak·!ala ts!e'ndex·^gida. Wä,
lā'k·as^gEm^glaēnē wu'ng·aā'LELAK·as lāx A^gmā'xwax·sag·ila.
Wä, lā'k·as^gEm^glaēnē g·ī'ga^gmasē G·ā'p!ēnoxwē. Wä, g·ī'l-
k·as^gEm^glaxaēnē dō'x^gWALELAX A^gmā'xwax·sag·iläxs lā'k·asaē
hē'ōtk·asa.

- 10 Wä, lā'k·as^glaēnē yīk·ā'sex gene'mk·asas ā'daqwaxē
g·ā'lä G·ā'p!ēnoxwa qa g·ā'xk·asēs "wī'laē^gida. Wä, wē'-
la^gx^gk·asē małp!^gnk·!ig·a^g ā'daqwaxs g·ā'xk·asaē "wī'laē^g-
idē g·ī'lk·asasē G·ā'p!ēnoxwē. Wä, hē'x^gidk·adzaem^glaxaē
"nē'x·ē wosdā'lä: "ya, G·ā'p!ēnoxwā'! Wē'lag·a lā'x·ins
15 t!e'msaxō g·ī'ga^gmax lā'k·as^gmaāxs k·!ē^gyask·as aō'msa,
qak·ā'sexs lā'k·as^gmaēx·däxs wā'nema," "nē'x·k·as^glaēnē.
Wä, lā'k·as^glaēnē hē'x^gidk·as^gEm^glaēnē t!emsak·asqēnē.
Wä, lā'k·as^glaēnē hē'x^gidk·as^gEm yä'laqwak·asē A^gmā'-
xwax·sag·ila. Wä, lā'k·as^glaēnē ō'gwax^gidk·asē l!lä'qwag·i-
dexwē. Wä, g·ī'lk·as^gEm^glaxaēnē yä'lax^gwida, g·ā'xk·āsā^gsē
lā'x^gwalilē k·!ē^gxwē lā'xē ō'bēx·lā'lalil^gkasasē gulgwatā'wa-
lilasē t!e'msa^gla^gts!ē g·ō'x^g, yīk·ā'sex Ts!ä'ts!Elgunē^gxstälā
lōkwā'sē sē'wayās Hā'yałlagasē lā'k·asxē ō'gwiva^glilasē
g·ō'x^g. Wä, hē'k·as^gmēsē "mā'x^gsa^gyasē. Wä, g·ā'xk·as-
25 "laēnē ē't^gēd g·ā'x^guqā'lil^gkasē xawē^gwē yä't!älā. Wä,
hē'x^gidk·adzaem^glaxaēnē lā'k·asē A^gmā'xwax·sag·ila dā'x^g-
idk·asqēnē. Wä, g·ī'lk·as^gEm^glaxaēnē dā'x^gidk·asxē yä'-
tläläxs lā'k·asaāsēnē dex^gō'lsk·asē Ts!ä'ts!Elgunē^gxstälā lā'-
k·asxē g·ō'xwē. Wä, lā'k·as^glaēnē wulā^glaē t!e'mseläxē
30 tsō'k!wälak·asaxē g·ī'l^gwa. Wä, wē'lax^gk·adzēnē gē'x^gid-
k·asexs g·ā'xk·asaāsēnē nē'xa^gmē^gidxē ēā'g·iwēk·asasē mō'-
tslaxē g·ig·ī'l^gwa. Wä, lā'k·as^gEm^glaēnē lā'x·lendk·asqēnē
lā'xē gu'lgwātā'walilasē t!e'msa^gla^gts!ē g·ō'xwā. Wä, lā'k·as-
"mēnē ē't^gēd lāx^gwā'lil lā'k·asxē ō'bēx·lā'lalilasē gu'lta.

the house of Potlatch-Giver. Then he saw the attendant who had killed him, lying down with the wife of Potlatch-Giver. When the attendant of Potlatch-Giver saw him, he was really frightened. He had taken the place of Potlatch-Giver, and he was chief of the Divided tribe. As soon as he saw Potlatch-Giver, he fainted.

His wife called the ancestors of the Divided tribe to come into the house, and she had not called twice before all the ancestors of the Divided tribe came in. Then a wise man said, "O Divided tribe! let us be ready to beat time for our chief here, for he is not an ordinary man, for he has been dead." Thus he said. Immediately they beat time for him, and immediately Potlatch-Giver sang his sacred song. Then Copper-Body also did so. And as soon as they had sung their sacred songs, a carving came and stood up on the floor of the house in front of the fire in the middle of the Time-beating-House. It was Going-from-One-Side-of-the-Door-to-the-Other; and also the spirit paddle was in the rear of the house; and also the potlatch-staff and the skull rattle appeared in the middle of the house. Potlatch-Giver took it at once; and as soon as he had taken the rattle, Going-from-One-Side-of-the-Door-to-the-Other jumped out of the house. Then those who were beating time heard the noise of breaking canoes; and it was not long before he came dragging the bows of four canoes, which he put on the fire in the middle of the Time-beating-House. Then he stood again in front of the fire.

Wä, lā'k·as⁸mēnē q!ā'īlē g·ā'läsē G·ā'p!ēnoxwaqēxs
 lā'k·as⁸maē lō'gwalak·asē A⁸mā'xwax·sag·ila. Wä, hē'k·as-
 Emxaa g·ī'lx⁸itsē paxa'läs G·ā'p!ēnoxwēx. Wä, lae'm⁸laēnē
 ē'sa⁸yāsōkwatsē g·ī'lk·asasē G·ā'p!ēnoxwē qak·ā'sēs ts!ē-
 5 ts!ex·q·la. Wä, lā'k·as⁸Emxaēnē ā'yasōkwatsē q!ā'sa lō⁸
 qlā'k·ō lōkwa'sē k·lē'sk·lēdēlk·asasē g·ī'g·iga⁸mäs G·ā'p!ē-
 noxwē. Wä, lā'k·as⁸mēnē ā'lax⁸idk·as la xā'magā⁸māla
 g·ī'ga⁸mē A⁸mā'xwax·sag·ī'läsē G·ā'p!ēnoxwē lā'xēx. Wä,
 lā'k·adzeō⁸lāēnē hē'menālak·as⁸em la ⁸ma'xwaxēs g·ō'-
 10 kwaōtē. Wä, lā'k·as⁸laēnē ō'gwaqak·asē Tslā'ts!elgunē⁸x⁸stāla hē'menālak·as⁸em tsō'kwaxē g·ig·ī'l⁸wa, qak·ā'sexs
 g·ī'l⁸maāsēnē wāx· tsō'x⁸widk·asxē mō'ts!axē g·ig·ī'l⁸wa.
 Wä'k·asi⁸laēnē hō'qawelsē t!E'msax·dā; wä, lā'k·as⁸laēnē
 ē't⁸ēd se'nx⁸idk·asē g·ig·ī'l⁸wa.
 15 Wä, lā'k·aswu⁸laēnē ō'dzege'mx⁸idē ⁸nemō'xwē g·ī'ga-
 mäsē g·ī'lk·asasē G·ā'p!ēnoxwas xa'nlēnēk·asas la g·ī'ga⁸ma.
 Wä, lā'k·as⁸laēnē lē'lē Bā'⁸nākulax⁸lō⁸laxēs g·ō'kwaōtē.
 Wä, lā'k·as⁸em⁸laxaēnē wulā'k·asxēs g·ō'kwaōtē qak·ā's
 a⁸mē'lask·atsē g·ig·ē'l⁸wa. Wä, lā'k·as⁸laēnē dō'tleg·a⁸lē
 20 q!u'l⁸yaqxwē bēkumā'la. Wä, lā'k·as⁸laēnē ⁸nē'x·a: "ya,
 g·ī'ga⁸ma! Wä'k·adza⁸la lā'k·as k!wā'g·aā'łexsak·asLē ⁸mā'x⁸u-
 mawidzemgä lā'k·asxē g·ig·ē'l⁸waxō nē'g·ex⁸lēx qak·ā'sexs
 k·lā'łā'a," ⁸nē'x⁸laēnē. Wä, lā'k·as⁸laēnē nē'g·ex⁸wid lā'-
 25 k·asaāsēnē qā's⁸idk·asē ⁸mā'x⁸mawidzemga lā'k·asxē a'x⁸ā-
 sasē g·ig·ē'l⁸wa. Wä, lā'k·as⁸laēnē k!wā'g·aā'łexs lā'xē
 g·ā'lē lā'g·aaāts. Wä, k·lē⁸yas⁸laxaēnē gē'xsāla k!wā'xsāla
 lā'k·asaē lōs lā'xē ⁸ne'mts!axē. Wä, lā⁸laēnē ē'taōs lā'xē
⁸ne'mts!axē. Wä, lā⁸laēnē ⁸wi⁸lak·as k!wā'g·aā'łexs lāqē'nē.
 Wä, lā'k·as⁸mē nā⁸naqxwa. Wä, lā'k·as⁸laēnē ē't⁸ēd lē⁸łē
 30 A⁸mā'xwax·sag·īlāxēs g·ō'kwaōtē. Wä, g·ī'lk·as⁸em⁸laēnē
⁸wi⁸laēl⁸ida, lā'k·asaā'sēnē dex⁸o'lsē e'l⁸xwē, yīk·ā'sex Tslā'-
 ts!elgunē⁸x⁸stāla qak·ā'ts la'ē ē't⁸ēd tsō'x⁸widk·asxē g·ig·ē'l⁸wa.
 Wä, g·ā'xk·as⁸laēnē ē't⁸ēd wā'dēlalak·asxē ēā'g·iwa-
⁸yasē g·ig·ē'l⁸wa. Wä, lā'k·as⁸laēnē gwā'lē k!wī'lk·asdē,

Thus the ancestors of the Divided tribe discovered that Potlatch-Giver had obtained these supernatural gifts. He was the first of the shamans of the Divided tribe. He was paid by the ancestors of the Divided tribe for (curing) sick people. He was paid sea-otters and slaves, and also the princesses of the chiefs of the Divided tribe. Now Potlatch-Giver was really the foremost chief of the Divided tribe on account of this, and he was all the time giving potlatches to his tribe; and Going-from-One-Side-of-the-Door-to-the-Other also was always breaking canoes, because when he went the first time to break the four canoes, and when those who had beaten time went out, the canoes were whole again.

And so one chief of the ancestors of the Divided tribe came to be jealous of the excessive greatness of the chief. One whose name was Leaving invited his tribe, and he asked his tribe to spoil (the power that was destroying and repairing) the canoes. Then an old man spoke, and said, "O chief! let Potlatch-Woman sit in a canoe this night, for she is menstruating." Thus he said. When night came, Potlatch-Woman went to the place where the canoes were, and she sat down in the first one she came to; and she had not been sitting in the canoe long when she went out of it into another one, and she went again into another one, and she sat down in all the canoes. Then she went home again. Then Potlatch-Giver again called his tribe. As soon as they were all in, the attendant — namely, Going-from-One-Side-of-the-Door-to-the-Other — jumped out of the house and broke the canoes, and he came in again dragging the bows of the canoes. After the feast was ended, all the men went out. Then they looked at the four canoes, and they were not whole again. It was spoiled on account of the menstrual blood

wä, lā'k·as^glaēnē hō'qulitē ^gnā'xwa bē'bekumāla. Wä, lā'k·as^gmēnē dō'x^gwalelaxaē mō'tslaxē g·ig·E'l^gwaxs k·!ē'-yasaē la se'nx ^gida. Wä, lā'k·as^gmēnē a^gmē'lamā'sk·asē k·!almē'sk·asas ^gmā'x^umawē'dzengäx. Wä, hē'k·as^gmēs 5 lā'g·ilas q!ā'lē bā'k!umaqēxs lā'k·asaē leqwē'la^gyōkwatas lā'xē lā'^glēnoxwē, qak·ā'sē g·ig·E'l^gwaxs g·ā'xk·asnāxwaē aē'daāx^gid, mā'tsōkwatsē lā'xē lā'^glēnoxwaxs lā'k·asaē wāx·q!u'lx^gidk·asa. Wä, lā'k·as^gEmxaēnē x·is^gē'dk·asē Ts!ā'ts!el-gūnē^gx^ustāla lōkwā'sē yā't!alä lōkwā'sē ^gmā'x^usa^gyasdē 10 lōkwā'sē g·ig·E'l^gwax·dē. Wä, lā'k·as^gEmxaēnē lā'ba.

26. Hā'dahō.

Tradition of the G·ā'p!ēnox".

(Recorded by George Hunt.)

Hā'na!laēs^glaē Hā'dahō lāx axā's Sē'max·ī, yīxs alē'-winoxwaasa g·ī'gama^gyasa g·ā'lāsa G·ā'p!ēnoxwē. Wä, lā'^glaē k!waxlā'lē Hā'dahāx Wä'qalēkwē. Wä, lā'x·da^gx^u-laē k!wā'yā'lax LEWE'lgama^gyasa g·ī'gama^gyaxa lē'gadēs 15 ^gmeku'ldzā^gē. Wä, lā'^glaē lō'ma^gel ē'k·ēda ^gnā'laxa gaā'la la'ēda alē'^gwinoxwē gwē'x^gidxēs lē'elōtē. Wä, hē'x^gidex·da^gx^u^gEm^glā'wisē lā'x^gwidex·da^gx^u qa^gs LELE'nts!ēsēxēs alē'-waslēla. Wä, lā'x·da^gx^ulaē lā'sgemdex Hē'l^gasē. Wä, lae'm lāl alē'xwałxa q!ā'sa lāq.

20 Wä, k·!ē's^gem^glāwisē l!ā'sg·ī'laxs la'ē p!E'lx^geda. Wä, lae'm^glaē k·!ēs q!ā'lelaxēs g·ā'x^gidaā'sa. Wä, lā'^glaē q!ē'nemēda q!ā'sa mē'mē'xāla dō'gułts. Wä, hē'^gmisēda q!ē'nemē ne'la. Wä, g·ī'l^gnaxwaem^glā'wisēda ēs^galē'^gwinoxwē wāx·^gne^gxwā'x^gid lā'xa q!ā'säxs la'ēda nē^gne'la nelx^gi'd 25 qa^gs lā pē'pelte'mx^gidxa q!ā'sa qa^gs hawī'nal^gidēq. Wä, hē'Em^glā'wis ts!E'ngums Hā'dahowē. Wä, lā'^glaē yā'q!eg·a^gla. Wä, lā'^glaē ^gnē'k·ē Hā'dahowē, lā'xa nē^gne'la: "ya, hēhā"-

of Potlatch-Woman. Therefore the Indians know that whatever is burned goes to the Ghosts, for the canoes would all come back from the Ghosts when they tried to burn them. Then Going-from-One-Side-of-the-Door-to-the-Other disappeared, and also the rattle, and the pot-latch-staff, and the canoes. That is the end.

26. Hā'dahō.

Traditions of the Gâ'pënox".

(Recorded by George Hunt.)

Hā'dahō was camping on the beach at the place Sea-Otter-Cove, — he who was the harpooneer of the chief of the ancestors of the Divided tribe. The steersman of Hā'dahō was Unsurpassed; and in the middle of the canoe was sitting the prince of the chief, whose name was Moon-in-Sky. In the morning, when the harpooneer wakened his crew, it was very fine weather. Immediately they arose and carried their hunting-canoe down to the beach. Then they steered for Right-Distance. They were going to hunt sea-otters there.

They had not gone far out when it began to be foggy. They did not know where they had come from. However, many sea-otters were seen by them sleeping on the water, and also many laughing geese. As soon as the harpooneer tried to get close to the sea-otters, the geese would fly up and flap their wings over the sea-otters, thus driving them away. Therefore Hā'dahō became angry. Then Hā'dahō spoke, and said to the geese, "Oh, you little

⁸max·sālamēnē⁸x^u hē'g·anems ē'âlitag·ilōsē ē'k·asēs hē'⁸ma-wālāōs, xā'xamal! Lē'x·a⁸maā'qōs hē'⁸mawälēda gwā'x^u-gugwīsē lē'wa ē'g·isē." Wä, hē'x·⁸idaem⁸lā'wisē la demā'x·-⁸idaēda nē'⁸ne'la.

- 5 Wä, lae'm⁸laē â'lax·⁸id la ge'nk·ēda p!e'lxela. Wä, lae'm⁸laē Hā'dahowē k!⁸lēs q!â'lelaxēs lä gwē'gemla⁸yaā'sa. Wä, lā'⁸laē Hā'dahowē wuiā'x⁸alelaxa sē'⁸wālā. Wä, hē'x·⁸idaem⁸lā'wisē nē'⁸laxēs lē'elotē. Wä, lā'⁸laē dō'x⁸wa-lelaxa siō'nā'kula gwā'sx·äla lāx ha'nwā'lasas. Wä, g·î'l⁸em⁸lā'wisē gwās⁸g⁸laxs la'ē awe'lp!âltowē Hā'dahāqēxs yū'du⁸ts!älāeda bā'gwane'mx·sä lā'xa xwā'xwagumē. Wä, hē'nā'kulaem⁸lā'wisēda siō'⁸nākula lāx "yā'⁸yats!äs Hā'dahō qa's lē gr'lpl!alela lāq. Wä, hē'x·⁸idaem⁸lā'wisē yā'⁸q!eg·a-⁸leda k!wa⁸yā'⁸ē. Wä, lā'⁸laē "nē'k·a: "ya, qāst Hā'dahō, 15 "yā'⁸lagamenu⁸xwasa g·î'gama⁸ya, yīx Hē'lala qenu⁸x^u g·ā'xē lē'�alōl lē'wōs lē'elotaqōs," "nē'x·⁸laēda begwā'nemē. Mux⁸stā'laxēs se⁸ya'. Wä, "nā'xwae⁸la⁸la hē gwā'łē sēse-⁸yā'sa yū'dukwē bē'begwā'nema. Wä, lā'⁸laē Hā'dahowē â'lael mō'⁸las wā'ldemasa begwā'nemē. Wä, hē'x·⁸idaem-⁸lā'wisē "nē'k·a: "Wē'g·a, sē'x⁸wīdex qenu⁸x^u lä sē'x⁸se-ma⁸yōL," "nē'x·⁸laē Hā'dahāxa yū'dukwē begwā'nema. Wä, hē'x·⁸idaem⁸lā'wisē lā'gulelōdēda k!wā'g·iwa⁸yasa lē'⁸lalelg⁸isax Hā'dahō qa's sē'x⁸widē. Wä, lā'⁸laē o'gwaqa sē'x-⁸widē Hā'dahō. 25 Wä, k!⁸e's⁸lat⁸a gē'g·îlē sē'xwaxs la'ē dō'x⁸walelaxa q!ē'nemē g·ō'kula lāx o'ts!älā⁸yas K!⁸yaē'ł. Wä, hē'x·-⁸idaem⁸lā'wisē xā'sbex⁸widēda q!ē'nemē lē'lqwalala⁸ya, g·ā'-laē dō'x⁸walelax "yā'⁸yats!äs Hā'dahowē tē'x⁸wida. Wä, lā'⁸laē lā'g·a⁸lisēda lē'⁸lalelg⁸isax Hē'lala lāx "neqē'tsema-⁸yasa g·ō'x⁸demse. Wä, g·î'l⁸em⁸lā'wisē o'gwaqa lā'g·i⁸lisē "yā'⁸yats!äs Hā'dahowē lā'a⁸las lā'x⁸welsēda g·î'l!Exsdē begwā'nema. Wä, lā'⁸laē yā'⁸q!eg·a⁸la. Wä, lā'⁸laē "nē'k·a: "ya, qāst, Hā'dahō, la⁸men lē'�alōl qag'in g·î'gamēk·lā'xg·a Hē'lalak·," "nē'x·⁸laēda g·î'l!Exsdē begwā'nema. 30

ones who eat any kind of food! probably your good food is the reason that you make so much mischief, you without ancestors, for you eat only seaweed and sand on the sea." Immediately the geese disappeared.

Then the fog was really thick. Hā'dahō did not know which way they were going. Then Hā'dahō heard the sound of paddling. Immediately he told his crew. Then he saw a canoe paddling along, and approaching the place where they were lying. As soon as they were near, Hā'dahō discerned three persons, all men, in the little canoe. They came paddling straight to the canoe of Hā'dahō, and they took hold of it. Then the one who was sitting in the bow spoke, and said, "O friend Hā'dahō! I have been sent by Chief Returning-in-One-Day to invite you and your crew (to come)." Thus said the man, whose hair was tied over his eyes. However, the hair of the three men was done up in the same way. Hā'dahō was really thankful for the words of the man. He said at once, "Go on, paddle! that we may follow you paddling." Thus said Hā'dahō to the three men. The messenger, who was sitting in the bow of the canoe, pushed off Hā'dahō's canoe, and paddled off, and Hā'dahō also paddled.

They had not been paddling long when they saw many houses in Blubber-cutting-Bay; and at once, when they saw Hā'dahō's canoe coming in sight, many people made a great noise. Then the messengers of Returning-in-One-Day landed in the middle of the village site; and as soon as the canoe of Hā'dahō also landed, a tall man arose outside, and began to speak. He said, "O friend Hā'dahō! In behalf of my chief here, Returning-in-One-Day, I invite you to come." Thus said the tall man. As soon as he

Wä, g·í'l·em·lā'wisē q!wē'l·eda, lā' alasēda ha'yā'l·a le'nts!ēs lā'xa l!emā'isē qa's lā lā'lalaq. Wä, hē'x·idaem·lā'wisē le'lleguse'wē "yā'"yats!äs yī'sa ha'yā'l·a. Wä, lā'laē ha'n-g·ae'l'dzem lāx t!êx'i'läs g·ō'kwasa g·í'gema'ē Hë'lala. Wä, 5 lā'laē Hā'dahowē lā'ltā lā'xēs "yā'"yats!ē. Wä, lā'laē le'lēlem lāx g·ō'kwasa Hë'lala.

Wä, g·í'l·em·lā'wisē hō'gwilē Hā'dahō la'ē dō'x·walelaxa g·í'gema'ē yaxs k!wā'k!wegūliwa'lēlaē lā'xēs g·ō'kwē. Wä, hē'x·idaem·lā'wisē q!ā'x·sīdzēse'wē Hā'dahō. Wä, lae'm-10 laē axsō'"qas lā k!wā'x·id lā'xa hē'lk!ōdenēgwilasa g·ō'kwē. Wä, g·í'l·em·lā'wisē k!us·ā'lītē Hā'dahō le'wis lē'elotē, la'ē yā'q!eg·a'lēda g·í'l!exsdē begwā'nema. Wä, lā'laē "nē'k'a: "Wē'g'a ax·ē'dex k·!ā'wasa qa ha'mē'sōx," 15 "nē'x·laē. Wä, hē'x·idaem·lā'wisēda ma'lō'kwē. hē'x·a x·ō'x·widxa xetse'm qa's ax·wułts!ā'lēxa mō'xsa k·!ā'wasa. Wä, hē'x·idaem·lā'wisē k·!ō'p!ēdeq qa's axts!ō'dēs lā'xa lō'q!wē. Wä, lā'laē ax·ē'tse'wa de'nkwē l!ē'na qā's tseyō'sēs lā'xa ts!eba'tsē. Wä, lā'laē k·ā'gemliłas lāx Hā'dahowē le'wis lē'elotē. Wä, hē'x·idaem·lā'wisē Hā'da-20 howē le'wis lē'elotē hamx·i'da. Wä, hē'em·lāewis a'łes hamx·i'de Hā'dahowē la'ē e't!ēd xwā'nał·idēda k·ē'sk·at·ā-lēda Xē'xexe le'wa l!ē'sdaqē le'wa "ne'la. Wä, hē'em me'mō'x·ustālaxēs se'ya'. Hā'em ha'mēx·silelg·is, yīsa' g·í'gama'ē, yīx Hë'lala.

25 Wä, lae'm·laē x·ā'x·widxa xetse'mē, yīx Xē'xexe qas ax·wułts!ō'dēxa t!eqa' negudzā'. Wä, la l!ē'sdaqē lō'ne'la ax·ē'dxā lō'q!wē qas axts!ō'dēsa wā'pē lāq. Wä, lā'laē k·!ō'p!ēdxa t!eqa' qas axste'ndēs lā'xa lō'q!uts!āla wā'pa. Wä, lā'laē q!wē's·idē Xē'xexāxa t!eqa'. Wä, 30 lā'laē gwāł q!wē'sa, la'ē l!ē'sdaqē ax·ē'dxa l!ē'na qa's k!u'nx·ēdēs lā'xa t!eqa'. Wä, lā'laē k·ā'x·its lāx Hā'dahō le'wis lē'elotē. Wä, hē'x·idaem·lā'wisē hamx·i'dē Hā'dahōwāxa t!eqa'.

Wä, g·í'l·em·lā'wisē hamx·i'dē Hā'dahāxa t!eqa', la'ē

stopped speaking, the young man went down to the beach and went to meet them. Immediately the canoe was carried up by the young men. Then it was put down on the ground near the door of the house of Chief Returning-in-One-Day. Then Hā'dahō stepped out of his canoe, and was called into the house of Returning-in-One-Day.

As soon as Hā'dahō had entered, he saw the chief sitting in the rear of the house. Immediately Hā'dahō was led (to a seat). He was asked to go and sit down in the right-hand corner of the house. As soon as Hā'dahō and his crew had sat down, the tall man began to speak, and said, "Go on, get the dried halibut for them to eat!" Thus he said. At once two young men opened a box and took out four pieces of dried halibut. Immediately they broke it and put it into a dish; and a grease-box was taken, and some grease was dipped out of it into a grease-dish, and it was put before Hā'dahō and his crew. Immediately Hā'dahō and his crew began to eat. Hā'dahō had just begun to eat, then the Talkative-Geese also got ready, and the White-Geese and the Laughing-Geese. Those were the ones who had their hair tied up. They were the waiters of Chief Returning-in-One-Day.

Then the Talkative-Geese opened a box and took out cakes of salal-berries, and the White-Geese and Laughing-Geese took dishes and put water into them. Then they broke the berry-cake and put it into the water in the dishes, and the small Geese squeezed the berry-cakes. After they had finished squeezing them, the White-Geese took grease and poured it over the berries. Then they put it before Hā'dahō and his crew, and Hā'dahō at once began to eat the berries.

As soon as Hā'dahō had begun to eat the berries, the

hë'x·^sidaem e't!ēd xwā'na^lidē Xē'xexe l!ē'sdaqē l!ō^s
 "ne'la. Wä, lā'^slaē x·ō'x^swidxa xetsē'mē. Wä, lā'^slaē
 ax^swułts!ō'dxa l!ix·se'mē. Wä, lā'^slaē "ne'la ax^se'dxa t!ē'-
 semē qa^ss xexle'ndēs lā'xa legwi'lasa g·ō'kwē. Wä, lā'^slaē
 5 l!ē'sdaqē ax^se'dxa q!ō'lats!ē qa^ss g·ā'xē ha'ng·a^sliłas lāx
 ō'nā'lisasa legwi'lē. Wä, k·!ē's^slat!a gē'x·lālēda t!ē'semaxs
 la'ē ts!E'lx^swida. Wä, hë'x·^sidaem^slā'wisē Xē'xexe ax^se'dxa
 k·!plā'la qas k·!pl!ē'dēs lā'xa x·t'x·exsemāla t!ē'sema qa^ss
 k·!ipts!ā'lēs lā'xa q!ō'lats!ē. Wä, g·ī'l^sem^slā'wisē "negō"yo-
 10 wēda q!ō'lats!äxa x·t'x·ixsemāla t!ē'semaxs la'ē gwāł k·!ip-
 ts!ā'laq. Wä, lā'^slaē ax^se'dxa l!ix·se'mē qas axste'ndēs
 lā'xa "wā'pē. Wä, lā'^slaē xwē'laqa ax^suste'ndeq. Wä,
 lā'^slaē hex^sā'lōdeq lā'xa neg·ā'slaq. Wä, lā'^slaē qō't!ēda
 q!ō'lats!ē, la'ē tsā's^sitsa "wā'pē lāq. Wä, lā'^slaē "nā's-
 15 "ideq. Wä, k·!ē's^slat!a gē'ya'xs, la'ē lē't!ēdeq. Wä,
 lā'^slaē lexts!ō'tsa l!ex·se'mē lā'xa lō'q!wē. Wä, lā'^slaē
 l!ē'sdaqē ax^se'dxa l!ē'na qa^ss k!u'nx^sedēs lā'xa l!ex·se'mē.
 Wä, lā'^slaē k·āgē'mliłas lāx Hā'dahowē l!e^swis lē'elotē.
 Wä, hë'x·^sidaem^slā'wisē hamx·^si'dē Hā'dahowē l!e^swis
 20 lē'elotē.

Wä, lā'^slaē e't!ēd x·ō'x^swidē Xē'xexäxa xetsē'mē. Wä,
 lā'^slaē ax^swułts!ō'dxa t!ex^sō'sē lāq. Wä, lā'^slaē l!ē'sdaqē
 xex^slē'ndxa t!ē'semē lā'xa legwi'lē. Wä, k·!ē's^slat!a gē'x·-
 lalēda t!ē'semē lā'xa legwi'laxs la'ē ts!E'lx^swida. Wä,
 25 lā'^slaē "ne'la ax^se'dxa k·!plā'la qa^ss k·!pl!ē'dēs lā'xa t!ē'-
 semē. Wä, lā'^slaē k·!ipts!ā'las lā'xa q!ō'lats!ē. Wä, g·ī'l^s
 "em^slā'wisē "negō"yowēda q!ō'lats!äxa t!ē'semē la'ē Xē'xexe
 ax^se'dxa t!ex^sō'sē qa^ss hexste'ndēs lā'xa "wā'pē. Wä,
 lā'^slaē xwē'lx^suste'ndeq lā'xa "wā'pē. Wä, lā'^slaē hex^sā'-
 30 lōdeq lā'xa t!ē'semē la g·ī'ts!äxa q!ō'lats!ē. Wä, g·ī'l^sem-
 "lā'wisē qō't!ēda q!ō'lats!äxa t!ex^sō'sē la'ē tsā's^sitsa "wā'pē
 lāq. Wä, lā'^slaē "nā's^sideq. Wä, k·!ē's^slat!a gē'ya'xs la'ē
 l!ō'pa. Wä, lā'^slaē axō'dex "nā'yemas. Wä, lā'^slaē ax-
 ts!ō'ts lā'xa lō'q!wē. Wä, lā'^slaē k!u'nx^sitsa l!ē'na lāq.

little Geese, the White-Geese, and the Laughing-Geese got ready again. They opened a box and took out clover-roots. Then the Laughing-Geese took stones and put them on the fire of the house, and the White-Geese took cooking-boxes and put them down by the fire. The stones had not been on the fire long before they got red-hot. Immediately the small Geese took tongs and picked up the red-hot stones and put them into the cooking-box. As soon as the cooking-box was half full of red-hot stones, they stopped putting them into it, and they took clover-roots and put them into the water. Then they took them out of the water again and put them on the stones in the steaming-box. Then the steaming-box was full, and they poured water on it. Then they covered it up, and it was not long before they uncovered it. Then they put the clover-roots in the dishes. Then the White-Geese took grease and poured it on the clover-roots. Then they put them before Hā'dahō and his crew, and immediately Hā'dahō and his crew began to eat.

Then the little Geese opened another box and took out cinquefoil-roots, and the White-Geese put stones on the fire in the house. The stones had not been on the fire long before they were red-hot. Then the Laughing-Geese took the tongs and picked up the stones and put them into a cooking-box; and as soon as the cooking-box was half full of stones, the little Geese took the cinquefoil-root, dipped it into water, then they took it out of the water again, and placed it on the stones in the cooking-box. As soon as the cooking-box was full of cinquefoil-roots, they poured water in it and covered them up; and they had not been on the stones long before they were done. Then they took the cover off and put them in a dish. Then they poured grease on them, and put them

Wä, lā⁸laē k·ā'x⁸its lāx Hādahō'wē lē⁸wis lē'elōtē. Wä, hē'x⁸idaem⁸la⁸wisē hamx⁸da.

Wä, g·ī'l⁸em⁸lā⁸wisē hamx⁸dē Hā'dahowē, la'ē klwā'-g·ustālīla g·ī'l⁸laxsdē begwā'nema, yīx Ade'mguli. Wä, 5 lā⁸laē yā'q!eg:a⁸la. Wä, lā⁸laē ⁸nē'k·a: "ya, qāst, Hā'-dahō, wē'g!il la dō'qwałaxen hē⁸mawäläqen, yū' em k·lēs wī'laēnoxōxda g·iyē'mts!āx hē⁸maōmas lāq^u. Wä, la⁸mēs-granu⁸x^u g·ī'gamēk[·], yī'xg·a Hē'lalak[·] l!ā⁸wentalōl, qāst, Hā'dahō, lā'xwa ō'guqałax hē⁸maōmasa. Wä, yū' em k·lēs 10 wi⁸laēnuoxda hē⁸maōmasēx. Wä, lā'les k·lēs gwā'gwēx-s⁸alał lā'xēs g·ā'yū,asaōsaq^u, "nē'x⁸laē Ade'mguli.

Wä, lā⁸laē axk⁸lā'lax Xē'xexe lē⁸wis ⁸nē'nemō'kwē qa xā'!lēs ax⁸ē'd lā'xa ⁸nā'xwa g·iyē'mts!ā lā'xa xēxetsē'mē. Wä, hē'x⁸idaem⁸lā⁸wisē ax⁸ē'dex⁸da⁸xwēda a⁸yī'lkwē lā'xa 15 ⁸nā'xwa hē⁸maōmasa. Wä, hē' em⁸el ax⁸ē'tsō⁸sa ⁸ne'mts!aqē LEX⁸SE'ma lē⁸wa' ⁸ne'mts!aqē tLEX⁸Sō'sa lē⁸wa awu'nxēdzesasa ō'gu⁸qāla t!ēt!eqa'. Wä, hē' em⁸lēda l!ē⁸na g·ī'ts!āxa lā⁸wats!a. Wä, lae'mlała ⁸wi⁸la g·ā'xēq. Wä, lā⁸laē axts!o⁸yūwēda ⁸nā'xwa hē⁸maōmas lā'xa l!ā'L!axa'mē. 20 Wä, g·ī'l⁸em⁸lā⁸wisē gwā'la, la'ē ē't!ēd yā'q!eg:a⁸lēda e'lkwē, yīx Ade'mguli. Wä, lā⁸laē ⁸nē'k·a: "ya, qāst, Hā'dahō, wä, hā'g·a nā⁸nakux. Wä, lae'ms ax⁸ē'dLEX xetse'masēs g·ō'kulōtaōs qa lē⁸sē ⁸mexē'l lāxs g·ō'kwaōs. Wä, lā'les ax⁸ē'delxwa ⁸ne'mts!aqēx LEX⁸SE'm qa⁸s k·ā't!exlēndaōsas 25 lā'xa xetse'mē. Wä, lā'le hē'x⁸idaem⁸l qō't!ex⁸idEL, "nē'x⁸laē Ade'mguläx Hā'dahowē. "Wä, yū⁸mēsa t!ex⁸sō'sēx hē' em⁸lxaas gwē'x⁸idleq^u. Wä, yū⁸mēsa t!eqā'x, lae'ms pā'q!ex⁸lē'ndeltsōx lā'xēs xetsema'ōs lē⁸wō'xda ⁸nā'xwax la g·ī'ts!ā lā'xwa l!ā'L!axa⁸mēx g·ā'yūl lā'xenu⁸x^u g·iwi'lkwēx. 30 G·ī'l na xwa em⁸les axts!ō'deltsōx lā'xa xetse'mēqō lāl hē'x⁸idaem⁸l qō't!ax⁸idEL, qaxs yū⁸maē ā' em bā'x^uba xwa lāx ax⁸ē'daāsōx k·lē's ⁸wi⁸laēnoxōx lā'labendālaā'xsens ⁸nā'lax; wä, lā'laxs wā'x⁸Emlāx ⁸neqā'x⁸enxēla lā'xa ts!ewu'nxēwāx-lax wā'wi⁸laa lā'xwa lā'qōs hē'ixaā'kwa, lā'lōx k·lēsl kwā'!

in front of Hā'dahō and his crew. Immediately they began to eat.

As soon as Hā'dahō began to eat, the tall man — the Crane — sat up and began to speak. He said, "O friend Hā'dahō! look at my food. These various kinds of food that are inside can never be finished. This our chief, Returning-in-One-Day, gives some of the various kinds of food to you, friend Hā'dahō. These various kinds of food cannot be finished. Now, you shall not tell where you obtained them." Thus said Crane.

Then he asked the little Geese and their friends to take a little of each kind that was in the boxes. Then the attendants took of all the kinds of food. One clover-root, and one cinquefoil-root, and one piece of the edge of various kinds of berry-cakes, were taken, and also grease that was in the grease-box; and then they brought it out to him, and all the various kinds of food were put into a small basket. As soon as they had finished, the attendant — namely, Crane — spoke, and said, "O friend Hā'dahō! now go home. Now you shall take the boxes of our tribes to put them into your house; and you shall take one clover-root and put it into the bottom of a box, and it will at once fill it," thus said Crane to Hā'dahō; "and also this cinquefoil-root, you will also do the same with it; and also these berry-cakes, put them flat in the bottom of a box; and everything that is in this small basket, part of our provisions. As soon as you put it in a box, it will be full at once, for this is what increases when something is taken from it, and cannot come to an end from one end of the year [day] to the other; even if you should try for ten winters to use up what you have

²idel. Wä, la⁸mē'sen hayā'L!älalōl. Wä, hē'ems aë'k'ilasōla qas k·!é'saōs gwā'gwēx·s⁸älal lā'xēs g·ā'yulāsaōsaxwa hē'⁸maōmasēx," ⁸nē'x·laē.

Wä, lā'⁸laēda ⁸nemō'kwē lāx a⁸yī'lkwäs Hē'lala yā'q!e⁵ g·a⁸la, yīx ⁸nē'la. Wä, lā'⁸laē ⁸nē'k·a: " ⁸ya qāst, Hā'dahō. Wēg·a dō'qwā'laxenu⁸x^u hē'⁸mawālax. Wä, k·!é'sēg·anu⁸x^u ha⁸mā'pxēs gwō⁸yā'⁸osenu⁸x^u ha⁸ma'⁸eda gwā'⁸x^ugugwīsē ⁸le⁸wa e⁸g·isē. Wä, lē'x·a⁸mēg·anu⁸x^u hē'⁸mawālēda e⁸k·ē hē'⁸maōmasa," ⁸nē'x·laē. Wä, hē'x·idaem⁸lā'wisē k·ō't!ēdē ¹⁰ Hā'dahāq hē'⁸mēda ⁸nē'la yā'x·p!axstāsōs lā'xa lā'sakwē. Wä, lā'⁸laē hā'⁸nał q!eyō'dē ⁸nē'la. Wä, lā'⁸laē ⁸nē'k·a: " ⁸ya, qāst, Hā'dahō. E⁸x·em⁸laxaa'nu⁸x^u nā'qa⁸ē qasō ⁸nē'x·l qā's la'ōs lē'lādnōkunu⁸x^u. Wä, hē'⁸menu⁸x^u g·i'gama⁸eda k!waē'läxa o'gwiwa⁸līla. Wä, hē'em ⁸le⁸gemse ¹⁵ ⁸nē'msgemk·!älä, lō Gegō'qwalałē, lō Hē'lala, lō Hē'li'lā-lag⁸ilisē. Wä, hē'em gwō⁸yō'sēs bā'xuts!ēnaōs gegō'qwē, yī'xanu⁸x^u g·i'gema⁸ē Hē'lala. Wä, nō'gwa⁸mēs gwō⁸yō'x^u-da⁸xōs ⁸nē'la. Wä, e⁸x·emxaāslāx la lē'dnōkwa. Wä, hē'⁸men ⁸le⁸gemē Yē'qā'las lō Yā'qaxelag⁸ilisē. Wä, len ²⁰ lē'denux⁸s mā'⁸maqla lā'xa ts!ē'ts!ēqa. Wä, len ⁸le⁸gats Tō'k!unēg·ilits⁸wē," ⁸nē'x·laē ⁸nē'la lāx Hā'dahowē.

Wä, g·i'⁸em⁸lā'wis q!wē'lid q!eyō'da, la'ē x·is⁸ē'dēda q!é'nemx·dē g·ō'kula. Wä, g·i'⁸em⁸lā'wisē x·is⁸i'dēda g·ō'⁸kulax·dē la'ē ⁸nē'lg·ilisēda ⁸nā'xwa o'guqāla p!ēp!al!ō'ma²⁵ saxa gegō'kwē ⁸le⁸wa nā'xaq!emē ⁸le⁸wa nexā'qē ⁸le⁸wa nā'naxagemē ⁸le⁸wa ⁸ne'la ⁸le⁸wa xē'xexe ⁸le⁸wa ade'mguli lō ⁸nā'xwēda o'guqāla p!ēp!al!ō'masa. Wä, a'ém⁸lā'wisē la nenō'hemlisē Hā'dahō ⁸le⁸wis lē'elotē. Wä, g·i'⁸em⁸lā'wisē ⁸wi⁸la hayā'qēda ⁸nā'xwa p!ēp!al!ō'masa la'ē ⁸nē'nwaqamē ³⁰ Hā'dahowē ⁸le⁸wis lē'elotē. Wä, la'⁸laē yā'q!leg·a⁸la. Wä, lā'⁸laē ⁸nē'k·a: " Wē'g·ax·ins nā'⁸nakwa qens hä'lens o'lałaqens gwē'x·idaāsnōkwē," ⁸nē'x·laē. Wä, hē'x·idaem-

secured, it will never decrease. Now I will warn you. Do take care, and don't tell where you got the various kinds of food!" Thus he said.

Then one of the attendants of Returning-in-One-Day, Laughing-Geese, spoke, and said, "O friend Hā'dahō, go on, look at our food on the water! We do not eat what you mentioned as our food, seaweed and sand; our only food on the water is good food." Thus he said. Immediately Hā'dahō guessed that these were the Laughing-Geese that were scolded by him on the sea. The Laughing-Geese continued to speak, and said, "O friend Hā'dahō! we shall be glad if you should desire to have us for your dances. This is our chief, the one who is sitting in the rear of the house. His name is Only-One-speaking and Swan-Dancer and Returning-in-One-Day and Going-to-and-fro-in-the-World-in-One-Day. He is the one to whom you common people refer as the Swan, this our chief Returning-in-One-Day; and I am the one to whom you refer as Laughing-Geese. It would be good if you use me in your dance. My name is Place-where-Property-meets and From-Whom-Property-falls-down-in-the-World, and I have the throwers' dance in the winter dance, and I have the name To-Whom-Everybody-goes." Thus said Laughing-Geese to Hā'dahō.

As soon as he finished speaking, the houses disappeared; and as soon as the houses disappeared, all kinds of birds flew up, — swans, large geese, and (?) geese, and brant geese, and laughing geese, and little geese, and cranes, and all the different kinds of birds. Hā'dahō and his crew were just out of their minds; and as soon as all the birds had passed, Hā'dahō and his crew recovered their senses. Then he spoke, and said, "Let us go home, and let us wait (and see) if anything will happen." Thus he said. Immediately they got ready and loaded their canoe with

⁸lā'wisē xwā'nał̄id qa⁸s mō'xsēsa hē'⁸maōmasē lā'xes ⁸yā'-yats!ē. Wä, lā'⁸laē sē'x⁸wid qa⁸s lē lā'xēs g·ō'ku⁸lasē axā's Sē'max'i.

Wä, g·ī'l⁸Em⁸lā'wisē lā'g·aa lāq, la'ē ā'Em hā'⁸nax⁸wid
 5 mō'xs⁸asēs ⁸me'm⁸wäläxs la'ē xwē'laqalisa qas lē ā'lax⁸id
 nä'⁸nak^u, lāx ḥā'dek!usē qaxs hē'⁸maē hē'⁸nōma g·ō'ku⁸latxa
 g·ā'lā G·ā'p!⁸enoxwa. Wä, lā'⁸laē lā'g·aa lāq. Wä, hē'x·⁸idaem⁸lā'wisē ⁸mō'ltādē Hā'dahowaxēs ⁸me'm⁸wala. Wä,
 lā'⁸laē lā'lēlasōs ⁸meku'ldzā⁸ēxa g·ī'gama⁸yasa g·ā'lā G·ā'
 10 p!⁸enoxwa. Wä, lā'⁸laē hē'x·⁸ida⁸mē Hā'dahowē ḥā'x⁸wid
 qa⁸s lē hō'gwil lāx g·ō'kwasa lā'lēlālāq. Wä, hē'x·⁸idaem⁸lā'wisē
 gene'mas ⁸meku'ldzā⁸ē ax⁸ēd qa ha⁸mā's. Wä,
 lā'⁸laē ma⁸lp!⁸ne'⁸łasōsa g·ī'gema⁸ē. Wä, g·ī'l⁸Em⁸lā'wisē
 gwāł hā'mā'pa la'ē yā'q!eg·a⁸ē ⁸meku'ldzā⁸ē. Wä, lā'⁸laē
 15 ⁸nē'k·a: "ya, sā'sem, wē'g·adzā ts!ek·lā'pid g·ā'xenlasēs
 gwē'gwālag·iLā'yaasdāōs," ⁸nē'x·⁸laē ⁸meku'ldzā⁸yaq. Wä,
 hē'x·⁸idaem⁸lā'wisē yā'q!eg·a⁸ē Hā'dahowē. Wä, lā'⁸laē
⁸nē'k·a: "ya, g·ī'gamē⁸; ḥā'leg'anu⁸x^u ḥā'xumx⁸id lā'xwa
 p!⁸lēlxelax. Hē'⁸mēsenu⁸x^u hē'wāxag·ił lā'g·aa lāx Hē'łasē.
 20 Wä, ⁸ne'mplēna⁸men wāx· la, wä, hē'x·⁸ida⁸mēsen p!⁸lēlx-
 p!⁸Elxala⁸yā'nema. Wä, lā'x·denu⁸x^u ā'Em ts!ets!ā'xsā lā'xwa
 Lā'sakwēx. Wä, lā'nu⁸x^u ts!a'x⁸alidzem lāx G·ā'g·īldē'⁸nē-
 lela. Wä, la⁸men hē'wāxa hā'nal!ex⁸ida. Wä, ā'⁸mēsen
 g·āx nä'⁸nakwa," ⁸nē'x·⁸laē Hā'dahowē lāx ⁸meku'ldzā⁸ē.
 25 Wä, lā'⁸laē wī'wōts!ex⁸ēdēda g·ī'gema⁸yas wā'łdemas, qaxs
 le⁸ma'ē wāx· ⁸nē'k·ē ⁸meku'ldzā⁸ē qa⁸s k·!ē'lax⁸idag·ēx
 Hā'dahowē qaxs k·!ē'waē ⁸yā'nema. Wä, lā'⁸laē ⁸meku'ld-
 zā⁸ē ⁸yā'laqa qa ḥā'lag·a⁸mēs la nä'⁸nakwē Hā'dahowē
 lā'xēs g·ō'kwē.
 30 Wä, g·ī'l⁸Em⁸lā'wisē lā'g·aa Hā'dahowē lā'xēs g·ō'kwē,
 la'ē ⁸yā'laqax Wä'qalēkwē qa lēs ḥē'k·ōx ⁸nā'ł⁸nemsgema
 xetse'm lā'xa ⁸nā'ł⁸nemqwapē legwił lā'xa g·ig·ō'kwē. Wä,
 lā'⁸laē qlā'yaxēda lē'lqwalaLa⁸yas ḥē'k·ōgwilias Wä'qalē-

the various kinds of food. Then they started paddling, and went to their camping-place at Sea-Otter-Cove.

As soon as they arrived there, they just hurried to load their canoe with their cargo; and they started again, for they were really about to go home to Trees-on-Rock, for that was the real village of the ancestors of the Divided tribe. When they arrived there, Hā'dahō at once unloaded his cargo. Then they were called by Moon-in-Sky, the chief of the ancestors of the Divided tribe. Hā'dahō arose at once, and entered the house of the one who had invited him in. Immediately the wife of Moon-in-Sky took some food. They were fed twice by the chief. As soon as they had finished eating, Moon-in-Sky spoke, and said, "O children! go on, and report to me what happened while you were on the water." Thus said Moon-in-Sky to them. Hā'dahō spoke at once, and said, "O chief! we really had a hard time in the fog, and so we never reached the island Right-Distance. In vain I tried to go. Immediately I lost my way in the fog. We were just drifting about on the sea, and we drifted ashore in Long Bay, and we never began to hunt. I just came home." Thus said Hā'dahō to Moon-in-Sky. Then the chief began to feel sorry on account of what he had said; and Moon-in-Sky wished to kill Hā'dahō because he had not brought any game. Then Moon-in-Sky sent Hā'dahō home to his house.

As soon as Hā'dahō arrived in his house, he sent Unsurpassed to go and borrow one box from each fire in the houses, and the people were surprised that Unsurpassed should borrow so many boxes. Now Unsurpassed

kwaxa q!é'nemē xēxetse'ma. Wä, lā'laē ^{ma} wi^{stālē}
 Wä'qalēkwaxa xēxetse'mē. Wä, g'it^{Em} lā'wisē ^{wi} laē
 Lēda xēxetse'mē, la'ē Hā'dahuwē ax^edxa l!ā'laxa^{mē}
 qa's x·ō'x^{widēq}. Wä, lā'laē ax^edxa ^{nē'mts!}aqē ^{LEX-}
 5 se'ma qa's k·ā't!EXLE'ndēs lā'xa xetse'mē. Wä, lā'laē
 yikwa^{yī'nde}q. Wä, hē'x^{idaem} lā'wisē qō't!Ex^{idēda}
 xetse'mē. Wä, lā'laē e'tlēdē Hā'dahowē ax^edxa t!Ex^{u-}
 sō'se qa's k·ā't!EXLE'ndēs lā'xa o'gu^{la} ^{wā'las} xetse'ma.
 Wä, lā'laē yikwa^{yī'nde}q. Wä, hē'x^{idaem} laxaā'wisē la
 10 qō't!Ex^{ida}. Wä, lā'laē hā'nał hē gwē'g·ilaxa waō'kwē
 xēxetse'ma. Wä, lae'm^{laē} e'x^{idē} nā'qa^{yas} Hā'dahowē
 qaxs wiuqlusē'x·däx wā'ldemas Ade'mguläq, yixs ^{nē'k·aāq}
 bā'x^{widLēda} hē' maōmasē qō lā'ts!ål lā'xa xetse'mē. Wä,
 lā'laē ^{wi} wułts!ōwē'da hē' maō'masē lā'xa xēxetse'mē.
 15 Wä, lae'm^{laē} ^{nā'xwa} la qō'qu!axa hē' maōmasē.
 Wä, lā'laē Hā'dahowē axk·!ā'laxa g'it^{ē'noxwē} lē'gades
^{wi'k·i'mēsemē} qa e'ax^{ēdēsēx} agē'la x·ōmtsa begwā'nem
 lō'qulīla, yix agē'la sems lō'qulīla. Wä, hē' misē pō'xun-
 sasa begwā'nemē lō'qulīle. Wä, lae'm ^{nē'k·ē} Hā'daho-
 20 waqēxs g·ā'yułāē lā'xa g'ī'gema^{yasa} ts!ē'łts!ēk!wa, yix
 Hē'lala gwō'yō's. Wä, g'it^{Em} lā'wisē gwā'łē g'itā^{yas}
^{wi'k·i'mēsema}ya. Wä, hē' Em g'ī'l g'it^{ē'noxwē} ^{wi'k·i'mē-}
 sema^{yasa} G·ā'p!ēnoxwē. Wä, hē' mis g'ī'dEXLÄ^{yōsē} G·ī-
 ts!ā'sema^ē. Wä, hē'x^{idaem} lā' Hā'dahowē ^{yā'laqas}
 25 Wä'qalēkwē qa lās lē'łalaxa g·ā'lä G·ā'p!ēnoxwa. Wä,
 k!é's^slat!a gē'g·ils lē'łalē Wä'qalēkwaxs g·ā'xaē ^{wi} laē Lēda
 Lē'lanemē. Wä, hē'x^{idaem} lā'wisē Hā'dahowē axk·!ā'lax
 Wä'qalēkwē qa ax^edēsēxa ma^{łē'} lē'łoqulīl qa g·ā'xēs
 ha'nx·hanīl lā'x o'bēx·lālalīłasa lā'qau^{łlīłē}. Wä, lā'laē
 30 e'tlēd ax^edxa q!é'nemē t!ē'sema qa's xex^uLE'ndēs lā'xa
 lā'qau^{łlīłē}. Wä, lā'laē e'tlēd ax^edxa lō'pts!ål k·ł'ł'm^{yaxiła}
 qa's ha'nōlisēq lā'xa lā'qau^{łlīłē}. Wä, lā'laē x·ō'x^{widxa}
^{leg·ā'ts!ē} xetse'ma. Wä, lā'laē ax^ewułts!ō'deq. Wä,
 lae'm^{laē} ^{nē'mts!}aqēda k·ł'e'sē ax^etsōs. Wä, lā'laē

was carrying the boxes; and as soon as all the boxes were in the house, Hā'dahō took the small baskets and opened them. Then he took out one piece of clover-root and put it in the bottom of a box. Then he put the cover on it, and immediately the box was full. Then Hā'dahō also took cinquefoil-root and put it in the bottom of another large box. He put on the cover, and at once it also was full. He kept on doing the same thing with other boxes. Then Hā'dahō felt glad, for he had not believed what the Crane had told him when he said that the various kinds of food would increase as soon as he put them into boxes. Now the various kinds of food were all in the boxes, and they were all full of food.

Then Hā'dahō called the carver, whose name was Beam-Carrier, to carve a house-dish in the form of a man's skull with open mouth, and also a house-dish in the form of a man's bladder. Hā'dahō said that he obtained these from the chief of the birds. He meant Returning-in-One-Day. Soon Beam-Carrier finished his carving. Beam-Carrier was the first carver of the Divided tribe, therefore his carver's name was Head-Carver. Immediately Hā'dahō sent Unsurpassed to call the ancestors of the Divided tribe; and it was not long after Unsurpassed had called them before the guests all came in. Immediately Hā'dahō asked Unsurpassed to take the two dishes and put them down near the fire in the house. Then he took many stones and put them on the fire of the house. Then he also took empty grease-boxes and placed them close to the fire. Then he opened the box containing clover-roots and took them out. One root was not taken out. Then he put the cover on again. He put the roots into the water. When the stones were

χwē'laqaem yīku⁶ye'ndeq. Wä, lā'⁸laē axste'ndeq lā'xa
ʷwā'pē. Wä, lae'm⁸laē ts!e'lx⁸widēda t!e'semē. Wä, lā'⁸laē
Hā'dahowē ax⁸ē'dxa k·!ebeslā'⁸laa qas k·!eplē'dēs lā'xa
ts!e'lqwa t!e'sema qas axts!ā'lēs lā'xa k·!i'm⁸yaxla. Wä,
5 lā'⁸laē ⁸negō⁸yuwēda k·!i'm⁸yaxläxa x·i'x·ixsemāla t!e'semaxs
la'ē Wä'qalēkwē ax⁸ē'dxa lex·se'mē qa⁸s ax⁸ā'lōdēs lāq.
Wä, lā'⁸laē tsā's⁸itsa ⁸wā'pē lāq. Wä, lā'⁸laē nā's⁸itsa
k·!a'k·!ōbanē lāq. Wä, lae'm⁸laē ā'ēm nā'naxts!E⁸wax
gwā'yī⁸lālasas Xē'xexe lō ⁸ne'la, yīxs la'ē lē'lanems lāx
10 K·!e⁸yaē'kē, yīsa ⁸nā'xwa plēpl!al⁸masa.

Wä, laem⁸lā'wisē gwā'la k!wē'lasē, qaxs le⁸ma'ē ⁸wi⁸la
p!ex⁸ā'lela lā'xa hē⁸maōmasē. Wä, lā'⁸laē yā'q!eg·a⁸lēda
g·i'gema⁸ē yīx ⁸meku'ldzā⁸ē. Wä, la ⁸ne'k:a : "La⁸mōx
nō'slōxda lēlō'qulilēx," ⁸ne'x⁸laē. Wä, hē'x⁸idaem⁸lā'wisē
15 dō'gwaqa yā'q!eg·a⁸kē Hā'dahowē Wä, lā'⁸laē ⁸ne'k:a :
"⁸ya, g·i'gamē⁸ ⁸meku'ldzewē, la⁸mōx qōsL, qenlō lāl gwāl
k!wē'laslōl, g·i'gamē⁸ le⁸wu'ns g·ō'kulōtaqens," ⁸ne'x⁸laē
Hā'dahāx ⁸meku'ldzā⁸ē. Wä, lae'm⁸laē hē'menālaem k!wē'
lasē Hā'dahowē. Wä, lae'm⁸laē yā'x·se'mē nā'qa⁸yas
20 Wä'qalēwas gwē'g⁸lasas Hā'dahowaxs lē'x·a⁸maē hē'
menālaem k!wē'lasa. Wä, lā'⁸laē e't!ēd k!wē'lasē Hā'da-
howē. Wä, lā'⁸laē gwā'la, la'ē yā'q!eg·a⁸kē ⁸meku'ldzā⁸ē.
Wä, lā'⁸laē ⁸ne'k:a : "⁸ya, qāst, Hā'dahowā", ⁸wā'dzāentsōs
ne'lasēs g·ā'yōlasaōsaxwa hē⁸maōmasēx," ⁸ne'x⁸laē. Wä,
25 hē'x⁸idaem⁸lā'wisē yā'q!eg·a⁸kē Wä'qalēkwē. Wä, lā'⁸laē
⁸ne'k:a : "⁸ya, ⁸meku'ldzā⁸ā", la⁸men ne'laLōl, g·ā'yōlōxda
hē⁸maōmasēx lāx gegō'kwē," ⁸ne'x⁸laē. Wä, hē'x⁸idaem-
⁸lā'wisē ⁸nā'xwa x·i's⁸dēda hē⁸maō'masdē. Wä, lae'm lā'ba.

27. Lā'gelēqela (Surpassing).

Traditions of the Gwa⁸sī'la.

(Recorded by George Hunt.)

Hē'len gwā'gwēx·s⁸ā⁸laslē g·ā'lāsē Gwa⁸sī'laxē xō'lōsē.
30 Wä, hä'⁸maēxs g·ō'kulaē lā'xē e'k·!adze⁸lisasens ⁸nā'lax.

red-hot, Hā'dahō took the tongs, picked up the red-hot stones, and put them in the grease-box; and when the box was half full of red-hot stones, Unsurpassed took the clover-roots and put them on. Then they poured water on, and covered the box with an old mat. They only imitated what the little Geese and the Laughing-Geese had done when Unsurpassed was invited in at Blubber-cutting-Bay by all the birds.

Now the feast was ended, for they had all tasted the various kinds of food. Then the chief, Moon-in-Sky, began to speak, and said, "Now these house-dishes are mine." Thus he said. Immediately Hā'dahō began to speak, and said, "O chief, Moon-in-Sky! now it will be yours when I finish giving a feast to you, chief, and to our tribe here." Thus said Hā'dahō to Moon-in-Sky. Hā'dahō always gave feasts. Then Unsurpassed felt badly on account of Hā'dahō's doings, who was the only one to give feasts always. Then Hā'dahō gave a feast again. After he had finished, Moon-in-Sky spoke, and said, "O friend Hā'dahō! go on, tell me where you got these different kinds of food." Thus he said. Immediately Unsurpassed spoke, and said, "O Moon-in-Sky! I'll tell you. These different kinds of food came from the Swan." Thus he said. Immediately all the different kinds of food disappeared. That is the end.

27. Lā'gelēqela (Surpassing).

Traditions of the Gwa'si'la.

(Recorded by George Hunt.)

I shall talk about the ancestor of the North people, the Xō'los. He lived in the world above us, and some-

Wä, g·ā'xna᷑wa^glē g·ā'xaxa lā'xē ð^gmasē neg·ā' k!waē's lā'xō ð^gwäxtå^gyaxsō wāx lāx Dze^glā'lē. Wä, lōx lē'gades Klwā'x·klwag·elisela. Wä, lā'^glē hē'menałāem hē gwē'g·ilaxē 'nē'nā'la. Wä, hē'Em^glaxaē ēwax·sī'dzendālasōsē wa.

5 Wä, lā'^glē lō'max^gid ē'x·ē 'nā'la, wä, g·ā'x^gEm^glaxaē ð^gmasē ts!ē'k!waxē xō'losē p!elā'xa qas g·ā'xē k!wā'xtōdxēs ā'waq!esē. Wä, lā'^glē dō'qwałaxē ð^gmasē wa. Wä, lā'^glē 'nēx· qa^gs g·ā'xē dō'x^gwidex ð^gx·si^gwā'sē ð^gmasē wa. Wä, lā'^glē p!elā'xa qa^gs lē p!elā'tosela lā'xē ð^gmasē wa. Wä, 10 k·lē^gyas^glatlē gē'g·iltsēlaxs la'ē lā'g·aa lā'xē ð^gx·si^gwäsē wa. Wä, lā'^glē dō'x^gwalelaxē ē'x·ē awi^gnagwisa. Wä, lā'^glē awu'lx^gedeq. Wä, lae'm^glē q!ō'xōdxēs xō'lōsem^glē. Wä, lae'm^glē begwā'nemx^gida. Wä, lae'm^glē lē'gades Lā'gelē-qela. Wä, hē'x^gidaem^glaxaē g·ō'xwila qas g·ō'xwa lāx 15 Dze^glā'lē.

Wä, lā'^glē dō'x^gwalelaxē q!ē'nem mełē'k· ts!ē'lts!elx·ela-g·ilis la'xē wa. Wä, lae'm^glaxaē se'nyastāla qas g·ā'yō-łasxē mä. Wä, lae'm^glaxaē senā'nemaxē q!ē'nem lek·!aa' lā'xē wa. Wä, lā'^glē lō'x^gwidqē qa tsex^uts!ā'latse mä. 20 Wä, g·ī'l^gem^glaxaē gwā'lē maō'sa^gyasēxs la'ē lā'^gwił lā'xē wa. Wä, lā'^glē dō'x^gwalelaxē q!ē'nem l!äs lā'x·lōs lā'xēs ax^ga'sē. Wä, lā'xē lē k·lē'p!eg·ntsē begwā'nemē lā'xē 'nē'mts!axē. Wä, g·ī'l^gem^glaxaē gwā'lē axā^gyas la'ē ē't^gedxē 'nē'mts!ax l!äs lā'sa k·lē'p!egendaxaasē begwā'nemē lāx 25 xeklumā's. Wä, lā'^glē ē't^gedxē 'nē'mts!ax l!äs^gE'mxaē. Wä, lae'm^glē k·lē'plege'ntsē ts!edā'xē lāx xeklumā's. Wä, lā'^glē ma'lō'x^uem lā'xē k·lā'^gyas ts!ē'ts!edā'xa. Wä, g·ī'l^gem^glaxaē gwā'lē axā^gyasēxs la'ē dō't!eg·a^glē Lā'gelēqela. Wä, lā'^glē 'nē'x·a: "Wē'g·illa gwā'gu^gnaē'qelax·da^gx^ul qas 30 wē'g·ilas ā'lax^gidel bē'begwānemx^gidel," 'nē'x^glaēxs la'ē hō'tas.¹

Wä, lā'^glē gā'nu^gida. Wä, lā'^glē 'nā'x^gidxē gaā'läxs la'ē dō'qwxas lā'wayō. Wä, g·ī'l^gem^glaxaē lā'g·aa lā'xēs lā'awayāxs la'ē wułā'x^galelaxē hā'dzexstälä bē'begwānema

times he would come down to a large mountain and sit on the beach at the upper end of a river on a lake which has the name Sitting-by-Itself-on-the-Beach. He did so every day, and the river was running along his feet.

One very fine day the large bird Xō'los came flying down, and sat on his summer seat. He saw the large river, and he said that he would come and look at the mouth of the large river. Then he flew down, and flew down along the large river. It did not take him long before he arrived at the mouth of the river, and there he saw a pretty place. Then he desired it. He took off his Xō'los mask and became a man, and then his name was Surpassing. Immediately he built a house at Lake.

Then he saw many sockeye salmon going up the river, and he considered how to get the salmon. Then he thought of the many stones in the river. He rolled them together, that the salmon should go into (the enclosure). As soon as he finished his work, he went across the river, and there he saw many alder-trees at the place where he was, and he carved a man out of one of them; and as soon as he finished his work, he took another alder-tree and again carved a man out of its bark; and he took still another alder-tree and carved a woman out of its bark, and he carved two women. After he had finished his work, Surpassing spoke, and said, "Go on, and think of trying to become real people!" Thus he said when he left them.

Night came; and in the morning, when day came, he looked at his salmon-weir; and as soon as he arrived at his salmon-weir, he heard men and women making a great

¹ Kwag'uł: bâs.

LE⁶wa ts!é'ts!edāxa lā'xē apsō'dēsasēs lā'wayō. Wä, hē'Em-
 "laxaē wu!le'its Lā'gelēqelä qa dō'demsä hā'dzexstälä :
 "wa⁶xts!ä'x·i g·ä'xē Lā'gelēqelä qa wa⁶xlā'g·iltsē nē'XELE-
 lōDEL g·ä'xens," nē'x·lē. Wä, lā'⁶lē hē'x·ida⁶mē Lā'gelē-
 5 qela dze'lx⁶wid qas la'ē dō'x⁶widexē hē'k·lälä. Wä, lā'⁶lē
 dō'x⁶walelaqēxs k!ut!enē'lela lē awē'g·a⁶ya'sē begwā'nemē
 lā'xē L!ä'smīsē. Wä, lā'⁶lē dō'x⁶walelaxē mō'xwē bē'be-
 gwānem LE⁶wa ts!é'ts!edāxē. Wä, lā'⁶laē qā's⁶idē Lā'gelē-
 qela qa⁶s lē nē'xōdxē begwā'nemē lā'xē L!ä'smīsē. Wä,
 10 lā'⁶lē k·!inā'lä⁶lē bēbegwā'nemē lā'xē L!ä'smīsē. Wä, g·yl-
 "em⁶laxaē wí⁶lāmasqēxs la'ē axk·lā'lē Lā'gelēqeläxē ma-
 "lō'xwē bē'begwānem LE⁶wa ma⁶lō'xwē ts!é'ts!edāx qa lē⁶s
 lō'x⁶widxē lek·!aa' qa ö'gwax⁶idēs lā'wayōgwila. Wä,
 15 hē'x·idaem⁶laxaē ma⁶lō'xwē L!ä'smīs bēbegwā'nem LE⁶wis
 ts!é'ts!Edāxē la lō'x⁶widxē lek·!aa'. Wä, lae'm⁶lē q!wā'k-
 xōnu⁶ axnō'gwatsē lā'wayuwē.

Wä, lae'm⁶lē Lā'gelēqela g·ig·iltala lā'xē wa. Wä,
 g·yl⁶em⁶laxaē gwāl g·ig·iltalaxs la'ē qā's⁶id qa⁶s lē taō'tsē
 mō'xwē L!ä'smīs bēbegwā'nem lā'xēs g·ö'xwē. Wä, g·yl-
 20 "em⁶laxaē hō'gwilē bēbegwā'nemē la'ē qā's⁶idē Lā'gelēqela.
 Wä, lae'm⁶lē lāl a'lāl, qa k!ut!ä'ntsēs mō'xwē L!ä'smīs
 bēbegwā'nema. Wä, lā'⁶lē dō'x⁶walelaxē "nemō'x⁶ q!u'l-
 "yaxwē begwā'nem LE⁶wis lek!wā'na⁶ē gene'ma. Wä, g·yl-
 "em⁶laxaē dō'x⁶walelē q!u'lsq!ul⁶yaxwax Lā'gelēqeläx g·ä'-
 25 xaē "nexwa⁶nā'kula, wä, lā'⁶lē hē'x·idaem q!wā'g·a⁶lis qa⁶s
 yix⁶wi⁶dē⁶lē k·!é⁶yas wulelā'x q!E'mdemas. Wä, g·yl⁶em-
 "laxaē g·äx "nexwā'x·idē Lā'gelēqela la'ē wulā'q. Wä,
 lā'⁶lē "nē'x·a : "ya, q!u'lsq!ul⁶yax⁶, "mā'sēs lā'g·ilaōs yix-
 wā'x·da⁶xwa?" "nē'x·lē. Wä, lā'⁶lē dō't!eg·a⁶lē q!u'l⁶yaxwē
 30 begwā'nema. Wä, lā'⁶lē "nē'x·a : "ya, xunō'x⁶! hē'cmenu⁶x⁶
 lā'g·ila hē gwēgwā'lag·ilis qa⁶xg·ä'nu⁶x⁶ "nē'x·ix·deg·ötl
 lae'm hē'ng·ils lā'xō a'l!ex," "nē'x·laē. Wä, lā'⁶lē Lā'gelē-
 qela wulā'xē q!u'l⁶yaxwē begwā'nema. Wä, lā'⁶lē "nē'x·a :
 "ya, qäst, anō'gwax·ladzås?" Wä, hē'x·idaem⁶laxaē

noise on the other side of the salmon-weir; and it was heard by Surpassing what they said when they made a noise. "Oh, if Surpassing would come and have mercy on us and pull us out!" Thus (the voices) said. Immediately Surpassing ran to look for the sound, and he saw a man sticking with his back to an alder-tree. He saw four men and women. Then Surpassing went and pulled the man off from the alder-tree, and the men came off easily from the alder-tree. As soon as he got them all off, Surpassing asked the two men and the two women to go and roll stones together, so that they should also make a salmon-trap. Immediately the two alder-tree men and the women rolled stones together, and each had a salmon-trap of his own.

Then Surpassing went to purify himself in the river. As soon as he had finished purifying himself, he started to take home the four alder-tree persons to his house. As soon as the men had entered, Surpassing left. He was going to find blankets for the four alder-tree persons. He saw one old man, and an old woman, his wife. As soon as the old people saw Surpassing approaching them, they arose at once and danced. He did not hear a sound. As soon as Surpassing came nearer, he questioned them, and said, "O old people! why are you dancing?" Thus he said. Then the old man spoke, and said, "O child! we do this because we thought you had lost your way in the woods." Thus he said. Then Surpassing questioned the old man, and said, "O friend! what is your name,

nā'nax⁸maē q̄lu'l⁸yaxwē begwā'nema. Wä, lā'⁸lē ⁸nē'x·a:
"Nō'gwadzā Qā'säxtā⁸ya. Wä, lāx· lē'gades Yā'yäx·sag·i-
·lax⁸g⁸in gene'mx·," ⁸nē'x·⁸lē.

Wä, lā'⁸lē dō'tleg·a⁸lē Lā'gelēqela. Wä, lā'⁸lē ⁸nē'x·a:
5 "K·!ē⁸yasen nō'gwēs xunō'xwaōs, nō'gwak·as Lā'gelēqela,
g·ā'yaxela lā'xē ē'k·lā awi⁸nagwisa lāx ⁸neqā'to⁸wa," ⁸nē'x·⁸lē.
Wä, lā'⁸lē ⁸nē'x·a: "⁸ya qāst, à'Emlen lāl lō'⁸lē'nox⁸Lōs,"
·nē'x·⁸lē q̄lu'l⁸yaxwē begwā'nem lāx Lā'gelēqela. Wä,
·à'Em⁸laxaē ē'x·⁸axē Lā'gelēqela dō'demas. Wä, lā'⁸lē
10 bō'x⁸wides. Wä, lā'⁸lē x·⁸mā'nemaxē ⁸nē'mē tek⁸lō'sa.
Wä, lā'⁸lē hē'x·⁸idaem sā'p!⁸edex. Wä, lā'⁸lē ē't⁸ed dō'x-
·walelaxē q̄le'nmē nexā'qa.¹ Wä, hē'x·⁸idaem⁸laxaē kwē-
xaxē nexā'qē. Wä, lā'⁸laxaē sā'p!⁸edeqē. Wä, g·!l⁸Em⁸la-
xaxē gwāl sā'paxē nexā'qē la'ē hē'x·⁸idaem⁸la nā'⁸nax⁸ lā'xēs
15 g·ō'xwē.

Wä, g·!l⁸Em⁸laxaē laē⁸id lā'xēs g·ō'xwē la'ē dō'tleg·a⁸lē
·nemō'xwē lā'xē l.lä'smīsē bēbegwā'nema. Wä, lā'⁸lē
·nē'x·a: "⁸ya, a'dä, ⁸mā'dzē dō'demasē nexā'qē g·ā'xenu⁸x⁸?"
·nē'x·⁸lē. Wä, hē'x·⁸idaem⁸laxē wulē' Lā'gelēqelaq. Wä,
20 lā'⁸lē ⁸nē'x·a: "Wä, wē'g·a ē'tālas dō'demas lōl," ⁸nē'x·⁸lē.
Wä, lā'⁸lē ⁸nē'x·a: "Wä, g·ae'm dō'demsēg·a: 'Gwagō-
lemx·silaLaxal'ai' hē'⁸mask·as⁸ō Lā'gelēqela,'" ⁸nē'x·⁸lāē.
Wä, hē'x·⁸idaem⁸laxē Lā'gelēqela da⁸lē'ida. Wä, lā'⁸lē
·nē'x·a: "⁸ya, g·ō'kulōt, hē'Em ⁸nē'nak·iiltsēxg⁸in hē'⁸mēk·
25 a'⁸lē ⁸nemō'x⁸ g·ā'yaxela g·ē'x·⁸id lā'xē ē'k·lā awi⁸nagwisa,
g·ā'xēk· qēn hē'lexwa ⁸nā'xwax o'dzaļa lā'xwa ba⁸nē'x
awi⁸nagwisa. Wä, hē'⁸mis ⁸nē'nak·iiltsē g·ā'xen," ⁸nē'x·⁸lē.

Wä, lā'⁸lē ts!â'sa tex⁸una⁸ē⁸ lē⁸wa l!ē'tsema⁸yasē nexā'qē
lā'xēs g·ō'kulōtē qa klut!â'lt̄s. Wä, lā'⁸lē Lā'gelēqela
30 wulā'xē q̄lu'l⁸yaxwē begwā'nema, yī'xa hā'yasek·āla. Wä, lā'⁸lē ⁸nē'x·a:
"⁸ya, q̄lu'lsqlul⁸yax⁸ g·inō'xwēs sā'semōs?"
Wä, ⁸widzē'g·āx⁸lē?" ⁸nē'x·⁸lē. Wä, hē'x·⁸idaem⁸lē nā'nax-
·mēq. Wä, lā'⁸lē ⁸nē'x·a: "Mō'xwa bēbegwā'nema; wä,
lā'x·dē mō'xwē ts!ē'ts!Edāxdä. Wä, lā ts!ē'kwälēsemxē

indeed?" Immediately the old man replied, and said, "I am Walking-over-All, and my wife's name is Born-to-walk-fast-alone."

Then Surpassing spoke, and said, "I am not your son; I am Surpassing, who came from the upper world to (the mountain) Right-on-Top." Then he said, "O friend! you shall be our nephew." Thus said the old man to Surpassing. Surpassing was just glad on account of what he had said, and he left them. Then he lassoed one deer, and he skinned it at once; and he saw many geese, and he clubbed the geese, and he skinned them; and after he had skinned the geese, he went home to his house.

As soon as he entered his house, one of the alder-tree men spoke, and said, "O lord! what did the geese say to us?" Thus he said. Immediately Surpassing questioned him, and said, "Tell me what they said to you." Thus he said. Then the other one said, "This is what they said: 'The good chief Surpassing is making a salmon-trap.'" Thus they said. Immediately Surpassing laughed, and said, "O tribe, that is it! they meant that I am the only one who came down from the upper world; that I came to make right everything that is wrong in this lower world; and that is what they meant (in speaking) about me." Thus he said.

Then he gave the deer-skin and the goose-skin to his tribe for blankets; and Surpassing questioned the old people, that married couple, and he said, "O old people! how many children have you, and where are they?" Thus he said. Immediately they replied to him, and said they had four boys and four girls who had died. They had

¹ Kwag'ut: wā'mag'i.

² This sentence is in the Aw̄k'lēnox² dialect.

³ Kwag'ut: ḡw̄was̄lēn̄t̄.

g·ā'wēq!ānemē lāx axā's Gē'g·äqē. Wä, lae'm⁸laxaē k·!ē'-
"yas la tslē'kwase⁸wē g·ā'wēq!ānemē lā'qē. Wä, lae'm⁸lē
dō'yadxē g·ā'wēq!ānemas Gē'g·äqē. Wä, hē'em⁸lē k·!ē'-
"yasēts ts!ē'kwase⁸wē g·ā'wēq!ānemasē. Wä, lae'm⁸lē
5 k·!ē's⁸ōnu⁸sē xō'losē. Wä, lā'⁸lē lē'denu⁸s nēxā'xē. Wä,
lae'm lā'ba.

28. The Descendants of Surpassing.

Tradition of the Gwa⁸sī'la.

(Recorded by George Hunt.)

Wä, lae'mxan nō's⁸idles ā'labōdäx Lā'gelēqela, yīxē
sā'semasē Dā'dentslīdē lōkwa'sē ts!ā'"yäsē Wī'o⁸mag·ile'la,
yīxē g·ā'läse Gwa⁸sī'la. Wä, hē'em g·ā'llemg·a⁸litsē g·āq⁸.
10 Wä, lae'men k·!ē'"yas q!ō'lelax lā'g·i⁸las g·ō'xwa lā lāx
Ga⁸yā'xsta⁸ē. Wä, lae'm⁸laxaē ma⁸lō'k!wē Dā'dentslīdē
lō⁸mēs ts!ā'"ē Wī'o⁸mag·ile'la. Wä, lae'm⁸laxaē gä'fa
hē'laxs la'ē dō'qu⁸laxē q!ē'nemē ts!ēg·i⁸naga qē'lxēla. Wä,
lae'm⁸laxaē Dā'dentslīdē axk!ā'lax Wī'o⁸mag·ile'la qa lās
15 mena'xē qē'lxā⁸mēnē.¹ Wä, hē'x⁸idadzāem⁸lē lä Wī'o⁸ma-
g·ile'la. Wä, lae'm⁸laxaē me'nx⁸idxē q!ē'nemē qē'lxā⁸mēnē.
Wä, lā'⁸laxaē dō'x⁸walelaxē q!ē'nemē ō'guq!ēmas xā'laēsa.
Wä, lae'm⁸laxaē me'nx⁸idx. Wä, lae'm⁸laxaē ō'xlēk·i⁸lax
lā'xēs g·ō'xwē. Wä, g·ī'l⁸em⁸laxaē dō'x⁸walelē Dā'dentslī-
20 däxē q!ē'nemē qē'lxā⁸mēnē lō'ma' q!ē'nemē ō'guq!ēmas
xā'laēsa, la'ē dō'tleg·a⁸la, lā'xēs ts!ā'"ya. Wä, lae'm⁸laxaē
"nē'x·a: "ya, "nē'mwōt, wē'g·ax·ins hē'f⁸ax·id lē'x·ax·sä
lā'xō "mek·ā'lax. La⁸mē'sen maō's⁸idel² qens g·ō'kulōta,"
"nē'x⁸laxaēxs la'ē bex⁸sē⁸stā'līlxē q!ē'nemē qē'lxā⁸mēna.
25 Wä, lae'm⁸laxaē ts!edā'xsē⁸stālīlē q!ē'nemē ō'guq!ēmas xā'-
laēsa. Wä, lae'm⁸laxaē q!ē'nemē g·ō'kulōtasē "nē'mē'ma.
Wä, lae'm⁸laxaē ē't!ēdē Dā'dentslīdē "yā'laq!älaxēs ts!ā'"ya
qa lēs ā'läx klo⁸mä' lā'xē l!ema'isē. Wä, lae'm⁸lā'wisē

eaten clams at the place Gē'g·äqē. Now no clams from that place are eaten. The clams of Gē'g·äqē are poisonous. That is the reason why the clams are not eaten, and now they have the xō'lōs for their crest, and they have the geese for their dance. That is the end.

28. The Descendants of Surpassing.

Tradition of the Gwa'si'la.

(Recorded by George Hunt.)

Now I will tell another story about those who followed next to Surpassing, about his children, — Shelter, and his younger brother Great-Body, — the ancestors of the North people. They were their first ancestors. I do not know why they lived on the island in the mouth of the bay. There were two of them, — Shelter, and his younger brother Great-Body. They had been staying there a long time when they saw many gulls that had laid eggs. Then Shelter requested Great-Body to go and gather the eggs. Great-Body went at once and gathered many eggs. Then he saw many kinds of shells; and he picked them up, and he carried them on his back to their house. As soon as Shelter saw the many eggs and the many kinds of shells, he spoke to his younger brother, and said, "O brother! let us alone have enough of this on this island. Now I will work so that they shall be our tribe." Thus he said, while he transformed the many eggs into men, and he transformed the many kinds of shells into women. Now they were the numerous tribe of the brothers. Then Shelter again sent his younger brother to go and search for bull-heads on the beach. In vain he searched for bull-heads. Then he saw something like quartz, and he

¹ Kwag'ut: ts!ē'gunō.

² Kwag'ut: ē'axēd.

- wāx· ā'lāxē k!o⁸ma'. Wä, lae'm⁸laxaē dō'xwalelaxē hē gwē'x·sē xwē'le. Wä, lae'm⁸laxaē aē'daāqa qas dō'x⁸widēq. Wä, lae'm⁸laxaē ā'Em x'is⁸i'dē dō'gułdās xwē'la. Wä, ā'Em⁸laxaē hē gwēx's g·ā'g·ōmatsōx begwā'nemē dō'gułts.
- 5 Wä, lae'm⁸laxaē ā'lax⁸id awu'lp!ältōqēxs lē'ma'ē begwā'-nemx⁸ida. Wä, lae'm⁸laxaē yā'q!eg·a⁸lē begwā'nem lā'-wisa. Wä, lae'm⁸laxaē "nē'x·a : "ya, ā'dä, "mā'sōs "yā'lag·ilisax? Wi'o⁸mag·ile'la? "ya, nō'gwaemīäl Wa'ōyak·ila,¹ g·i'ga⁸mēsē ts!lästā'laēna⁸yasa de'msx·ē." Wä, lae'm⁸laxaē 10 k!l⁸ē'dē Wi'o⁸mag·ile'las lā'g·iłas dex⁸wu'ndxē k·ā'dēsē q!ē'xa⁸la.
- Wä, lae'm⁸laxaē dō'x⁸walelaxē hē gwēx's ts!edā'x lā'x⁸stā'lē lā'xē ā'waxsta⁸lisē. Wä, lae'm⁸laxaē wāx· awe'l-p!ältōx, lā' alasē dō't!eg·a⁸lē ts!edā'xē. Wä, lae'm⁸laxaē 15 "nē'x·a : "Nō'gwaemxat! lē'gades T!ō't!ōwax·semā'lagā, ts!edā'xsō t!ō'xwax." Wä, lae'm⁸laxaē "nē'x·a ts!edā'xē : "Wä, gē'lag·a ax⁸e'dexg·as lō'gwīlg·os," "nē'x⁸laxaē. Wä, hē'x⁸idaem⁸laxaē Wi'o⁸mag·ile'la la lā'xē ts!edā'xē. Wä, lae'm⁸laxaē ts!edā'xē ts!ā'sē ḍ⁸"masē q!ō⁸mäs lā'qē. Wä, 20 lae'm⁸laxaē "nē'x·ē ts!edā'xē : "ya, qāst, lae'mxaas lā'deno⁸les Ō'lala.² Wä, lae'mxaalts lō'gwē⁸no⁸ltsō ḍ⁸"mas-⁸ō⁸masax q!ō⁸mäs," "nē'x⁸laē. "Wä, lae'mxaalts lā'deno⁸les Wa'ōyak·ila lā'xē ts!ē'ts!ēqā," "nē'x⁸laxaē. Wä, lae'm⁸laxaē x'is⁸ē'dē T!ō't!owax·semā'lagā. Wä, lae'm⁸laxaē 25 nā'na⁸wē Wi'o⁸mag·ile'la lā'xēs g·ō'xwē.
- Wä, hē'x⁸idazāem⁸laxaē ts!ek·!ā'ɬ⁸itsēs ma⁸lē'dāla bā'-k·ōtē, yīx Wa'ōyak·ila lō'mē T!ō't!ōwaxsemā'lagā. Wä, lae'm⁸laxaē ts!ō'x⁸witsē ḍ⁸"masē q!ō⁸mäs lāx Dā'dentslīdē. Wä, lae'm⁸laxaē ts!ek·!ā'ɬ⁸its dō'dēmas T!ō't!ōwaxsemā'lagäxs 30 la'ē ts!ō'x⁸witsē ḍ⁸"masē q!ō⁸mäs lā'qē. Wä, lae'm⁸laxaē q!ula⁸mē q!ō⁸mäsē, yī'xē q!ō⁸mästā⁸līłas t!ēx·!līłas g·ō'xwas Q!ō'mogwa⁸ya. Wä, lae'm⁸laxaē ē'x·ē nā'qa⁸yas Dā'dentslīdās ts!ek·!ā'lemasēs ts!ā'ya. Wä, lae'm⁸laxaē "nē'x·ē Dā'dentslīdē qa⁸s wē'g·ił yā'wix·ilałxē lā'la ts!awu'nx⁸idel,

went back and looked at it; but the quartz that had been seen just disappeared. It was just like the shadow of a man, what was seen by him. Now he saw really clearly that it turned into a man. Then the man, who was standing on the beach, spoke, and said, "Oh, my dear! what are you trying to get on the beach, Great-Body? I am the Tide-Maker, the chief of the tides of the sea that are running to and fro." Then Great-Body became afraid. Therefore he jumped on a drift-log lying on the beach.

Then he saw something like a woman standing on the water at the edge of the sea. He tried to see her clearly. Then the woman spoke, and said, "I am the one who is named Swell-Woman. (I am) the woman (who controls) the swell." Then the woman said, "Come and take this for your supernatural power." Thus she said. Immediately Great-Body went to the woman. Then the woman gave him a large crab. Then the woman said, "Oh, my dear! your dance will be the war dance, and you will have for your supernatural treasure this large crab," thus she said; "and you will have this Tide-Maker for your dance in the winter dance." Thus she said. Then Swell-Woman disappeared, and Great-Body went home to his house.

Immediately he reported about the two things that he had met, — the Tide-Maker and Swell-Woman. Then he gave the large crab to Shelter. Then he told about what Swell-Woman had said when she gave him the large crab. It is said that the crab was alive. It was the crab of the door of the house of Wealthy. Then Shelter felt glad on account of the report of his younger brother, and Shelter said that he would give a winter dance when the winter should come; for then was the time when the

¹ An Awí'k·lēnox^u name.

² The same as the tō'x̄wīd or war dance.

qaxs hē'⁹maē ā'⁹lēs q!wa⁹lē'nxē, lā'g·iñas k·!ē'⁹yas ts!ē'tslēqa g·ā'läse Gwa⁹si'la.

Wä, lae'm⁹laxaē ā'⁹em la k·!eswula'k·āsē Dā'dents!idäx.
 Wä, lae'm⁹laxaē ⁊wi⁹la ā'waqlusē Dā'dents!idē lē⁹wis g·ō'-
 5 kulötē. Wä, k·!ē'⁹yasdzā⁹laxaē gēs ā'waqwālaxs la'ē dō'x⁹-
 ⁊wałēlē q!ē'nemē ququnā'pa sex⁹nā'kula. Wä, lae'm⁹laxaē
 Dā'dents!idē axk·!ā'laxēs g·ō'kulötē qa wē⁹g·is lē⁹ste'ndēxēs
 10 xwā'xuk!una qa's lā'lag·i sā'se⁹waxē ququnā'pē. Wä, lae'm⁹-
 ⁊laxaē q!ā'la⁹mē Dā'dents!idäqēxs q!ē'lxēlaē l!ē'mqyō lā'xē
 15 wi⁹wa. Wä, hē'⁹mis lā'g·iñas sā'se⁹waxē ququnā'paxs q!ā'-
 la⁹maā'qēxs lā'lē xwē'laqał lā'xēs g·ē'x⁹idaā'sō. Wä,
 lae'm⁹laxaē ⁊wi⁹la⁹ste yinā'seläsē g·ā'lä Gwa⁹si'la. Wä,
 lae'm⁹laxaē gwēxtōx⁹widē ququnā'pē lāx Dze⁹lā'łē. Wä,
 20 g·ī'l⁹em⁹laxaē lā'g·aa lāx Dze⁹lā'łē la'ē gwē'xtōx⁹widaxaā'sē
 25 g·ā'läse Gwa⁹si'la lā'xa wa, lē⁹gades T!ō'xsē. Wä, g·ī'l⁹-
 ⁊em⁹laxaē ē'x·ag·aā'lela lā'qēxs la'ē Dā'dents!idē dō'x⁹wa-
 lelaxē kwā'x·ila. Wä, lae'm⁹laxaē lō'⁹walasē ququnā'pē
 30 qa's lē gwē⁹sta lā'xēs dō'gułē kwā'x·ila. Wä, g·ī'l⁹em⁹laxaē
 ē'x·ag·aā'lelaxs la'ē dō'x⁹walelaxē begwā'nemē k!wā'g·ägē-
 ⁊lisxē wa. Wä, hē'x⁹idaem⁹laxaē dō't!eg·a⁹łex. Wä, lae'm⁹-
 ⁊laxaē wullā'lax g·ā'xiñas k!wā'g·ägē'lisa begwā'nemax wäs.
 Wä, hē'x⁹idaem⁹laxē begwā'nemē nā'nax⁹max. Wä, lae'm⁹-
 ⁊laxaē lāx·lā'lalisē l!exwā'na l!ō'pasōs dze⁹wu'na. Wä,
 45 hē'em⁹laxaē la ⁊nē'⁹nak·iłtsa begwā'nemē. Wä, lae'm⁹laxaē
 begwā'nemē ⁊nē'x·a: "⁹ya, qäst, wē⁹g·ilasēxs l!ō'paaqōsxē
 mä. Wä, ⁊mā'sē ts!ē'lx·a lāxg·a'da wāk·?" Wä, hē'x⁹-
 ⁊idaem⁹laxaē nā'nax⁹ma⁹e Dā'dents!idäx. Wä, lae'm⁹laxē
 50 ⁊nē'x·a: "⁹ya, qäst, k·!ē'⁹yasaē hē gwā'łē mä'xg·in l!ō'pē-
 g·ax lā'xō gwālaāsaxsōs l!ō'päqōs gē'k·!enā'⁹yaē mä lā'xē
 55 l!ō'psa⁹yāxg·anu⁹xu l!ō'pēg·ax."

Wä, lae'm⁹laxaē k·ō'tē Dā'dents!idäq dze⁹wu'nē ts!ē'lx·äxē
 wa. Wä, lae'm⁹laxaē ⁊nē'x·a: "⁹ya, qäst, dze⁹wu'nōx
 ts!ē'lx·äxen wā'qen," ⁊nē'x⁹laxaēx. Wä, lae'm⁹laxaē wu-

salmon-berry bushes were just sprouting: therefore the ancestors of the North people had no winter dance at that time.

Shelter just kept it secret. Shelter and his tribe were all sitting in their summer seats. They had not been long in their summer seats when many young sawbill ducks were seen swimming along. Then Shelter requested his tribe to launch their canoes and to paddle after the young sawbill ducks. Shelter knew that the sawbill ducks lay their eggs in the rivers; and therefore they paddled after the young sawbill ducks, because they knew that they would go back to the place where they had come from. Now all the canoes of the North people were on the water. Then the young sawbill ducks turned towards the lake. As soon as they arrived at the lake, the ancestors of the North tribe steered again for the river whose name is Narrow-Channel; and as soon as they approached it, Shelter saw smoke. Then they left the young sawbill ducks and steered for the smoke that was seen. As soon as they got near it, they saw a man sitting on the bank of a river. Immediately they spoke to him, and questioned him (as to) why the man was sitting on the bank of the river. The man replied to them at once, and a silver salmon stood alongside the fire roasting, and that is what the man had in mind. The man said, "Oh, my dear! how do you roast salmon, and what goes up this river?" Shelter replied at once, and said, "Oh, my dear! this way you roast salmon is not the way I roast salmon, for we put the salmon across the roasting-tongs."

Then Shelter guessed that the silver salmon was going up the river, and he said, "Oh, my dear! silver salmon go up my river." Thus he said to him. Then he asked

L!ā'lax tē'gemasē k!wā'gägē'lisaxē wa begwā'nema lō^g
 g·ā'ya'na'ku'lā'sas. Wä, lae'm^glaxaē nā'nax^gma^g k!wax·
 Lā'lalelsax Dā'dentslidē. Wä, lae'm^glaxaē ^gnē'x·a: "Nō'
 gwaem Sō'gulä,¹ g·ō'kwägē'lisg·in wak·, lā'xaēn g·ā'ya'na'
 5 kula lāx Da'lse yī'xg·in Nā'k!wax·da'xwēk·," ^gnē'x·laēx.
 Wä, lae'm^glaxaē wullā'lē Dā'dentslidäx. Wä, lae'm^glaxaē
^gnē'x·a: "Wä, wī'dzāt!ēs g·ō'xwaōs?" ^gnē'x·laēx. Wä,
 10 ö'kwas^gem^glaxaē la wā'ltäx·^gidē Sō'gulē lā'xēx. Wä, lae'm^g
^glaxaē ä'lē^gstē Dā'dentslidē lā'xē wa qa^gs sex·^gi'dē lā'xē
 mä. Wä, g·ī'l^gem^glaxaē lō'lxē mō'waxs la'ē hē'x·ida^gmē
 Dā'dentslidē axk·!ā'laxēs ha'yā'!a qa xwā'!idēsēx. Wä,
 lae'm^glaxaē ax^ge'dē ^gnemō'xwē hē'!axē g·ī'lt!a l!ō'psa^gyā.
 Wä, lae'm^glaxaē gēk·!ntsē mō'wē mä lā'xē ^gnē'mts!aqē
 15 l!ō'psa^gyā qas tā'nolisēx lā'xēs le'q!usē'. Wä, g·ī'l^gem^gla-
 20 xaē gwā'!ē axā'yasē l!ō'päxs la'ē dō'tleg·a^g!ē Dā'dentslidäx
 Sō'gulē. Wä, lae'm^glaxaē ^gnē'x·a: "ya, qāst, wē'g·a dō'
 qwałax. Hē'em gwā'!aātsenu^gx^u l!ō'pag·aq^ganu^gx^u Gwa-
^gsī'lāx·." Wä, lae'm^glaxaē ^gnē'x·ē Sō'guläx Dā'dentslidē:
 "Hē'emplanu^gx^u l!ō'plēnē^gxō mäx lāx Da'lse," ^gnē'x·laxaēx.
 25 Wä, lae'm^glaxae ^gnemō'xwē lāx a^gyī'lxwäs Dā'dentslidē
 hā'lag·ila lex^gē'dxē lek·!aa'. Wä, lae'm^glaxaē dē'gwayō-
 nu^gles lā'xē tā'wayāxē dze^gwu'nē. Wä, lae'm^glaxaē tā'-
 wayōgwilaxē q!e'nem tā'wayāxē mä. Wä, hē'em g·il
 dē'gwayō lek·!aē'. Wä, lae'm^glaxaē ^gmā'wē g·ā'lā Gwa^gsī'lā
 30 lāx T!ō'xsē^g. Wä, hē'em lā'g·ildza Nā'k!wax·da'xwē lē'wa
 g·ā'läsa Gwa^gsī'la !ē'nemāp!ax T!ō'xsa^gē. Wä, lae'm lā'lā
 hē'la lā'lē Gwa^gsī'lāx. Wä, lae'mxaē lā'lē Dā'dentslidäxē
 Ö'lala lē'wa q!ō'mäsē. Wä, hē'misē Waō'yak·ila lō'ma
 dē'gwayō lek·!aa'. Wä, lae'm lā'ba.

for the name of the man who was sitting on the bank of the river, and where he came from. Then the one who was sitting by the fire replied to Shelter, and said, "I am Worker, and I live in my house on the bank of my river here, and I come from Cherry, and I am Nā'k!wax·da^{exu}."¹ Thus he said to him. Then Shelter questioned him, and said, "But where is your house?" Thus he said to him. Then Worker was just impressed on account of this. Shelter went ashore from the river and speared some salmon; and as soon as he had four salmon, Shelter at once requested his young men to cut them. Then one of the young men took along roasting-tongs and put the four salmon across the one roasting-tong, and placed it by the side of the fire; and as soon as he had finished the work of roasting, Shelter spoke to Worker, and said, "Oh, my dear! now look at this. That is the way [how] we North people roast this." Then Worker spoke to Shelter. "That is the way of our roasting salmon at Cherry." Thus he said to him. Then one of the attendants of Shelter hurriedly battered a stone, and thus he had a pile-driver for his salmon-weir for (catching) silver salmon. Then they made a salmon-weir, — many salmon-weirs for salmon. That was the first stone pile-driver. Then the ancestors of the North people moved to T!ō'xsē. Therefore the Nā'k!wax·da^{exu} and the ancestors of the North tribe always fight about T!ō'xsē; but the North tribe say that they obtained it, and Shelter also obtained the war dance and the crab, and also Tide-Maker and the stone pile-driver. That is the end.

¹ When the first French missionaries taught the Indians the name of Jésus Christ, the Indians pronounced it as Sō'segulā.

29. Nō'aqua (Wisest-One).

Tradition of the Awī'k'lēnox".

(Recorded by George Hunt.)

G·ō'kula⁸laē gā'läsa Se'mxōlīdexwēxa memg'īxlā⁸lisē Awī'k'lēnox^a lāx Se'mxōl. Wä, lā⁸laē g'īgades l!ā'qwa-g·ila. Wä, laem⁸lā'wisē g·ā'gekē Ne'nwaqauē. Wä, lā⁸laē mō'kwē sā'semas Ne'nwaqawa⁸ē be'gwā'nemx·sä. Wä,
 5 sek·lō'kwu⁸laē lē⁸wa ts!ā'ts!adāgēmōla yī'xa nō'last!ege-mayōla. Wä, lā⁸laē wāx· hamsō'lexs la'ē xek·lā' lā'xēs ha'myasēda ā'l!ē. Wä, lae'm⁸laē g·ā'labesa g·ā'lā Se'm-xōlīdexwa xek·lā⁸nākulaxs wā'x·aē anē'qaxa leqwa' lā'xa ā'l!ē; wā'x·ē hamsē'da ts!ē'daqaxa l!ō'llep!ēmasē. Wä,
 10 lā'xaē xek·lēgī'lsa. Wä, laem⁸lā'wisē elā'q "wī'⁸lēda Se'm-xōlīdexwēxa bē'begwānemē lē⁸wa ts!ē'daqē. Wä, lae'm⁸laē q!u'lēda "nemō'kwē begwā'nemaxa lā'x·dē ha'msaxa l!ō'l!e-p!ēmasē. Wä, hē⁸mis la dō'x⁸walelax kwā'x·iläsa g·ō'kwē
 15 lāx o'x·sīdza⁸yasa "wā'lasē neg·ā' lē⁸gades Nau'alakum Neg·ā', yīxs wī'welx·da⁸x⁸stāēs kwā'x·ila, yō gwē'x·sa wā'-galōsēx. Wä, hē'ēm k·lēs g·āx aē'daaqēda ts!ē'daqaxs la'ē "nexwā'x·id lāq. Wä, hē⁸mēsa quxstā's kwā'x·ila, hē'ēmxat! xek·lē'da la "nexwā'bala lāq. Wä, hē'ēm g·ō'x⁸sa
 20 g·ī'lēda quxstā's kwā'x·ila. Wä, hē⁸mēs kwā'x·ilas g·ō'-kwas Bax⁸bakwā'lanu⁸si⁸wa⁸ēda wī'welx·da⁸x⁸stās kwā'x·ila. Wä, lā'la "me'lstowē kwā'x·ilas g·ō'kwasa "me'lxlōwē.

Wä, lae'm⁸laē la ā'lak·āla la hō'lałēda Se'mxōlīdexwē. Wä, lā⁸laxaē ā'lak·lāla la pā'la. Wä, laem⁸lā'wisēda mō'kwē bē'begwanem, sā'sems Ne'nwaqawa⁸ē ax⁸ē'dxēs
 25 lē'lēk·wisē' lē⁸wis maē'mōts!aqē hāenal!ē'ma. Wä, lae'm⁸lā' xwā'na⁸id qa⁸s lē tewī'x·axa "me'lxlōwē. Wä, laem⁸lā'wisē k!waē'lē gage'mpas Ne'nwaqawa⁸ē lā'xa onē'gwīlas

29. Nō'aqua (Wisest-One).

Tradition of the Awī'k'ēnox".

(Recorded by George Hunt.)

The ancestors of the Se'mxōlidx^u lived at the head of Rivers Inlet at Se'mxōl. They had Copper-Maker for their chief, and their second chief was Wisest-One. Wisest-One had four children, all boys. At one time he had five; namely, also a girl, the eldest one. She had gone to pick berries, and she had staid away at the place where she was picking berries in the woods. She was the first one of the ancestors of the Se'mxōlidx^u who had staid away when they went to get fuel in the woods. The women also tried to pick different kinds of berries, and staid away in the woods. Now, almost all the men and women of the Se'mxōlidx^u were gone, and one man was alive of those who had picked berries. He had seen the smoke of a house at the foot of a large mountain called Supernatural-Face-Mountain; and the smoke had different colors, the same as the rainbow; and it was that from which the women had never come back when they got near to it. There was also smoke that looked like lime. Those who came near it also staid away. That was the house of the Grizzly Bear, — the one that had the smoke the color of lime; and the smoke of the house of Cannibal-at-North-End-of-World had the many-colored smoke; and white-colored was the smoke of the house of the Mountain-Goat.

Now, the Se'mxōlidx^u were really few, and they were really hungry; and the four men, the sons of Wisest-One, took their bows and each four arrows, and they were ready to go mountain-goat hunting. The grandmother of Wisest-One was sitting in the corner of the house of her grandson. Then she called the eldest one of her great-

g·ō'kwasēs ts!ō'x^ulema. Wä, laem^glā'wisē lē^glālaxa "nō'-last!egema^gyasēs hē'lok!wīna^gē. Wä, lā^glaē ts!ā'sa xge^gmē lāq lē^gwa wā'wats!älä l!adē'ma. Wä, hē^gmēsa k!waxlā^gwē lē^gwa tlē^gsemē. Wä, laem^glā'wisē lē^gxsālaq. Wä, laem^glā'wisē "nē'k·ēda hē'k!wanē^g. "Wä, hē^gmaaxs lēlā'xaqōs qā'qayasōlaxs Bax^ubakwā'lanux^usi'wa^gē; wä, g·ī'l^gmēsē ē'x·^gaxläyōlaxs lā'aqōs ts!eqe'lx^glaxwa tlē^gsemēx. Wä, hē'x·^gidaemlwīsōx q!wā'x^gēde^g qa^gs neg·ā'x·^gidē. Wä, g·ī'l^gem^gxaā'wisē ē'x·^gaxlä'labendēl ē't!edōlaxs la'axaaqōs ts!eqelx^glā'laxwa xge^gmēx. Wä, lā'lōx hē'x·^gidaem^gl ts!ē'ts!āsōt q!eq!anē^gl qa ā'ēmles Bax^ubakwā'lanux^usi'wa^gē lāl ts!ē'ts!ē-ts!ē'g·ī'l lāq^u, "nē'x·^glaē. "Wä, lā'les hē'ēm^glax! gwē'x·^gidēltsa ma'fēdā'lax," nē'x·^glaēda hē'k!wanā^gyaxēs hē'lōk!wīna^gē. Wä, hē'x·^gidaem^glā'wisē lē Ne'nwaqawa^gē ē't!ed^ghame'lq!ulaxēs sā'semē qa k!ē'sē la gwä'bala lā'xa wā'galostās kwā'x·ila lē^gwa quxstā's kwā'x·ila. Wä, g·ī'l^gem^glā'wisē q!wē^gl idexs la'ē "yā'laqasēs sā'semē.

Wä, hē'x·^gidaem^glā'wisē la hō'qawelsēda mō'kwē sā'sems. Wä, la'x·da'x^ulaē qā's^gid qa^gs lē lā'xa ā'L!äsēs g·ō'x^udem^gsē. Wä, laem^glā'wisē lā'x·sīdzendēx neg·ā's Se'mxōlaxs la'ē ē'k·!ē^gsta. Wä, laem^glā'wisē ē'k·!ē^gsta lāq. Wä, lā^glaē laxlā'labendxa "wā'lasē neg·ā'. Wä, laem^glā'wisē lā'xa lāx ā'Laapla^gyas. Wä, laem^glā'wisē ladzō'lisxa ē'k·a awī'ngwisa. Wä, lā^glaē dō'x^gwalelēda nō'last!egema^gyaxa wā'galostowē kwā'x·ilāsa g·ō'x^usīdz^gyaxa "wā'lasē neg·ā'. Wä, hē'x·^gidaem^glā'wisa mā'k·ilaxa "nō'last!egema^gē "nē'k·a: "Wädzāx·ins dō'x^gwideq," nē'x·^glaē. Wä, hē'x·^gidaem^glā'wisē "nā'xwa ē'x·^gak·ē "nā'f^gnemwōtasēx wā'ldemas. Wä, lā'x·da'x^uem^glaē l!elē'wēx wā'ldemasēs ūmpda^gxwaq. Wä, k!lē's^glat!a gē'g·ils qā'saxs la'ē lā'g·aa lā'xa g·ō'kwē. Wä, hē'ēm^glā'wisēda "nō'last!egema^gē g·ā'labēxs la'ē hō'gwīl, lā'xa g·ō'kwē.

Wä, laem^glā'wisa "nō'lastegema^gē hē'x·^gidaem dō'x^gwalelaxēs weq!wā'xs k!waē'laē lā'xa g·ō'kwē, yīx Nā'naqasi^gla-

grandsons, and she gave him a comb and a seaweed bottle of hair-oil, and also cedar-sticks and a stone. Then she gave him advice. The old woman said, "In case you should be pursued by Cannibal-at-North-End-of-World, when he comes near you, throw this stone behind you, and it will at once grow and become a mountain. And as soon as he comes near you again, throw behind you this comb: it will become a thicket, and Cannibal-at-North-End-of-World will just be tangled in it." Thus she said. "And then do the same with these two other things." Thus said the old woman to her great-grandson. Immediately Wisest-One also admonished his children not to go near the smoke of rainbow colors or near the lime-colored smoke. As soon as he stopped speaking, he sent his sons away.

Immediately the four children went out. They started, and went into the woods behind their village site. They came to the foot of the mountain of SE'mxōt. Then they went up; they went up upon it, and they arrived on the top of the large mountain. Then they went down behind it. Then they came to a pretty place. Then the eldest brother discovered the rainbow smoke of the house at the foot of a large mountain. At once the second brother spoke to the eldest one. "Let us go and look at it!" Thus he said. At once all the brothers agreed to what he had said. They forgot the words that their father had said to them. They had not been walking long when they arrived at the house. The eldest one led when they entered the house.

At once the eldest one discovered, sitting on the floor of the house, their sister, Treated-Like-a-Chief, for that

- kwē, qaxs hē^gmaē lē^gemsa ts!edā'qē. Wä, lā^glaē k!wa-nō^dzililēda bā^bagumaqxēs xunō'kwē. Wä, laem^glā'wisē e'lxla^geda amā^ginxā^gyas sā^ssemas Ne'nwaqawa^gyasēs ^{nō}-nela. Wä, laem^glā'wisē k![!]es q!ā^glelaxs yī^glx^uplēg·aē.
 5 Wä, hē^gem^glāw^gis la g·ä^ggilelatsa e'lkwäxs la'ē wā^xela qa^gs lē wā^g·altsidzendālax g·ō^ggu^gyās. Wä, g·ī^glēm^glāw^gisē dō^xwalelēda xunō'kwas Nā'naqasi^glakwax e'lkwäses q!ulē-^gyaxs la'ē hē^gp!eqela. Wä, lā^glaē q!wā^gg·a^gla. Wä, hē^x^gidaem^glāw^gisē Nā'naqasi^glakwē axk·lā'laxēs weq!wa' lāx
 10 Hēlā'mas, qaxs hē^gmaē lē^gemsa ama^ginxā^gē. Wä, lā^glaē ^{nē}k·a: "Wä'xlas ax^gēdex k!wa^gxlā^gwa qa^gs k·ēxō^gdaōs lā^xwa e'lkwäxsōs yī^glkwa^gēx qag·a wī'sak;" ^{nē}x^glaē. Wä, hē^x^gidaem^glā'wisē Hēlā'masē ax^gēdx^ga wī'towē k!wa^gx-lā^gwa qa^gs k·ēxō^gdēs lā^xēs e'lx^uplēg·a^gē. Wä, lae'm^glā'wisē
 15 elx^gwunā'lēda k!wa^gxlā^gwaxs la'ē ts!ās lāx Nā'naqasi^glakwē. Wä, lā^glaē Nā'naqasi^glakwē ts!ās lā^xēs xunō'kwē. Wä, hē^x^gidaem^glā'wisa g·īnā^gnemē k·elk·elxē'nax e'lxunā^gyas. Wä, lae'm^glaē q!ō^glē'laqēxs hē^gmaē xunō'x^us Bax^uba-kwā'lanux^usī'wa^gē.
 20 Wä, lā^glaē ^{nō}last!egema^gyas yix Nenō'nōkwasē, qaxs hē^gmaē lē^gemse ō'pałasōsa ḥe'k!wana^gē k!waē'l lāx onē-gwiłasa g·ō^gkwēxa L!ō^gp!ek·!exsdāla. Wä, lae'm^glaēda L!ō^gp!ek·!exsdāla ts!edā'q axk·lā'laq qa k![!]ē'sēs gē'g·ili^gg·aē'lēla lā^xa g·ō^gkwē, "ā'Las ḥe'g^gllaxōl, qas hē'gomālaōs
 25 lā^gaa lā^xēs g·ō^gx^uda^gxwaōs, k·lē's^gmaasē g·ā'xē Bax^uba-kwā'lanux^usī'wa^gya, qaxs g·ī^gmēlaxa dō^xwalelalaxōl lā'-laxē hē^x^gidaemlax ha^gmx^gidex·da^gxōl. Wä, hā'g·a;^g
^{nē}x^glaēq.
 Wä, hē^x^gidaem^glā'wisē Hēlā'masē qet!ē'dxēs ḥe'k!wisē.
 30 Wä, lā^glaē ax^gē'dxa ^{nē}mts!aqē lā^xēs hā'nal!emē qa^gs qetdzō^gdēs lā^xēs ḥe'k!wisē. Wä, lā^glaē ^{nē}x^glā^xēs ^{nō}nelā. "Wä'endzōsen q!ā^gq!ap!axa kwā'x^usā lā^xa onē'gwiłē," ^{nē}x^glaē. Wä, hē^x^gidaem^glā'wisē ^{nō}nelās kō'tlēdex nē'nak·ħas. Wä, lā^x·da^gx^ulaē wī^gla qēqet!ēdxēs ḥe'k!wisē.

was the name of the woman. Sitting by her side was a boy, her child. The youngest of the children of Wisest-One followed his elder brothers, and did not know that his knee was hurt. Blood came running out along the [back of his foot] instep. As soon as the child of Treated-Like-a-Chief saw the blood of his uncle, he began to put out his tongue and to cry. Then Treated-Like-a-Chief made a request to her brother, Setting-Right, for that was the name of the youngest one. She said, "Please take a piece of wood and scrape off some blood of your wound for my child here." Thus she said. At once Setting-Right took a slender piece of cedar-wood and scraped off the blood from his knee. Now there was blood on the cedar-stick, and he gave it to Treated-Like-a-Chief. Then Treated-Like-a-Chief gave it to her child. Immediately the child licked off the blood. Thus they discovered that he was the child of Cannibal-at-North-End-of-World.

Then the eldest brother, True-Fool, — for that was his name, — was whispered to by an old woman sitting in the corner of the house, who was rooted to the floor of the house. Then the woman who was rooted to the floor of the house requested him not to stay long in the house. (She continued,) "else you will be dead, that you may arrive in time at your house before Cannibal-at-North-End-of-World comes; for, as soon as he sees you, he will eat you right away. Go on!" Thus she said to him.

Immediately Setting-Right spanned his bow, took one arrow, and put it on his bow. Then he said to his elder brothers, "Let us try and shoot through that hole in the corner of the house." Thus he said. Immediately the elder brothers guessed what he meant. They all spanned their bows, and True-Fool was the first to shoot. He

Wä, hë'Em^glā'wisē Nenō'nōkwasē g·il han^gi'da. Wä, lā'^glaē q!ā'pa. Lae'm^glaē hēx·salē hā'naL!E'mas lā'xa kwā'x^usā. Wä, lā'^glaē o'gwaqē Qalā'g·ōyowēs han^gi'da. Wä, lā'^glaxaa hēx·sâ'lē hā'naL!E'mas lā'xa kwā'x^usā. Wä, lā'^glaē o'gwaqē 5 K!wē'xelag^glakwē han^gi'da. Wä, lā'^glaxaē hēx·sâ'lē hā'naL!E'mas lā'xa kwā'x^usā. Wä, lā'wisla^glaēda ama'^ginxā^gyasa^gnē'mē'mē Hēlā'masē a'lxiē ha'n^gi'da. Wä, lae'mxaē hēx·sâ'lē hā'naL!E'mas lā'xa kwā'x^usāwē. Wä, lā'^glaē^gnē'k·a: "Wē'x·ins ax^gdxen hā'EnaL!E'ma,"^gnē'x^glaē. Wä, hë'x·10 idaEm^glā'wisē lā'x·da^gx^u hō'qawels lā'xa g·o'kwē. Wä, à'Em^glā'wisē dēdā'g^glx^glālaxēs hā'EnaL!E'maxs la'ē dze'lx^gwidex^gda^gxwa.

Wä, g·yl^gEm^glā'wisē weq!wä'sē Nā'naqasi^glakwē, yīx^gene'mas Bax^ubakwālanux^usi'wa^g q!ō'f^gale'laxēs wī'wa^g 15 q!wāxs le^gma'ē hē'ltṣā; wä, lā'^glaē^glā'q!wala hā'sela. Wä, laem^glā'wisē^gnē'k·a: "Gē'la Bax^ubakwālanux^usi'wa^gya'; wā'x·des sā'gunsa Bax^ubakwālanux^usi'wa^gya',"^gnē'x^glaē mō'p!Endzaqwa. Wä, lā'^glaē wule'lēda ha'yā'l^gäx Bax^ubakwālanux^usi'wa^gyaxs la'ē 20 ha'mts!eg^ga^gl lāx o'xta^gyasa^gwā'lasē neg·ä' tē'gades Nau'a-lakum Neg·ä'. Wä, lae'm^glaxaē wule'laqēxs medzē'dalaē. Wä, lae'm^glaē a'lax^gid dze'lxulēda mō'kwē^gnē'mē'ma. Wä, laem^glā'wisē hā'labala^gnexwā'xsda^gnā'kulē Bax^ubakwā' 25 lanux^usi'wa^g lāq. Wä, k!ē's^gEm^glā'wisē negō'yōdxa neg·ä'xs la'ē e'k!^g!ō'fela lā'qēxs g·ä'xaē Bax^ubakwā'lanux^usi'wa^g elā'q hē'lt^glaxlaq.

Wä, lā'^glaē ts!ExE'lsxa xege'mē lā'xa e'lx^gla^g. Wä, hë'x^gidaem^glā'wisē la ts!ē'ts!asowēda q!ā'q!anē. Wä, laem^glā'wisē q!ā'q!EL!ega^g Bax^ubakwā'lanux^usi'wa^g lāq. Wä, 30 laem^glā'wisa^gnē'mē'ma lā'x·seq!laxa neg·ä'xs la'ē e't!ēd wu^glā'x^galelaqēxs g·ä'xaē^gnexwā'xlālabend e't!ēda. Wä, lae'm^glaēda^gnē'mē'ma dzelōdzā'lisxa e'k·ē awi'nagwisaxs g·ä'xaas e't!ēd e'x^gaxlālabentsōs Bax^ubakwālanux^usi'wa^g.

Wä, laem^glā'wisēda^gnō'last!egema^g ts!Eqelx^glā'laxa t!ē-

hit the hole, and his arrow went right through it. Then Post-of-Heaven also shot, and his arrow went through the hole. Then Born-to-be-Adviser shot, and his arrow went through the hole. But now the youngest one of the brothers, Setting-Right, shot last, and his arrow went right through the hole. Then he said, "Let us go and get our arrows!" and immediately they went out of the house. They just took up their arrows and began to run along.

As soon as their sister, Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, had discovered that her brothers had run away, she arose, went out of the house, and shouted aloud. She said, "Come, Cannibal-at-North-End-of-World! In vain meat came to you, Cannibal-at-North-End-of-World!" Thus she said four times. Then the young men heard Cannibal-at-North-End-of-World crying "Hap!" on top of the large mountain named Supernatural-Face-Mountain, and they heard his whistles sounding. Then the four brothers were really running, and Cannibal-at-North-End-of-World was coming near quickly. They were not halfway up the mountain when Cannibal-at-North-End-of-World nearly caught up with them.

Then (the eldest one) threw the comb backward. Immediately there was a thicket of crabapples [?]. Cannibal-at-North-End-of-World was tangled up in it. Then the brothers crossed the mountain, and again they heard him coming near behind. Then his brothers ran along level ground, when Cannibal-at-North-End-of-World approached again.

Then the eldest one threw the stone backwards, and

semē. Wä, hë'x·⁸idaem⁹lā'wisē la neg·ä'x·⁸ida. Wä, laem wā'x·sadza⁸eda ⁸ne⁹mē'ma lë⁸wa qā'qayäqē Bax⁹bakwā'langu⁸si'wa⁸ē. Wä, laem⁹lā'wisēda ⁸ne⁹mē'ma qwēsg·⁸laxs g·ä'xaē ⁸t!ēd elā'q hë'lt!axläse⁸wa.

5 Wä, lā'⁸laē ts!eqelxi⁸lā'laxa l!ä' demē. Wä, hë'x·⁸idaem⁹lā'wisē la lē'xsta dze⁸lā'la. Wä, lae'm⁹laē dō'x⁸wale⁸lēda ⁸nemē'mäxēs g·ö'kwē. Wä, k!ē's⁸latla gä'lags g·ä'xaē ⁸t!ēdē Bax⁹bakwālanu⁸si'wa⁸ē elā'q hë'lt!axlaq.

Wä, lā'⁸laxaē ts!eqelxi⁸lā'lēda ⁸nō'last!egema⁸yaxa k!wa⁸x-
10 lā'⁸wē. Wä, hë'x·⁸idaem⁹lā'wisē la lë⁸wi'd la wē'lkwa. Wä, lae'm⁹laē sapi⁸lā'lag·ilsa. Wä, lae'm⁹laē Bax⁹bakwālanu⁸si'wa⁸ē wāx· lā'labendālaq. Wä, à'na⁸waem⁹lā'wisē sape'lsa.

Wä, lae'm⁹laē Nenō'nōkwasē ⁸lā'qulaxēs ö'mpē, lāx
15 Ne'nwqaqawa⁸ē. Wä, lā'⁸laē ⁸nē'k·a: "Ne'nwqaqawa⁸ya,
yiltse'mdxōs g·ö'kwaq!ösa'i, qaqayasewenō⁸xwasg·a Bax⁹-
bakwālanu⁸si'wē⁸g·aē," ⁸nē'x·⁸laē. Wä, hë'x·⁸idg·⁸mālas
Ne'nwqaqawa⁸ē qex·se'mtsa dene'mē lā'xēs g·ö'kwē. Wä,
laem⁹lā'wisē gwā'lexs g·ä'xaas hō'gwilē sā'semas lā'xa
20 g·ö'kwē. Wä, laem⁹lā'wisē lēnē'x·⁸idxa t!ēx·⁸la. Wä,
hë'x·⁸lā'wisē ä'les gwā'lexs g·ä'xaas Bax⁹bakwālanu⁸si'wa⁸ē
lā'⁸stelsela lā'xa g·ö'kwē. Wä, hë'latla la mō'p!ēnē⁸staxs
la'ē la'gäs lā'xa ö'gwāsasa g·ö'kwa. Wä, lā'⁸laē ax⁸ē'x·⁸
idxa sā'la qa's x·⁸x⁸sā'wēsēs x·⁸ö'msē lāq. Wä, lā'⁸laē
25 Ne'nwqaqawa⁸ē yā'q!eg·a⁸leq. Wä, lā'⁸laē ⁸nē'k·iq: "⁸ya,
qā'stā, la⁸men lē'⁸lalōl lë⁸wi's gēnē'maōs lë⁸wi's xunō'kwaōs.
Wä, lae'ms g·äx⁸l gaā'lala gaā'xtala⁸g·in mō'kwik· sā'sema,"
⁸nē'x·⁸laēq. Wä, hë'x·⁸idaem⁹lā'wisē Bax⁹bakwālanu⁸si'wa⁸ē
k·lax⁸sā' lā'xēs x·⁸x⁸sā'lasasēs x·⁸ö'msē qa's lē nä'nakwa
30 lā'xēs g·ö'kwē.

Wä, hë'x·⁸idaem⁹lā'wisē Ne'nwqaqawa⁸ē axk·!ä'laxēs sā'-
semē qa ⁸lā'plidēsēxa ⁸nā'qölēwalilasēs g·ö'kwē lax k·⁸lx·stā.
Wä, hë'x·⁸idaem⁹lā'wisa ha⁸yā'f'a ⁸lā'plidxa ⁸ne'mp!Eng·exsta
k·⁸lx·stō lā'xa ö'gwīwalilasa g·ö'kwē. Wä, lā'⁸laē ma⁸!

it at once became a mountain. The brothers were on one side of it, and Cannibal-at-North-End-of-World walked beyond it. Then the brothers went a long distance, and again they were pursued.

Then (the eldest brother) threw the hair-oil backward. Immediately it became a large pond. Then the brothers saw their house. It was not long before Cannibal-at-North-End-of-World nearly caught up with them again.

Then the eldest brother threw the cedar-wood backward. At once it became a thick cedar-tree, which moved to and fro on the ground. Cannibal-at-North-End-of-World tried to go from one end to the other, and it only moved along on the ground.

Then True-Fool shouted to his father, Wisest-One, and said, "Wisest-One, tie (ropes) around your house, for we are pursued by this Cannibal-at-North-End-of-World." Thus he said. Therefore Wisest-One at once tied up his house with cedar ropes; and when he had finished, his children came in. Then he barred the door; and as soon as he had finished, Cannibal-at-North-End-of-World came and went around the house. Four times he went around it; then he went up to the roof of the house. He opened the roof and he put his head through. Then Wisest-One spoke, and said to him, "Oh, my dear! I invite you and your wife and your child to come to-morrow morning and eat for your breakfast my four children." Thus he said to him. Immediately Cannibal-at-North-End-of-World drew back his head which he had put through, and went home to his house.

Immediately Wisest-One requested his children to dig a hole in the rear of the house. At once the young men dug a hole one fathom wide in the rear of the house, and its depth was two of our fathoms. It was not yet

p!E'nk·ē "wā'labedasas lā'xens bā'lax. Wä, k·!ē's^gem^glā'-
wisē negē'g·ēxa gā'nūlaxs la'ē gwā'kē axa^gyas. Wä, lā'laē
ax^gē'dxa leqwa' qa^gs leq!EXLE'ndēq. Wä, g·!l^gEm^glā'wisē
x·ē'qōstāxs la'ē tlaxts!ā'lasa t!ē'semē lāq. Wä, g·!l^gem-
5 lā'wisē mē'mełtsemx^gidexs la'ē gwāł kwā'x·ila. Wä, laem-
lā'wisē ax^gē'dxa t!ē'x·ts!E^gwasē qa^gs pagexste'ndēs lā'xa la
t!ē'qwaptṣ!ewakwa. Wä, lā'laē ax^gē'dxa ma^glē' lē'elwa^gya
qa^gs LEpts!ō'dēs lā'xa t!ē'x·ts!E^gwasē.

Wä, lae'm^glā' nā'x^gidxa gaā'la. Wä, lā'laē axk·lā'laxēs
10 sā'semē qa k·!ē'lax^gidēsēxa mō'wē "waō'tsla. Wä, hē'x·
idaem^glā'wisē sā'semas k·!ē'lax^gidxa mō'wē "waō'tsla. Wä,
lā'laē qwā'x^gēdeq qa^gs aē'k·ē axwułts!ō'dex yā'x·yeg^gilas.
Wä, lā'laē axts!ō'ts lā'xa lē'wa^geda yā'x·yeg^gilē. Wä,
lā'laē q!ulā'^gidex ḍ'k!wina^gyasa "waō'ts!Ex·dē. Wä, laem-
15 lā'wisē lē'xsālaxēs sā'semē qa g·!l^gmētsē wułā'q!Exsdēn-
dex Bax^gbakwālanux^gsi'wa^gē ha'mts!älä, "qō lāl NELE'm-
g·alilā lā'xa hē'lk!^götstälilasa tlēx^glāxsōx awi'leläsens
g·ō'kwēx, wä, lae'ms lē'le^glböłalōł. Wä, lā'les lē'lexsem-
ts!ElEłlxwa yā'x·yeg^gilaxsa "waō'ts!Ex·dā," "nē'x^glaē. Wä,
20 g·!l^gem^glā'wisē q!wē'gēdexs la'ē sā'bEx·ALElaxa medzē'ts!älä.
Wä, lā'laē ha'mts!älä. Wä, hē'x·idaem^glā'wisa mō'kwē
ha^gyā'la la neLE'mg·alilā lā'xa önē'gwilē. Wä, lā'laē
NE'nwaqawa^gē ax^gē'dxa ts!ey^gmasa mō'wē "waō'ts!a qa^gs
lē lexsemdzē'ndālasa "nā'gēnemē lā'xēs sā'semē. Wä, lae'm
25 qwā'gek^gböłä.

Wä, g·!l^gem^glā'wisē gwā'kexs g·ā'xaē Bax^gbakwā'lanux^g-
si'wa^gē ha'mts!eg·a^glā'xa t!ēx^gilasa g·ō'kwē. Wä, g·ā'x^glaē
g·ā'xēla lē'wē's gENE'mē lē'wē's xunō'kwē. Wä, hē'x·
idaem^glā'wisē Bax^gbakwā'lanux^gsi'wa^gē lā'laa lāx yā'x·ye-
30 gwi'lasa lē'le^glböłä ha^gyā'la. Wä, lā'laē NE'nwaqawa^gē
q!ā'x^gsīdzēq qa lēs kludzedzō'lilaxa t!ē'x·ts!E^gwasē. Wä,
hē'x·idaem^glā'wisē Bax^gbakwā'lanux^gsi'wa^gē qā's^gid qa^gs lē
k!wā'g·aałts!ā lā'xa tlē'x·ts!E^gwasē. Wä, laem^glā'wisē NE'n-
waqawa^gē k!wā'balilēq. Wä, lā'laē nē'k'a, lā'xēs lē'lānemē:

midnight when they finished their work. Then they took fire-wood and made a fire in the bottom of the hole; and as soon as it had burned down, they threw stones on it; and when the stones were red-hot, smoke stopped coming out of it. Then they took a settee and placed it over the hole with the stones and the fire in it, and they took two mats and spread them over the settee.

In the morning, when day came, (Wisest-One) requested his children to kill four dogs; and as soon as the children had killed the four dogs, he cut them open, and they took out the intestines. Then they put the intestines on a mat. They hid the bodies of the dogs. Then he gave instructions to his children. "As soon as you hear the cries of Cannibal-at-North-End-of-World, lie down on your backs on the right-hand side of the door of our house, and pretend to be dead, and you shall have on your stomachs the intestines of the dogs." Thus he said. As soon as he stopped speaking, they heard the sound of whistles, and there was the sound "Hap!" Immediately the four young men went and lay down on their backs in the corner of the house. Then Wisest-One took the intestines of the four dogs and put one on the stomach of each of his sons, and they pretended to be cut open.

As soon as this was finished, Cannibal-at-North-End-of-World came and cried "Hap!" at the door of the house. He entered with his wife and his child. Immediately Cannibal-at-North-End-of-World went to the young men, who were pretending to lie down dead. Then Wisest-One led him to the settee where he was to sit in the house. At once Cannibal-at-North-End-of-World went and sat down on the settee. Then Wisest-One sat down on one end, and he told his guest, "O Son-in-law! let me

- "^eya, negu'mp, wē'g·a^emasLEN laxenu^ex^u gwē'k·!ālasaxenu^ex^u
 Lē'lānEmēxg·anu^ex^u nanō'sałg·iwalek· qa^enu^ex^u Lē'lānEmaxs
 k·!ē's^emaē ha^emx·^ei'da," "^enē'x·^elaē. Wä, lae'm^elaē Ne'nwa-
 qawa^eē dō'xwalelaqēxs ^enā'xwa^emaē sēsē'msē ō'k!wīna^eyas
 5 Bax^ubakwā'lanu^ex^usī'wa^eē. Wä, hē'^emis la hē'k·!ālatsa me-
 dzē'sē. Wä, hē'x·^eidaem^elā'wisē Ne'nwaqawa^eē nō's^eida.
 Wä, k!ē'dzāem^elaē gē'g·ili^e nō'saxs la'ē xe'nt!eg·a^elē Bax^u-
 bakwā'lanu^ex^usī'wa^eē. Wä, lā'^elaē ō'gwaqē gene'mas lē'wē'
 xunō'kwē xe'nt!eg·a^ela.
- 10 Wä, g·!l^eEm^elā'wisē ō'qlus^eidē Ne'nwaqawa^eyaq, laem
 à'lax^eid mē'x^eđedex·da^exwexs la'ē lē'^eslālaxēs sā'semēxa
 la'x·dē lē'lēlboła qa g·ā'xēs g·i^ewā'laq. Wä, lā'^elaē dā'de-
 bendxa lē'wa^eē yīx k!wadzā'līltse^ewas gene'mas Bax^uba-
 kwā'lanu^ex^usī'wa^eē qa^es lē ax^ea'līlas lā'xa apsōtī'wałłasa
 15 g·ō'kwē. Wä, lā'^elaē Ne'nwaqawa^eē axk·!ā'laxēs sā'semē
 qa dā'debendēxa t!ē'x·ts!E^ewasas Bax^ubakwā'lanu^ex^usī'wa^eē
 lē'wis xunō'kwē. Wä, lā'x·da^ex^u^elaē łaxts!ō'ts lā'xa kwa-
 wī'lēxa t!ē'qwaplExlāla. Wä, g·!l^eEm^elā'wisē lā'ts!āxs la'ē
 pageXstē'nts^e t!ē'x·ts!E^ewasē lāq. Wä, hē'x·^eidaem^elā'wisē
 20 Bax^ubakwā'lanu^ex^usī'wa^eē ha'mts!eg·a^ela. Wä, a^el^eEm^elā'wisē
 q!uł^eđexs la'ē q!ułx·^eida. Wä, g·!l^eEm^elā'wisē q!wē'k^eđedexs
 la'ē Ne'nwaqawa^eē dō'x^ewideq. Wä, lā'^elaē dō'x^ewalela-
 qēxs à'maē la q!wałō'besa yīx Bax^ubakwā'lanu^ex^usī'wa^eē
 lē'wis xunō'x^udē. Wä, laem^elā'wisē Ne'nwaqawa^eē ax^eđxa
 25 ama'^eē lē'wa^eya qa^es yax^ewi'dēs lā'xa q!wałō'bisē. Wä,
 lā'^elaē q!Ex^ewułts!ā'wēda q!wałō'bisē. Wä, lā'^elaē lē'sle-
 nax^eđidxa waō'kwē lē'wa sā'dē'k!wax^eida. Wä, laem^elā'-
 wisē Ne'nwaqawa^eē "^enē'k'a: "Lae'ms bax^uba'k^uLEXa ā'la
 bekumā'ya," "^enē'x·^elaēq. Wä, hē'x·^eidaem^elā'wisē sadē'-
 30 k!wax^eđidēda q!wałō'bisē lē'wa lē'slē'na.

Wä, g·!l^eEm^elā'wisē gwā'lexs la'ē ts!Ex·^ei'dē gene'mx·däs.
 Wä, hē'x·^eidaem^elā'wisē lā'wisxēs wē'waq!waxs la'ē q!a'l-
 ale'laqēxs lē'maē lē'la' lē'wī's xunō'x^udē. Wä, a^el^eEm^elā'-
 wisē yā'łasōsēs wī'waq!wa lē'wē ō'mpē yīx Ne'nwaqawa^eē.

first speak in the way we do to our guests, for we always tell stories to our guests before we eat." Thus he said. Then Wisest-One saw that the body of Cannibal-at-North-End-of-World was all mouths, and they made the sound of whistles. At once Wisest-One told a story. He had not been telling his story a long time when Cannibal-at-North-End-of-World began to snore, and his wife and his child also began to snore.

As soon as Wisest-One believed that they were really asleep, he called his children, who were pretending to be dead, to come to help him. Then they took hold of each end of the mat on which the wife of Cannibal-at-North-End-of-World was sitting, and put it down on one side of the house. Then Wisest-One asked his children to take hold of each end of the seat of Cannibal-at-North-End-of-World and of his child, and to roll them over into the hole in which the stones were. As soon as they were in, they covered the hole with the settee, and at once Cannibal-at-North-End-of-World shouted, "Hap!" and he only stopped when he had become ashes. As soon as he stopped crying, Wisest-One looked at him, and Cannibal-at-North-End-of-World and his child had just been burned to ashes. Then Wisest-One took a small mat and fanned the ashes, and the ashes began to fly about. They turned into mosquitoes, and some into horse-flies. Then Wisest-One said, "You shall eat the flesh of later generations." Thus he said to them. Thus the ashes turned into horse-flies and mosquitoes.

As soon as he had finished, he awakened his wife. At once she was angry with her brothers when she discovered that her child was dead; but she was tamed by her brothers and her father, Wisest-One. As soon as she

Wä, g·í'l·em·lā'wisē gwał lā'wisa la'ē axk·!ā'laxēs wi'waq!wa
lē⁸wis ō'mpē qa⁸s lē ax⁸ē'dxa ax⁸axi'la lāx g·ō'x⁸däs lē⁸wis
lā⁸wunemx·dē.

Wä, g·í'l·em·lā'wisē nā'x·īidxa gaā'laxs lā'x·da⁸xwaē
5 qā'sida. Wä, laem⁸lā'wisē lā'g'aaxa la neqä'la. Wä,
hē'x·īidaem⁸lā'wisēda L!ō'p!ek·!Exsdāla yā'q!eg·a⁸la. Wä,
lā⁸laē nē'k·a lāx Ne'nwaqawa⁸ē. "ya, adē', qlā'lela⁸men-
laxs le⁸maa lē⁸lē' Bax⁸bakwā'lanux⁸si'wēx·dā. Wä, hā'g'a
ax⁸ē'dxōx nau'alagwats!ēx·dēx g·í'l·datse. Wä, lae'ms hā'-
10 IO mats!anux⁸LōL," nē'x·īlaē. Wä, hē'x·īidaem⁸lā'wisē la
laē'L, lā'xa lēmē⁸lats!äs qas x·ō'x⁸widēxa wā'lasē g·í'l·deg·a
g·í'l·dasa. Wä, laem⁸lā'wisē ax⁸wułts!ā'dxa hō'x⁸hōkwī'wa⁸ē
hamsi'wa⁸ya, lē⁸wa gwā'xwīwa⁸ē hamsi'wa⁸ya, lē⁸wa gēlō'-
15 qwiwa⁸ē hamsi'wa⁸ya; wä, hē'ēm⁸lā'wisa hō'x⁸hōgwaxtā⁸ē
hamsi'wa⁸ya; wä, hē'ēm⁸lā'wisa mēmedzē'sē q!ē'nema; wä,
hē'ēm⁸lā'wisa mō'wē qēqex⁸mē L!ā'gekwa lē⁸wa mō'wē
qēqenxā'wē L!ēLā'gek!luxawa⁸ya. Wä, laem⁸lā'wisē ax⁸wuł-
tlā'līlaq qa⁸s lē axā'līlas lāx k!wāe'lasasa L!ō'p!ek·!Exsdāla.

Wä, laem⁸lā'wisa L!ō'plek·!Exsdāla lē'xs⁸alaq qa gwē'-
20 g·ilatse. Wä, lā'lałeda nēmē'ma q!ap!ä'xa x·y'lkwē mē'l-
mēlq!ega⁸ya qa⁸s lē oXLō'ltlālaq. Wä, laem⁸lā'wisa ge-
ne'mx·däs Bax⁸bakwā'lanux⁸si'wa⁸ē, yīx Nā'naqasi⁸lak⁸,
axk·!ā'laxēs ōmp, lāx Ne'nwaqawa⁸ē qa hē'x·īida⁸mēs x·is-
8ē'dē nēmō'kwa lāx sā'semas qa wē'g·is L!ā'yōx Bax⁸ba-
25 kwā'lanux⁸si'wa⁸ē, qa wē'g·is hā'matsla. Wä, g·í'l·mēsē
x·is⁸i'dē Nenō'nōkwasē la'ēda yū'dukwē ts!ā'ts!a⁸yas oXLō'ltl-
lē'ndxa mē'l⁸melq!ega⁸ē. Wä, laem⁸lā'wisē mō'plenxwasē
nā'las ō'xlāq. Wä, laem⁸lā'wisē Ne'nwaqawa⁸ē lā'plid
wā'x·ex L!ōp!ek·!Exsda⁸yasa L!ōp!ek·!Exsdala. Wä, ā'ēm⁸lā'-
30 wisē q!wā'x⁸nākulē L!ō'plek·!Exsda⁸yas. Wä, ā'ēm⁸lā'wisē
la yā'x·īida. Wä, laem⁸lā'ā'ēm ō'xlex⁸īidxa hēhamsi'wa-
yaxs la'ē k·y'myase⁸wa hā'mats!a. Wä, lae'm⁸lāē hē'mē
Nā'naqasi⁸lakwē, yīx gene'mx·däs Bax⁸bakwā'lanux⁸si'wa⁸ē
q!ā'q!ōLlāmāts gwē'g·ilasdāsēs lā⁸wunemx·dē lē⁸wa q!ē'm-

ceased being angry, she asked her brothers and her father to go and get the things from the house of her dead husband.

In the morning, when day came, they started, and they arrived there at noon. At once the one rooted to the floor began to speak, and said to Wisest-One, "Oh, my dear! I knew already that Cannibal-at-North-End-of-World was dead. Go and get the box containing his magic power. Now you have the Cannibal dance." Thus she said. At once he entered the sacred room, and opened a large, long box. He took out the Hō'x^uhok^u Cannibal-head-mask, and the Raven Cannibal-head-mask, and the Crooked-Beak Cannibal-head-mask, and the Hō'x^uhok^u-on-Top Cannibal-head-mask, and also many whistles, and also four head-rings of red cedar-bark, and four neck-rings of red cedar-bark. He took them out and put them at the place where the woman rooted to the floor was sitting.

Then the woman rooted to the floor advised him what to do with them; and the brothers gathered the dried goat-meat and carried it on their backs; and the wife of Cannibal-at-North-End-of-World, Treated-Like-a-Chief, requested (of) her father, Wisest-One, that one of his children should disappear; "that he should take the place of Cannibal-at-North-End-of-World; and should be Cannibal-Dancer." As soon as True-Fool had disappeared, the three younger brothers carried the goat-meat on their backs. They were carrying it for four days. Then Wisest-One tried in vain to dig out the roots of the one rooted to the floor. The roots of her rump only grew larger. He only gave it up. He just carried on his back the cannibal masks when the Cannibal was caught. Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, taught them the ways of her dead husband and his songs. Then Wisest-

q!Emdemas. Wä, lae'm yä'wix·ilë Ne'nwaqawa⁶yasa alä'g·i-mëxës axä'nemë lëx g·ö'kwas Bax^ubakwä'lanu^usi'wa⁶ë. Wä, la ha'mg·ililatsa ⁶me'l⁶melq!ega⁶ë. Wä, lae'm g·ü'lsa ⁶nä'-xwax hä'Emats!ë xunö'kwas Ne'nwaqawa⁶ë. Wä, lae'm lä'ba.

30. The Brothers.

Tradition of the Comox.

(Told by Qä'selas, a Mä'dilbë woman; recorded by George Hunt.)

- 5 G·ö'kula⁶laë g·ä'läsa Q!ö'mox^usë lä'xa awi⁶nagwisë i·ë-gades Pe'nl!atsa. Wä, laem⁶lä'wisë geg·ä'dëda i·a⁶wu'lga-ma⁶yasa g·ü'gama⁶yasa k·le'dëlasa ö'gu⁶la⁶maxat! g·ü'gamë'sa È'eqse⁶në. Wä, laem⁶lä'wisë wí'waq!wanökwëda ts!edä'qasa mō'kwë bë'begwänema. Wä, hë'em i·ë'gëmsa ts!edä'qas
10 Nä'dexwömat. Wä, laem⁶lä'wisë wä'lädë Nä'dexwömatasa ⁶nemö'kwë hë'la. Wä, laem⁶lä'wisë hë'⁶menäla⁶më begwänemë, yìx lä'⁶wunemasa ts!edä'që bä'balaxës gene'më lä'xa hë'la lë'xës gene'më. Wä, laem⁶lä'wisë wä'x·a ts!edä'që hë'laxës lä'⁶wunemë qa⁶s lë se'nqaxa dena'së lä'xa
15 ä'l!ë. Wä, ä'ém⁶läwisen lä'⁶wunemas ⁶ya'laqaq qa lës lë'x·ama.

- Wä, hë'x·idaem⁶lä'wisë ts!edä'që xwä'nañ'ida. Wä, g·ü'l⁶em⁶lä'wisë gwä'läñlexs la'ë qä's⁶ida. Wä, lae'm⁶laë q!la'q!emë lä'⁶wunemasëq le⁶wis i·ä'la. Wä, g·ü'l⁶em⁶lä'wisë
20 gagä'la qä's⁶idëda ts!edä'qaxs la'ë qä's⁶idë lä'⁶wunemaxs la'ë qä's⁶id qä's⁶lë a'läx lä'läses gene'më. Wä, laem⁶lä'-wisë hëwä'xaem q!äq. Wä, hë'⁶mis lä'g·ilas q!ä'laqëxs le⁶ma'ë te'lpe⁶x gene'mas. Wä, ä'ém⁶läwisa begwänemë g·äx xwë'laqa nä'⁶nakwa lë'xës g·ö'kwë qä's t!ëx⁶a'l!ë.

- 25 Wä, hë'⁶lat!a la dzä'qwaxs g·ä'xaë nä'⁶nakwë gene'mas. Wä, ä'ém⁶lä'wisë gene'mas ö'xleg·ar'lsaxës ö'xlaa'kwë q!e'nem dena's lëx ö'xsiga⁶yasës g·ö'kwë. Wä, g·ä'x⁶laë g·ä'xëla. Wä, g·ü'l⁶em⁶lä'wisë k!wä'g·a⁶illexs la'ë xwë'g·a⁶la.

One gave a winter-dance with the dressed skins taken from the house of Cannibal-at-North-End-of-World, and he had for food the mountain-goat meat. The son of Wisest-One was the first of all the Cannibals.

30. The Brothers.

Tradition of the Comox.

(Dictated by Q̄a'selas, a Mā'dilbē woman; recorded by George Hunt.)

The ancestors of the Comox were living at a place called Pentlatch. The prince of the chief had for his wife the princess of another chief, a chief of the Ē'ēqseⁿ. The woman had four brothers, and the name of the woman was Nā'dexwomat, and Nā'dexwomat had a young man for her lover. The man, husband of the woman, was always jealous of the young man on account of his wife. In vain the woman asked her husband to accompany her, getting cedar-bark in the woods. Her husband just sent her to go by herself.

At once the woman got ready; and as soon as she was ready, she started. Her husband watched her and her lover. As soon as the woman had been out some time, her husband went also to search for his wife's lover, but he never found him, and therefore he discovered that he had gone with his wife; and so the man came back, returned to his house, and lay down on his back.

In the evening, however, his wife came home. His wife just put down the great amount of cedar-bark that she carried on her back in front of the house, and came in. As soon as she sat down in the house, she began

- Wä, laem^glā'wisē ^{nē'k·a} ts!edā'qē: "Â'lēk· lā'xumx·^gida." Wä, hē'x·^gidaem^glā'wisē lā'^gwunemas lā'wēts!älaxs la'ē yā'qleg·a^gla. Wä, laem^glā'wisē ^{nē'k·a}: "Qä! qas k·!lē'saas qe'lk·axs te'lpsē^gwēx·dāxsēs lā'lāōs," ^{nē'x·^glaē.}
- 5 Wä, k·!lē's^glat!a gä'la q!wē'^gidExs la'ē ē't!ēd yā'q!eg·a^glēda begwā'nemē. Wä, lae'm^glaē ^{nē'x·xēs} gene'mē: "Wi'dzā-sens q!wā'x^gida, lā'xwa ā'L!ax," <sup>nē'x·^glaē. Wä, hē'x·^gidaem^glā'wisa ts!edā'qē sex^guts!a'. Wä, hē'x·^gidadzāem^glaē q!wā'-g*i'*lēda hā'yasek·ala qa^gs lē hō'qawels lā'xēs g·ō'kwē qa^gs
10 lē hō'xsak·ila lax q!ewē^galasasa g·ō'kula. Wä, g·ī'l^gem^glā'wisē lā'g·aa lā'qēxs la'ēda begwā'nemē yā'q!eg·a^glēda begwā'nemē. Wä, laem^glā'wisē ^{nē'k·a}: "^gya, q!ā'gwidä, hē-lax·ins lē'da ā'la^gya q!ō'sa," <sup>nē'x·^glaē. Wä, hē'x·^gidaem^glā'wisē lā'x·da^gx^u ē't!ēd qā's^gida. Wä, lae'm^glaxaā'wisē
15 ^glā'g·aa lā'xa ^{nē'mē} q!ō'sa. Wä, lae'm^glaxaā'wisē yā'q!eg·a^glēda begwā'nemē lā'xēs gene'mē. Wä, laem^glaxaā'wisē ^{nē'k·a}: "^gya, q!ā'gwidä, hē'lax·ins lē'da ā'la^gya q!ō'sa" ^{nē'x·^glaē.}</sup></sup>
- Wä, hē'x·^gidadzāem^glaxaēda ts!edā'qē qā's^gida, qaxs
20 k·!lē'saē k·ō'tax k!wē'xa^gyasēs lā'^gwunemē. Wä, laem^glaxaā'wisē qā's^gida. Wä, k·!lē's^glat!a gē'g·ils qā'saxs la'ē lā'g·aa^gat! lā'xa q!ō'sē. Wä, laem^glaxaā'wisē ē'dzaqwā yā'qleg·a^glēda begwā'nemē. Wä, laem^glaxaā'wisē ^{nē'k·a}: "^gya, q!ā'gwidä, hē'lax·ins lē'da ā'la^gya q!ō'sa qaxg·i'ns
25 â'lēlek· q!ē'qelal," ^{nē'x·^glaē.}
- Wä, hē'x·^gidaem^glaxaā'wisa ts!edā'qē la a'Em hayā'qelaxa q!ō'sē. Wä, k·!lē's^glat!a qwē'sg·ilaxs la'ē lā'g·aa lā'xa q!ō'sē. Wä, hē'Em iē'gades Tsā'wilaxwē. Wä, hē'x·^gidaem^glā'wisa begwā'nemē ^gyā'laqaxēs gene'mē qa lēs l!eqwa' lā'xa
30 q!wā'xē. Wä, hē'x·^gidaem^glā'wisa ts!edā'qē la wāx· l!ex^gwi'd lā'xa mā'x·mek!^gesē q!wā'xa. Wä, laem^glā'wisē lā'^gwunemas axk!^glaq qa lēs haxwa' lā'xa ē'k·läsa iā'sē qas l!eqwā'xa q!wā'xē. Wä, lae'm^glaxaā'wisē gene'mas hax^gwi'd qa^gs wā'x·ēxat! l!ex^gwi'da. Wä, g·ī'l^gem^glā'wisē wāx·

to make the noise "Hwo!" but the woman said at once, "I had really hard work." At once her husband spoke angrily, and said, "Indeed, you are not tired, for you were accompanied by your lover." Thus he said.

The man had not been silent long when he spoke again, and said to his wife, "Let us wash ourselves with hemlock-branches in the woods." Thus he said. At once the woman agreed to go, and the couple arose at once and went out of their house to a pond behind the village. As soon as they arrived there, the man spoke to his wife, and said, "O mistress! let us go to a pond farther back." Thus he said. At once they started again, and they arrived at another pond. Then the man spoke again to his wife, and said again, "O mistress! let us go to a pond farther back." Thus he said.

The woman started at once, for she did not guess the thoughts of her husband. They started again; and they had not been walking long before they arrived at another pond; and the man spoke again, and said, "O mistress! let us go to a pond farther back, so that we may really purify ourselves." Thus he said.

Immediately the woman just passed the pond, and they did not walk long before they arrived at another pond. Its name is Tsā'wilax^u. Immediately the man sent his wife to break off hemlock-branches, and the woman at once tried to break off the lower branches of a hemlock-tree. Her husband requested her to climb higher up the tree and to break off the hemlock-branches (there). Then the woman climbed on, and tried to break (branches). As soon as the woman began to break the branches of

- L!ex⁸wi'dēda ts!edā'qē lā'xa q!wā'xaxs la'ēda begwā'nemē
 ē'dzaqwā axk'ā'laq qa lēs lā'xa ē'k·!äsa lā'sē. Wä, hē'x·
 "idaem⁹laxaā'wisa ts!edā'qē la hax⁸wi'd qas lē lāx ē'k·!o-
 dōyā⁸yasa lā'sē. Wä, g·!l⁸Em⁹lā'wisēda ts!edā'qē ē'k·!ē⁸staxs
 5 la'ēda begwā'nemē lā'sgēmēq qas lē o'gwaqa hax⁸wi'da.
 Wä, lae'm⁹laē "nē'k·ixs lā'lē g·!r⁸walaxēs gene'mē.
- Wä, g·!l⁸Em⁹lā'wisē lā'g·aa lāx ax⁸ā'sasēs gene'maxs la'ē
 axk'ā'laq qa lēs lā'xa o'xtā⁸yasa lā'sē. Wä, laem⁹lā'wisa
 ts!edā'qē wā'x·a. Wä, wē'g·aa⁸lat!ēxs la'ē qe'lx·ida. Wä,
 10 lae'm⁹laē "wi⁸lōlts!āwē lā'xwidäs. Wä, ā'g·!l⁸malasa be-
 gwā'nemē la q!el⁸i'dxēs gene'mē qa⁸s läs lāx qexetā⁸yasa
 lā'sē. Wä, lae'm⁹laē lālexō'tsēs gene'mē lāx qexetā⁸yasa
 lā'sē qas yil⁸ale'lōts lāq. Wä, g·!l⁸Em⁹lā'wisē gwā'la, la'ē
 l!ō'k·ux⁸idex xek!u'masa lā'saxs g·ā'xaē ba⁸nō'lēla lē⁸wa
 15 l!enā'k·as, "wi⁸laem⁹laē tsek·ā'laq. Wä, g·!l⁸Em⁹lā'wisē
 g·ā'xelsēda begwā'nemaxs la'ē hē'x·idaem nā⁸nakwa qas
 lē lā'xēs g·ō'kwē qas lā'el t!ēx⁸ā'līla. Wä, wā'x⁸Em⁹lā'wisē
 abe'mpasa begwā'nemē lē⁸lālaq qa lēs hamx⁸i'da. Ā'em-
 20 "lawisa begwā'nemē "nē'k·ixs k·!ē'saē pō'sq!a.
- Wä, la⁸mens gwā'gwēx·sālāl lāx mō'kwē wi'waq!was
 Nā'dexwomat, yīx gene'masa begwā'nemē. Wä, hē'mā-
 lasēxs la'ē qā's⁸idēda ts!edā'qē lē⁸wis lā'⁸wunemē. Wä,
 laem⁹lā'wisa mō'kwē wi'waq!was sē'x⁸wida, qaxs ē's⁸ale⁸wi-
 noxwaē. Lae'm⁹laē la'el alē'xwaxa mē'gwatē lāx "meku-
 25 mā⁸yas Pe'n!atsaxa lē⁸gadäs K·!ō'la. Wä, laem⁹lā'wisē
 dzā'qwaxs g·ā'xaēda mō'kwē wi'waq!was Nā'dexwomat lāx
 axā's K·elemā⁸yaxa ā'lā lael k·!ēmā'qela. Wä, laem⁹lā'-
 wisē sā'bex·ale'lēda amā⁸inxā⁸yaxa "nē'k·a: "Qula'qula
 wi'waq!wā', geyō'lēden g·ā'ax k!wā'xtE⁸wēxg·a qaqā'xa⁸wēx·,
 30 wi'waq!wā'; yē lō'x⁸witsēs ts!ē'lqwa," "nē'x⁸laē wuLē'lās.

Wä, hē'x·idaem⁹lā'wisa amā⁸inxā⁸ē yā'q!leg·a⁸la. Wä,
 laem⁹lā'wisē "nē'k·a: "ya, "nā'⁸nemwōt. Wä'entsōs hō'lē-
 laxen wuLē'la, qaxs hē'x·stlaax⁸mēg·ins g·!r⁸i," "nē'x⁸laē.

the hemlock-tree, the man spoke again, and requested her to go higher up the tree. Immediately the woman climbed again, and went halfway up the tree. As soon as the woman was high up, the man followed her and also began to climb. He said that he was going to help his wife.

As soon as he arrived at the place where his wife was, he requested her to go to the top of the tree. The woman tried to go on, but she was tired and her strength was gone. That was just the reason why the man carried his wife to the forked top of the tree; and he placed his wife in the forked top of the tree and tied her to it. As soon as he had done so, he pulled off the bark of the tree as he came down, and he cut off all the branches. As soon as the man had come down, he went home to his house and lay down on his back. In vain the man's mother called him to come and eat. The man just said that he did not feel hungry.

Now, let us talk about the four brothers of Nä'dexwomat, the wife of that man. When the woman started to go with her husband, her four brothers went out paddling, for they were sea-hunters. They had gone to harpoon seals at the island in front of Pentlatch, which is named K'lō'la. In the evening the four brothers of Nä'dexwomat came to the place Shelter Point when it was really calm. Then the youngest one heard something saying, "Listen, brothers, I have been sitting for a long time in the forked top of this tree, brothers, and I am beginning to be weak on account of the heat." Thus said what was heard by them.

Immediately the youngest one spoke, and said, "O brothers! listen to what I hear! It sounds just like our elder sister." Thus he said. Then they kept quiet, and

Wä, laem^gla'wisē se'l^t!älēxs la'ē ē't!ēd wułā'x^gale'laqē
 ē'dzaqwa nēg^gel^tō'dxēs g·i'lx·dē wā'ldema. Wä, hē'x^gidzā-
 em^glaēda "ne^gmē'ma la sē'x^gstewēx g·ā'ya^gnākulasaſēs wu-
 le'le. Wä, lae'm^glaē qlu'laatālak·as la wule'laqēxs la'ē
 5 lā'g·aa lā'x ō'ts!āwäs g·ō'kulasaſa g·ā'lä Q!ō'mox·sa. Wä,
 g·i'l^gEm^gla'wisē la'g·aa lā'xa g·ō'kuläxs la'eda "ne^gmē'ma
 hō'x^gwułtā lā'xēs "yā'ya^gqas lē lāx tlenē'g·a^gyas. Wä,
 hē'g^gmis la negełtewē'sōs. Wä, laem^gla'wisē "nā'x^gidxa
 gaa'läxs la'ē lā'g·aa lāx Tsā'wilaxwē, yī'xa Dze^gla'le. Wä,
 10 hē'p!ałtōdzāem^glaēxēs g·i'x·da^gwaxs lā'lexawa^gyaē lāx qexē-
 tā^gysa lā'sē, lag·ä'gilisaxa dze^gla'le. Wä, hē'Em^gel ā'fēs
 q!ulē' Nā'dexwomataxs la'ē lā'g·aa.

Wä, hē'x^gidaem^gla'wisēda "nō'lastlegema^gē la wāx^g hax-
 "wī'da. Wä, k^glē's^glat!a ē'k^g!eg·ilaxs g·ā'xaē ā'Em tsax·ā'xa.
 15 Wä, laem^gla'wisa mā'k·iläq wā'x·a. Wä, ha'lselae^gla'wisē
 ē'k^g!lagōdex wā'laasdäſēs "nō'läxs g·ā'xaē ū'gwaqa tsax·ā'xa.
 Wä, laem^gla'wisēda q!ā'yā^gē wāx^g ū'gwaqa. Wä, ha'lse-
 laem^glaxaā'wisē ē'k^g!lagōdex wā'laasasēs "nō'läxs g·ā'xaē
 ū'gwaqa tsax·ā'xa. Wä, laem^gla'wisa amā'^ginxā^gē ax^gē'dxa
 20 denā'sē qas me'l^gx^gidēq. Wä, lā'laē mō'mak·ōdex ū'ba^gyas
 qas l!ā'l^gabayōx·sīdza^gya. Wä, g·i'l^gEm^gla'wisē gwā'le
 axā^gyasēxs la'ē axsē'dzentsēs axā^gē. Wä, laem^gla'wisē
 hax^gwī'da. Wä, lae'm^glaē lā'g·aa lā'xa lā'xwalaāſasēs
 weq!wa'. Wä, g·i'l^gEm^gla'wisē lā'g·aa lā'xēs weq!wā'xs la'ē
 25 wī'k^g!lexale'la. Wä, laem^gla'wisē wā'x^gEl "nēx^g qas ha'm-
 telēxa lā'lał lē'la's weq!wā'x·dē. Wä, laem^gla'wisē q!ā'-
 "staqēxs le^gma'ē lē'la', ā'g^gi^gmas la "nē'k·ē "nō'nelāſ qas
 ts!Eqā'xōyowēs. Wä, hē'x^gidaem^gla'wisa amā'^ginxā^gē nā'-
 nagēg·ēx wā'ldemas. Wä, lae'm^glaē ts!Eqā'xōdeq. Wä,
 30 g·ā'x^glaē lā'xēda bā'bagumē lā'xa.

Wä, g·i'l^gem^gla'wisē g·āx lā'xēda bā'bagumaxs la'ē yā'-
 q!eg·a^glēda "nō'lastlegema^gē. Wä, laem^gla'wisē "nē'k·a :
 "yā'x^gda^gxōl "nā'l^gnemwōt. Wē'g^git lax·īns kwā'kwēxā'laLEX
 lā'wunemx·däſōx. Wä, wē'g^gilla axō'dLEXōx qē'qets!ā'na-

they heard the sound again, repeating the former words. Immediately the brothers paddled to the place where the sound they had heard came from. Then they listened together, and heard plainly when they arrived at the harbor at the village of the ancestors of the Comox. As soon as they arrived at the village, the brothers stepped out of the canoe and went on the trail, and followed it. In the morning, when day came, they arrived at Tsawí-lax^u, that lake. Then they discovered at once their elder sister standing on top of the tree in the fork of the tree which stood by the lake. Nä'dexwomat was still alive when they arrived.

Immediately the eldest brother tried to climb up, but he did not reach very high when he slipped down. Then the one next to him tried. He hardly reached higher than his elder brother when he also came slipping down. Then the third brother also tried, and he hardly reached higher than his elder brothers when he also slipped down. Then the youngest one took cedar-bark and twisted it, and he tied the ends together for his feet to stand on; and as soon as he had finished his work, he put what he had made on his feet. Then he began to climb, and he got to the place where his sister was standing. As soon as he reached his sister, she died. In vain he wished to carry his dead sister down on his back. He discovered that she was dead, and therefore his elder brothers just said that he should throw her down. The youngest one at once obeyed their words, and he threw her down. The young man also came down.

As soon as the youth arrived, the eldest one spoke, and said, "O brothers! let us take revenge on this one's husband. Take off her bracelets and her anklets and try them on our middle brother." Thus he said. "And also

⁸yaxs ^{LE}wōx qē'qex·sīdza⁸yaxs qas ⁸me'ns⁸idaōsasō⁸ lā'xens q!lā⁸yā⁸ex," ⁸nē'x·⁸laē; "wā, yū⁸misōxda tsä'paxs," ⁸nē'x·⁸laē. Wā, hē'x·⁸idaem⁸lā'wisē lawā'layāsa mā'k·ilāxa ⁸nō'last!egema⁸ qa⁸s ax⁸ā'LEladēs lā'xēs q!lā⁸yā⁸ē. Wā, g·i'l⁸Em⁸lā'wisē 5 gwā'la, wā, lā'⁸laē k·!ēs ⁸nemā'x·isem ^{LE}wis weq!wā'x·dē. Wā, laem⁸lā'wisē xwē'laqōd axō'dxa qē'qets!āna⁸ē ^{LE}wa qē'qex·sīdza⁸ē ^{LE}wa tsä'pē qa⁸s ax⁸ā'LElōdēs lā'xēs amā'-⁸inxā⁸ē. Wā, g·i'l⁸Em⁸lā'wisē gwā'la, la'ē k!u'lx·⁸itse⁸wē ae'nas. Wā, laem⁸lā'wisa ⁸nō'last!egema⁸ē sā'bełtsemdex 10 se⁸yā's x·ō'msasēs weq!wā'x·dē. Wā, laem⁸lā'wisē ax⁸axlā'-labents lā'xēs amā'⁸inxā⁸ē. Wā, lā'wisla⁸laē ā'lael la ⁸nemā'x·isem ^{LE}wis weq!wā'x·dē.

Wā, laem⁸lā'wisa ⁸nō'last!egema⁸ē ts!lā'sa gełts!e'mē lā'xēs amā'⁸inxā⁸ē. Wā, laem⁸lā'wisē ⁸nē'k·a: "Wā, ā'da, lae'ms 15 lāl ā'waqlusL, lāx ā'Lanā⁸yas g·ō'kwasens q!ulē'sdāens qa⁸s lā'x·abōłāosaxwa tsä'pēx. Wā, g·i'l⁸Em⁸wits dō'x⁸waleł-lesa g·ā'yōla lāx ts!lā'tsla⁸yäsens q!ulē'sdā; wā, g·i'l⁸Em⁸wisē lē'lilalōL; wā, hē'x·⁸idaem⁸wits laē'l lā'xa g·ō'kwē. Wā, lā'les k·!ē'sbōłal hē'pats!alal ā'laem qā'sax. Wā, lae'mi⁸as 20 q!walałtsałxwa gełts!emēx qas tō'ts!exōdayūłōsaxens q!ulē'sdā qō mē'x⁸ēdłō," ⁸nē'x·⁸laē.

Wā, g·i'l⁸Em⁸lā'wisē gwā'la g·ā'xaē hō'x⁸wułtla. Wā, hē'nā'kulaem⁸lā'wisēda amā'⁸inxā⁸ē lāx ā'Lanā⁸yas g·ō'kwasēs q!ulē'sdē qa⁸s lē ā'wax⁸ulsa. Wā, k·!ē's⁸latla gēs k!wa⁸s 25 lā'x·axēs tsä'paxs g·ā'xaē ts!lā⁸yäs q!ulē'sa g·ā'xawelsa. Wā, hē'x·⁸idaem⁸lā'wisē lē'da g·inā'nemē xwē'lagiła qa⁸s lē nē'łaxēs ⁸nō'la. Wā, laem⁸lā'wisē ⁸nē'k·a: "⁸ya, wā'dzid, ha⁸s dō'x⁸widexs gene'maqōs k!wā'sōx lā'x·axōs tsä'pēx lā'xwa ā'Lanā⁸ex," ⁸nē'x·⁸laē. Wā, hē'x·⁸idaem⁸lā'-30 wisē ⁸yā'lagem qas lē lē'⁸lālaq. Wā, hē'x·⁸idaem⁸lā'wisa g·inā'nemē la xwē'laqa lā'wels qa⁸s lē lē'lilaxa tsledā'q-bōłā begwā'nema. Wā, hē'x·⁸idaem⁸lā'wisē lā'x⁸welsēda tsledā'qē qa⁸s lē lā'gēmēxa g·inā'nemē. Wā, laem⁸lā'wisē

her apron." Thus he said. Immediately these were taken off by the one next to the eldest brother, and were put on the third brother. When they had finished, he did not look just like his past sister. They took the bracelets and the anklets and the apron off again and put them on the youngest brother. As soon as they had done so, they pulled out his eyebrows; and the eldest brother took the scalp off of their dead sister's head and put it on the head of the youngest brother. Now he looked really like their dead sister.

Then the eldest brother gave his youngest brother a knife, and said, "Oh, my dear! go and sit down on the ground behind the house of our former brother-in-law, and pretend to look for lice on your apron; and as soon as you are seen by some of the younger sisters of our former brother-in-law, and as soon as you are called in, enter the house and pretend that you are not well, and that you are just able to walk, and hide this knife to cut the throat of our former brother-in-law when he sleeps." Thus he said.

As soon as they had finished, they came out of the woods. At once the youngest brother went behind the house of their former brother-in-law and sat down on the ground. He had not been sitting there long, looking for lice on his apron, when the younger brother of his brother-in-law came out. The child went back into the house at once and told his elder brother, and said, "O master! go and look at your wife. She is sitting there behind the house, looking for lice on her apron." Thus he said. Immediately he was sent to call her. The child went back out of the house at once to call the man who pretended to be a woman. Immediately the woman arose and followed the child, and she went straight to the place

hē'na'kulaem lāx t!ē'g'i'lasasēs ḥā''wunembōlē qas lē k!wanō'dzelīhaq.

- Wä, hē'x''idaem'lā'wisē yā'q!eg·a'ḥēda ts!Edā'qē negu'mps.
 Wä, laem'lā'wisē ''nē'k·a: "Gē'lak·as'la qaxs ḥā''maaxs
 5 yō'x'säem tlē'g'iłōs ḥā''wunemaqōs g·ä'g'ilela lāx ḥe'ns'wułē.
 Wä, lōx hē'wā'xaem sex'uts!a' ha'mx'ī'da," ''nē'x'laē. Wä,
 hē'x''idaem'lā'wisē ts!lā'sa sā'gumē lā'xēs negu'mp. Wä,
 hē'x''idaem'lā'wisē ts!Edā'xbōla dā'x'īdxā sā'gumē qas
 10 l!ex'ī'deq. Wä, g'ī'l'Em'lā'wisē gwāł l!ex'a'qēxs la'ē thelx-
 wē'deq. Wä, hē'Em'lā'wisē la yā'q!eg·a'latṣa g'īnā'nemē,
 yīx ts!ā''es ḥā''wunembōłas. Wä, laem'lā'wisē ''nē'k·a: "ya,
 ād, ''mā'Lasōx xe'nlela bē'bex'uts!ānōx gene'maxs, wā'dzidē."
 Wä, hē'x''idaem'lā'wisa ts!Edā'qē bela'xēs xunō'kwē. Wä,
 laem'lā'wisē ts!Edā'xbōla ha'mg'ī'lasa sā'gumē lā'xēs ḥā''wu-
 15 nembōlē. Wä, g'ī'l'Em'lā'wisē gwāł ha'mā'pexs la'ē hē'x'-
 ''ida'ma begwā'nemē wāx· aē'młq!Enwaxēs gene'mē. Wä,
 ā'Em'lā'wisa ts!Edā'xbōla lā'x'wīdeq. Lae'm'laē ''nē'k'ixs
 k!ē'saē hē'ł'ats!āla amā'ħala. Wä, hē'x''idaem'lā'wisē
 20 yā'x''idēda begwā'nemē.
 Wä, laem'lā'wisē ē'dzaqwa yā'q!eg·a'ḥē ts!ā''yasa begwā'-
 nemē. Wä, laem'lā'wisē ''nē'k·a: "ya, ād, ''mā'dzē xe'n-
 lelag'iłasōx bē'bex'uts!ānōx gene'maxsōx wā'dzidē?" ''nē'x'-
 25 laē. Wä, hē'x''idaem'lā'wisē abe'mpas ''nē'k·a: "ya,
 gwā'łłas q!eyō'dōł," ''nē'x'laē.
 Wä, laem'lā'wisē dzā'qwa. Wä, laem'lā'wisē hā'labāla
 gā'nuł'ida. Wä, laem'lā'wisē lats!ā'līłēda ts!Edā'xbōla lā'xēs
 30 g'aē'lasē qa's lē ku'lx'ī'ida. Wä, g'ā'x'laē ḥ'gwaqēda be-
 gwā'nemē ku'lx'ī'ida. Wä, hē'x''idaem'lā'wisē wā'x'ī'el
 k'ip'ī'dxēs gene'mē. Wä, ā'Em'lā'wisa ts!Edā'xbōla lā'x'-
 wīdeq. Wä, lae'm'laē ''nē'k'ixs wā'yats!ālaē. Wä, hē'-
 35 misēxs beq!u'xłelaē, ''nē'x'laē. Wä, ā'Em'lā'wisē hē'x''idaem
 yā'x''idēda begwā'nemē qas ḥ'legemx'ī'dē qa's mē'x'ēdē.
 Wä, wī'łax'ī'dzē'laē gaē'łłexs la'ē xe'nt!eg·a'la. Wä, lae'm'
 40 'laē mē'x'ēdē.

where her pretended husband was lying on his back, and sat down by his side.

Immediately her mother-in-law spoke, and said, "Welcome! for your husband has just been lying on his back since yesterday, and he was never willing to eat." Thus she said, and immediately she gave fern-root to her daughter-in-law. The pretended woman took the fern-root and scorched it; and after she had scorched it, she pounded it with a pestle. Then the child, the younger brother of the pretended husband, spoke, and said, "Oh, my dear! master, why has your wife such a man's hand?" But the woman at once stopped her child, and the pretended woman gave her pretended husband fern-root to eat. After he had eaten, the man at once tried to play with his wife, but the pretended woman pushed him away and said that she was not strong enough to play with him. Then the man gave it up.

Then the younger brother of the man spoke again, and said, "Oh, my dear! master, why has your wife such a man's hand?" Thus he said. His mother said at once that he should not talk so much. Thus she said.

It was evening and the night was fast coming. Then the pretended woman went into her bedroom and lay down, and the man also went to lie down. At once he tried to embrace his wife; but the pretended woman pushed him away, saying that she felt weak, and that she was sleepy. Then the man gave it up, turned his face backward, and began to sleep; and it was not long before he began to snore, and he slept.

Wä, hë'latla la gaë'lexs la'eda ts!edä'xböla lë'x'ilil qa's
é'p!édëx ñox·siyap!a' yasa begwä'nemë. Wä, hë'wäxaem·
slä'wisë qu'qlug·ala. Wä, é'x·ëEm·slä'wisa ts!edä'xböla lä'-
xwalił qa's t!o'ts!Exödëxës q!ulë'dzö'ldë qä's se'lpödëx
5 x·ö'msdäs qa's nä'x·widëx q!ö'q!önx·däsës q!ulë'dzö'ldë,
yïsës me'mix·dë. Wä, lä'wisla'lae lä'wels läx t'lennä'yasa
g·ö'kwë. Wä, lae'm'lae dä'lax q!ä'g·ix·sës q!ulë'dzö'ldë.

Wä, g·ü'lëEm·slä'wisë lä'wels, la'ë dö'x·walelaxës nö'ne-
läxs "wu'nxusa'ë läx lä'sanä'ya e'selaq. Wä, hë'x·ëidaem·
10 slä'wisë lä'x·da'xu lä'xës alë'wats!äxs ha'ne'saë qa's le'
hö'x·walexs läq qa's le' se'x·widxa gä'nurë qa's le' läx
"nElk!ö'dexsta'yas ö'ts!älä'yas Pe'nllatsa. Wä, laem'lä'wisë
"nä'x·ëidëxs la'ë lä'g·aa lä'xa awi'lbä'ë. Wä, laem'lä'wisë
hö'x·wułtö lä'xës "yä'"yats!ë dä'g·ilqelaxa qä'g·ikwë. Wä,
15 laem'lä'wisëda da "nö'last!egema'ë ax'ë'dxa g·ü'lë' dö'xuma
qa's k·liq!uxsde'ndës lä'xa qä'g·ikwë. Wä, laem'lä'wisë
lä'g·aa'löts lä'xa awi'lbä'ë.

Wä, g·ü'lëEm·slä'wisë gwä'la g·ä'xaë nä'"nakwa. Wä,
k·!eö'dzem'lä'wis wule'its de'ntelaxs g·ä'xaë lä'xës g·ö'kwëda
20 nE'më'ma. Wä, laem'lä'wisëda ts!ä'ts!adagëmë, yïx ts!ä'-
"yäx·däsa la qä'x·itse'wa "yä'lagemsës abe'mpë qa's le'
gwë'x·ö'dxës "nö'la t'le'wis gene'më. Wä, k·!ë's'latla gä'lags
g·ä'xaë aë'daäqa. Wä, laem'lä'wisë "në'k·a ts!a'ts!adagë-
maxës abe'mpë: "ya, äd, e'xentëg·axentg·a genë'mg·as
25 wä'dzidë, xe'nlelek· q!ë'nemg·ada e'lkwak· wä'lt!alilëla
lä'xg·a kulë'lasg·as," "në'x·laë. Wä, hë'x·ëidaem'lä'wisa
ts!edä'që lats!ä'lët läx kulë'lasasës xunö'xdë qa's le'teliłëx
memä's. Wä, laem'lä'wisë dö'xwalelaqëxs qeku'maë. Wä,
hë'x·ëidaem'lä'wisë "legwä'!ëida. Wä, laem'lä'wisë ö'gwaqa
30 "legwä'!ëidëda ts!ä'ts!adagëmë. Wä, hë'"mis la "në'g·ats
lä'xës abe'mpë. "Wä'x·ëmëg·in "në'x·qëxs be'begwänemx·
ts!änaë gene'mx·däs wä'dzidëx·dë," "në'x·laë. Wä, lae'm'laë
ä'äm la elma'!ëitse'wa. Wä, lae'm'laë hë'wäxa xö'mał'ëidëda
g·ä'lä Q!ö'mox·sa. Wä, laem'lä'ba.

After some time the pretended woman turned round and pinched the shoulder of the man. He never moved. Then the pretended woman arose and cut the throat of his ugly brother-in-law, and he twisted off his head, and covered up the neck of his ugly brother-in-law with the bed-cover. Then he went out through the back door of the house, carrying the head of his ugly brother-in-law.

As soon as he had gone out, he discovered his elder brothers hiding behind the house, waiting for him. Then they all went to their hunting-canoe, which lay on the beach, and went aboard, and paddled away in the night, going to the south side of the bay of Pentlatch. As soon as day came, they arrived at the point. Then they stepped out of the canoe, carrying the cut-off head. Then the eldest brother took a long pole and stuck the head on it. Then he stood it up on the point.

As soon as they had finished, they went home. No talking at all was heard when the brothers arrived at the house. Then a little girl, the younger sister of the one whose head was cut off, was sent by her mother to wake her elder brother and his wife. It was not long before she came back, and the girl said to her mother, "O mistress! the wife of my master is menstruating; much blood is running out of the bedroom!" Thus she said. Immediately the woman entered the bedroom of her son. She lifted the bed-cover, and discovered that his head was cut off. Then she cried aloud, and the girl also cried; and then she said to her mother in vain, "I told you that the wife of my master had a man's hands." Thus she said. Then he was just buried, and the ancestors of the Comox never had a war about this. That is the end.

31. Ya'x·st!al.

Tradition of A'wailela.

(Recorded by George Hunt.)

G·ō'kula⁸laē g·ā'läsa A'wailela lāx Gwa'dzē⁸, la'xa ⁸ne-g·āyā⁸yasa lā'laa lāx Dzā'wadē. Wä, lā⁸laē g·ē'gades ⁸mā'x^umeWē'sagema⁸e. Wä, lā⁸laē LEWU'lgadesa hē'⁸la begwa'nema lē'gades ⁸mā'x^umeWēsa.

- 5 Wä, laem⁸lā'wisē elā'q ts!ewu'nx⁸ēdexs la'eda g·ī'gama⁸e, yīx ⁸mā'x^umeWē'sagema⁸e Lē'hts!ōdxēs g·ō'kulōtē qa g·ā'xēs ⁸wī'⁸laēl lāx g·ō'kwasēxa la gä'la gä'nula. Wä, lā⁸laē nē'faxēs g·ō'kulōtaxis yä'wix'nlālaxa ts!ewu'nxē. Wä, hē'⁸mis Lē'telaēxstsō⁸wēda Dena'x·da⁸xwaxs ha'ē g·ō'kulē Dzā'wadē.
- 10 Wä, hē'x·idaem⁸lā'wisē g·ō'kulōtas aē'x·ak·ex wā'ldemasa g·ī'gama⁸e. Wä, hē'x·idaem⁸lā'wisē x·is⁸e'dē LEWU'lgama⁸yas, yīx ⁸mā'x^umeWēsa. Wä, hē'⁸misēda xunō'kwas ts!ā'ya ⁸mā'x^umeWēsagema⁸e. Hē'⁸laem⁸laxaē, xa lē'gadäs ⁸mā'-xuyā'lise. Wä, lae'm⁸laēda ma⁸lō'kwē ha⁸yā'fēa x·is⁸e'd
- 15 qā's qebekwē'l, yīx gwō⁸yā'sa Kwā'g·ułē lelō'łelāla.

Wä, g·ī'lēEm⁸lā'wisē ⁸nā'x·idxa gaā'läxs la'ē wī'⁸xste'n-dēda ha⁸yā'fēsa g·ā'lä Awi'LELAXA ⁸wā'lasē xwā'k'luna. Wä, lae'm⁸laē lāl Lē'ldzayōlxā Dena'x·da⁸xwē lāx Dzā'wadē. Wä, g·ī'lēEm⁸lā'wisē lā'g·aa lā'xa g·ō'x^udemsasa Dena'x·da⁸xwē lāx Dzā'wadäxs la'ē lā'lalasō⁸sa hā'mats!a, yī'xa ā'fēmē qā'qask·inēsa tewī'x·äxa ⁸me'lxlō lāx ⁸ne'ldzäsa wäs Ha'nwadē.

Wä, lae'm⁸laēda Lē'ldzayōsa Awi'LELA k·!ēs q!ā'LELAX lē'däsxä lē'gadäs Hā'mats!a, qaxs hē'⁸maē ā'fēs ⁸nemō'-kwēda hē gwē'x·säs le'dē. Wä, lae'm⁸laē k·!ēs k·łela'sēxs la'ē lā'lalase⁸wa. Wä, lae'm⁸laēda hā'mats!a dā'g·iħexsxa ⁸nemō'kwē lā'xa k!weyī'masa Lē'ldzayuwasa Awi'LELA qā's

31. Yax·stlāł.

Tradition of the A'waiilela.

(Recorded by George Hunt.)

The ancestors of the Inlet people lived at Nord-Side, halfway up Olachen Place. They had for their chief First-Property-Giver, and he had for his prince a young man named Property-Giver.

When it was almost winter, the chief, First-Property-Giver, invited his tribe to come into the house late at night. Then he said to his tribe that he was going to give a winter-dance that winter, and that he wanted to invite in the Dena'x·da⁸x^u, for they lived in Olachen Place. His tribe agreed at once to the word of their chief. Then his prince, Property-Giver, disappeared, and also the son of the younger brother of First-Property-Giver. He was also a young man whose name was Property-Giver-of-the-World. Then the two young men disappeared. They were going to be q̕ebekwēɬ, what is called by the Kwā'g·uł ghost-dancers.

In the morning, as soon as day came, the young men of the ancestors of the Inlet tribe launched their large canoe. They were going to invite in the Dena'x·da⁸x^u at Olachen Place. As soon as they arrived at the village site of the Dena'x·da⁸x^u of Olachen Place, they were met by the Cannibal which (dance) had been found accidentally by a mountain-goat hunter at the upper end of the river of Humpback Place.

The inviters of the Inlet tribe did not know the dance that is named Cannibal, for this was the only one who had that dance, and they were not afraid when they were met by him. Then the Cannibal took one of the crew of the inviters of the Inlet tribe out of the canoe and

ts!ex⁸wī'dēqēxs q!u'la⁸maē. Wä, ā'la⁸mēsē hē'ldzāwēda k!wēyī'masa lē'ldzayāsa Awaī'LEläxs la'ē lē'lg'fīlxlālaxa ⁸nemō'kwē. Wä, g·ī'l⁸Em⁸lā'wisē pō'ī'ldēda hā'mats!äxs la'ē lae'ī lā'xēs lēmē'lats!ē. Wä, hē'Em lē'gades Q!ulā'men-
5 selag'īlīsēxa hā'matsla.

Wä, lā'wisla la'ē hō'x⁸wułtāwēda k!wēyī'masa lē'ldza-yuwē lā'xēs ⁸yā'⁸yats!ē. Wä, hē'x⁸idaem⁸lā'wisē lā'lilalasō's ⁸wā'las Neg'ā', yīx g·ī'gema⁸yasa Dena'x·da⁸xwē. Wä, g·ī'l⁸Em⁸lāwisē gwāł l!Exwa'xs la'ēda nā'xsâlagā⁸yasa lē'ī-
10 dzayuwē lē'ldzaqwaxa g·ā'lāsa Dena'x·da⁸x^u qa ⁸mā'x^ume-wēsagema⁸ē. Wä, hē'x⁸idaem⁸lā'wisēda Dena'x·da⁸xwē ⁸nēx· qa⁸s alē'x⁸wida⁸mēlxā lā'la ē't!ēdēl ⁸nā'x⁸ida, qaē's
15 le'mqaēs ne⁸nā'qa⁸ē qaēs lē'x·aēnē'mē axnō'gwadesa hā'mats!a.

Wä, g·ī'l⁸Em⁸lā'wisē ⁸nā'x⁸idxa gaā'läxs la'ē ⁸mō'xsēda g·ā'lāsa Dena'x·da⁸xwē lā'xēs ⁸yā'⁸yats!ē. Wä, lae'm⁸laxaē
20 o'gwaqa ⁸mō'xsēda lē'ldzayāxēs ⁸yā'⁸yats!ē qa⁸s alē'x⁸widē. Wä, g·ā'x⁸laē g·ā'xālā lāx Dzā'wadē. Wä, laem⁸lā'wisē dzā'qwaxs g·ā'xaē lō'x⁸wid lāx Dzelē'dēs ⁸nā'ladzilisas
Gwa'dzē⁸. Wä, lā'lālēda lē'ldzayuwē hē'nakulaem⁸laxēs g·ō'kuləsē Gwa'dzē⁸, qaxs k·!ē'saē qwē'sāla lāx Dzelē'dēs. Wä, hē'Em⁸lā'wisēxs ⁸nēx·da⁸xwāē qa⁸s ts!ek·!ā'lelēsa hā'-
25 mats!äsa Dena'x·da⁸xwē lā'xēs g·ī'gama⁸ē.

Wä, g·ī'l⁸Em⁸lā'wisē lā'g·alis lāx l!Emā'isas g·ō'kwasēs
30 g·ī'gama⁸ē, la'ē lā'lēlalase⁸wa, yīsēs g·ī'gema⁸ē. Wä, lā'-laē hē'x⁸idaem la hō'gwilēda lē'ldzayōx^udē qa⁸s lē k'lus-⁸ā'lēlēla lā'xa o'gwi⁸waliłtsa lē'lelats!ēlē g·ō'kwa. Wä, hē'x⁸idaem⁸lā'wisa g·ī'gama⁸ē ts!ā'k·!äləlaq. Wä, hē'x⁸ida-
35 Em⁸lā'wisēda nā'xsâlagā⁸yas ts!ek·!ā'ī'ētsa hā'mats!äxs hamx-⁸i'daaxa ⁸nemō'kwē lax k!wēyī'mx·däs; wä, hē'misa Dena'x·da⁸xwaxs g·ā'x⁸maē lāx Dzelē'dēs. Wä, laem⁸lā'wisē l!Exwī'lēda g·ī'gama⁸yaxēs lē'ldzayux^udē. Wä, g·ī'l⁸Em⁸lā'-
40 wisē gwāł l!Exwa'xs la'ē hō'qawīsa lā'xa g·ō'kwē.

Wä, lae'm⁸laē yā'x⁸se⁸mē nā'qa⁸yas ⁸mā'x^ume-wē'sagema⁸,

swallowed him alive. The crew of the inviters of the Inlet tribe were just in time (were too late in getting frightened) after one of them was dead. As soon as the Cannibal was satiated, he went into his secret room. The name of the Cannibal was Eating-Alive-Everywhere.

However, the crew of the inviters stepped out of the canoe. Immediately they were invited in by Great-Mountain, the chief of the Dena'x·da^gx^u; and after they had eaten, the head man of the inviters called the ancestors of the Dena'x·da^gx^u on behalf of First-Property-Giver. The Dena'x·da^gx^u said at once that they would start the next morning; for they were proud because they were the only ones who had the Cannibal.

In the morning, as soon as day came, the ancestors of the Dena'x·da^gx^u loaded their canoes, and the inviters also loaded their canoe and started. They came out of Olachen Place, and in the evening they made a fire at Dzelē'dēs, above North Side. The inviters, however, went right to the village of North-Side, for it is not far from Dzelē'dēs; for they wished to tell their chief about the Cannibal of the Dena'x·da^gx^u.

As soon as they arrived on the beach of the house of the chief, they were invited in by their chief. Immediately the inviters stepped out of the canoe and sat down in the rear of the house into which the people were to be invited. Immediately the chief asked them for news, and at once their leader told about the Cannibal who had eaten one of their crew, and also that the Dena'x·da^gx^u had come to Dzelē'dēs. Then the chief fed his inviters. As soon as they had eaten, they went of the house.

Then the heart of First-Property-Giver was bad, for

qaxs k!e'saē q!â'lelaxa hā'mats!ax'lā. Wä, lā'laē qā's'īd qa's le lāx g·eg·ō'k!wālāsēs lēwu'lgamma'ē, yix "ma'x"me-wēsāxs x·isā'laē. Wä, hē'x·idaem'lāwisēda g·i'gama'ē l!ō'lālaxēs lēwu'lgamma'yaxs mē'xaē. Wä, lae'm'laē "nē'k·īq:
 5 "Yā'L!ânō mē'xaxēg'anems dā'daalaxs q!alā'lēlāōsaxs x·isā'-laā'qōs," "nē'x·laēxs la'ē dā'x·īdxa ts!ē'slāla qa's kwē'x-p!ēg·īndēs lāx o'kwäx·a'yasēs xunō'kwē. Wä, hē'x·idaem-lā'wisē ts!etx·ix·ī'dēda e'lkwa lāx kwē'xa'yas lāx o'kwäx·a'-yasēs xunō'kwē. Wä, lae'm'laē lēx'ē'des Ya'x·st!ałē lā'xēs
 10 xunō'kwē, qaxs q!e'mts!exlaē lōxs mē'mxbesaē.

Wä, â'Em'lā'wisē Ya'x·st!ałē q!wā'g·a'la qa's q!ē'q!enē-bag·alit̄exa gā'nulē. Wä, lae'm'laē ts!ex'ī'lē nā'qa'yas "mā'x"me-wēsagema'yaxs k!eō'saē o'gwaqa hā'mats!a qa o'gwaqa hamx·ī'd lā'xa Dena'x·da'xwē, lā'g'iłas hē gwē'x·īdxa xunō'kwē.
 15

Wä, g·ī'l'Em'lā'wisē gwāł k!e'lak·axēs xunō'kwaxs la'ē lā'wels lā'xa g·ō'kwē. Wä, g·ī'l'Em'lā'wisē "wi'la mē'x·ēdē waō'gwīłas Ya'x·st!ałas la'ē ıā'xulit̄ lā'xēs kulē'lasē qa's le lā'wels lā'xa g·ō'kwē. Wä, laem'lā'wisē qā's'īdxa gā'nulē
 20 qa's le'el nā'x·usta lax wäs G·iō'xwē. Wä, lae'm'laē tō'yog·a qa's łe'llag·i, qaxs xē'nlelael ts!ex'ī'lāx'us gwē'x·īdaasasēs o'mpaq.

Wä, laem'lā'wisē "nā'x·īdxa gaā'läxs la'ē lā'g·aa lāx dze'lā'łas G·iō'xwē. Wä, hē'x·ida'Em'lā'wisē la'stex·ī'd
 25 lāq qa's q!wā'xēt!ēdēsa q!wā'xē lā'xēs o'k!wina'ē. Wä, g·ī'l'Em'lā'wisē gwā'łexs la'ē ē't!ēd qā's'īda. Wä, lā'laē se'nbindaemxa "nā'la qā'säg·ēxa dze'lā'łaxs la'ē lā'balisaq. Wä, lā'laaxaa q!āx Wā'g'iwalı'sas. Wä, lā'laē qā's'ustā-laqēxa gā'nulē. Wä, laem'lā'wisē gä'la gwāł "negē'g·ēxs
 30 la'ē lā'g·aa lāx dze'lā'łas. Wä, lā'laaxaa hē'x·idaem la'stex·ī'd lāq, qa's ē't!ēdē q!wā'xēt!ētsa q!wā'xē lā'xēs o'k!wina'yaxa k!e's'Em "nā'x·īda.

Wä, g·ī'l'Em'lā'wisē gwā'łexs la'ē ē't!ēd qā'säg·endxa

he did not know about what is called the Cannibal. He walked and went to the house of his prince, Property-Giver, who had disappeared. At once the chief spoke angrily to his prince, (saying) that he was asleep. He said to him, "Take care! Maybe you are asleep. You should be taken away (by the spirit), you who have disappeared." Thus he said, and took the tongs and struck his son over the knee. At once blood squirted out from the knee of his child where he had struck it. Then he called his son Ya'x·stlał because he was very lazy and because he was sleeping all the time.

Ya'x·stlał just cried and covered himself with his blanket that night. First-Property-Giver was sick at heart because he had not also a Cannibal to eat also some of the Dena'x·da^gx^u. Therefore he had done so to his child.

As soon as he had struck his son, he went out of the house. When all who were in the house with Ya'x·stlał were asleep, he arose from his bed and went out of the house. Then he walked in the night, and he went up the river of Steelhead-Salmon Place. He wanted to commit suicide and to die, for he felt very badly on account of what his father had done to him.

In the morning, when day came, he arrived at the lake of Steelhead-Salmon Place. Immediately he went into the water and rubbed his body with hemlock-branches. Then, after he had finished, he walked again. All that day he went along the shore of the lake until he came to the end. Then he found a river at the end, and he walked up that night. Long after midnight he arrived at a lake, and at once he went into the water and, before the day came, he rubbed his body again with hemlock-branches.

After he had done so, he walked again along the

dze^glā'łē. Wä, k·!é's^gem^glā'wisē gä'la ^gnā'laxs la'ē lā'bali-saxa dze^glā'łē. Wä, lae'm^glaxaē q!āx Wā'g·iwalisa. Wä, laem^glaxaā'wisē qā's^gustālaq. Wä, lae'm^glaē wulā'x^galelaxa 5 o'guq!āla ts!é'łts!ek!wāxs hē'k·ālaēxa denā'la lē^gwa gō'guł-bets!ala lē^gwa qe'nqlālaēda kwē'kwē lē^gwa kuyā'laēda ku'skusē' Lō'ma ^gnā'xwa gwē'k'!ā'latса o'guqāłaxēsē' ts!é'ł-ts!ekwak:. Wä, k·!é'ts!em^glā'wisē Ya'x·st!ałē q!ā'selaq. Wä, lae'm^glaē ā'em yā'yana qā'sa. Wä, laem^glā'wisē elā'q^gel dzā'qwaxs la'ē lā'g'aa lāx dze^glā'łas. Wä, lā'^glaxaē 10 hē'x^gidaem la^gstex^g!id lāq qa^gs ē't!ēd q!exē't!ētsa q!wā'xē lā'xēs o'k!wina^g. Wä, g·!l^gem^glā'wisē gwā'łexs la'ē ē't!ēd qā'sägendxa dze^glā'łē. Wä, laem^glā'wisē gā'nuł^gidexs la'ē lā'balisaq. Wä, lae'm^glaē x·o's^gida. Wä, lae'm^glaē ā'em k!wā'sa. Wä, lā'lāla k·!ēs mē'xa.

15 Wä, g·!l^gem^glā'wisē hē'łhēłens ^gnā'lax qa^gs ^gnā'x^gidēxa gaā'laxs la'ē ē't!ēd qā's^gustaxa wā'g·iwalisas. Wä, k·!é's^glat!a gē'g'ıls qā'sas la'ē lā'g'aaxat! lā'xa dze^glā'łdzēdza^gyasa ^gwā'lasē neg·ä' lē'gades Mā'mōgwinagēm Neg·ä'. Wä, hē'x^gidaem^glaxaā'wisē la^gstex^g!id lā'q, qa^gs q!wā'xēt!ēdēsa 20 q!wā'xē lā'xēs o'k!wina^g. Wä, lā'^glaē dā's^gida. Wä, g·!l^gem^glā'wisē x·ex^gwi'dexs la'ē lō'sta lā'xa dze^glā'łē.

Wä, lā'^glaē wāx· a'laxēs ^gnex^guna^g!ē lē^gwēs wā'xsāwē. Wä, lā'^glaē k·!ēs q!āq. Wä, ā'em^glā'wisē la k!wā'sa. Wä, laem^glā'wisē nē'nk'!ēx^gid qa^gs lā'lag·iētsa lā'xa dze^glā'łē. 25 Wä, laem^glā'wisē tā'x·t!āla lā'xa ^gwā'pē. Wä, lā'^glaē alegē'mg·aālexs la'ē dā's^gida. Wä, lae'm^glaē dex^gā'laxs la'ē g·iyı'nsela qa^gs dō'qwałēxēs g·i'gaeldzasaxēs ^gnex^guna^g!ē lē^gwēs wā'xsāwē. Wä, k·!é's^gem^glā'wisē lā'la qa labē'sēs hā'sa^gyaxs la'ē dō'x^gwalelaxa amä'gemāla begwā'nem g·āx 30 dā'lax ^gnex^guna^g!yas lē^gwa wā'xsāwē qa^gs g·i'g·ael'sēs la g·i'g·aeldzasdās Ya'x·st!ałas. Wä, ā'em^glā'wisē dō'qwałax·sā Ya'x·st!ałaxa begwā'nemaxs la'ē dze'lx^gwida qa^gs lē wu'n-g·ael's lāx a'lōtp!ēga^gyasa ts!ekumē'lē.

shore of the lake; and it had not been day long when he came to the end of the lake. Then he found a river at the end, and he again walked up the river. Then he began to hear different sounds of birds, making the sound of owls and of tallow-eaters (?), and the snapping sound of eagles, and the bluejay sound of bluejays, and all the different sounds of birds. Ya'x·st!ał did not take notice of them, and he walked along fast. When it was nearly evening, he arrived at the lake, and again he went into the water, and again he rubbed his body with hemlock-branches. As soon as he had finished, he walked again along the shore of the lake. When night came, he came to the end. Then he took a rest, and he just sat down, but he did not sleep.

As soon as day approached, and when it became light in the morning, he walked again up the river at the end (of the lake), and he had not been walking long when he arrived at another lake at the foot of the large mountain named Gray-Face Mountain. Immediately he went into the water and rubbed his body with hemlock-branches. Then he dived; and as soon as he came up, he went out of the lake.

Then he tried to look for his blanket and his cape, and he could not find them. He was just sitting on the ground. Then he thought he would go into the lake again. He walked out to the water, and he turned his face landward when he dived. He kept his eyes open while he was under water, so that he could see his blanket and his cape which he had put down on the ground. His breath had not given out when he saw a small person come carrying away his blanket and his cape and put them down where they had been left by Ya'x·st!ał. Ya'x·st!ał was still watching the person when the person went away and hid behind a stump.

Wä, hë'x·idaem·lā'wisē Ya'x·st!lałē x·ix·wē'da. Wä, lae'm·lae k!es "nēx· qa's lē la'sta' lā'xa dze'lā'łē. Wä, à'Em·lā'wisē "nēx· qa's q!esmenx·wī'dēsēs hā'sa'yaxs la'ē e't!ēd dā's·ida. Wä, lae'm·laxaē alegemā'laxs la'ē g'iy'·n·sela lā'xa "wā'pē qa's dō'qwałexēs "nex·una'·ē le'·wis wā'x·sawē. Wä, hë'x·idaem·laxaā'wisē g·ā'xa amä'sgemälä begwā'nem qa's dā'x·idēx "nex·unā'·yas le'·wa wā'xsawē qa's lā'xat! dā'laq lā'laas lāx a'lot!exla·yasa ts!ekumē'lē.

Wä, hë'x·idaem·lā'wisē Ya'x·st!lałē x·ex·wī'd lā'xa "wā'pē.
10 Wä, à'Em·lā'wisē la x·iqā'la qa's q!esmenkwē'xēs hā'sa'ē. Wä, g'yl·em·lā'wisē q!esmenx·wī'dē hā'sa'yasēxs la'ē e't!ēd dā's·ida. Wä, hë'x·idaem·laxaā'wisē g·ā'xa amä'sgemälä begwā'nem g'iy'g·aelsax "nex·unā'·yas le'·wa wā'xsawē qa's lē'xat! dzelx·wī'da lāx a'lot!exla·yasa ts!ekumē'lē. Wä,
15 hë'x·idaem·lā'wisē Ya'x·st!lałē x·ix·wī'da. Wä, lae'm·lae à'emxat! la x·eqā'la lā'xa "wā'pē. Wä, g'yl·em·lā'wisē q!esmenx·wī'dē hā'sa'yasēxs la'ē e't!ēd dā's·ida. Wä, hë'x·idaem·laxaā'wisa amä'sgemälä begwā'nem g·āx qā's·id qa's dā'x·idēx "nex·unā'·yas le'·wa wā'xsawē qa's lē wāx·
20 qā's·its.

Wä, g'yl·em·lā'wisē dō'qulē Ya'x·st!lałaq dā'x·idēda amä'sgemälä begwā'nemax "nex·unā'·yas le'·wēs wā'xsāxs la'ē x·ex·wī'd lā'xa "wā'pē. Wä, hë'x·idaem·lā'wisē yā'-q!eg·a·la. Wä, lā'lae "nē'k·a: "ya, qāst, geyō'łden dō'-
25 qulōł." Wä, hë'x·idaem·lā'wisa amä'sgemälä begwā'nem wā'la qā'sa qa's e'dgemx·idē lāx Ya'x·st!lałē. Wä, lā'lae "nē'k·a: "ya, qāst, "mā'sōs "yā'lag·ılsaq!ōs. Nō'gwaem Hä'"lamälaga," "nē'x·lae.

Wä, hë'x·idaem·lā'wisē Ya'x·st!lałē "nē'k·eq: "lā'lōgwas-dey'·n, qaxg·in x·isā'łek· qaen o'mpaxs yā'wix·ılaa." Wä, lā'lae Ya'x·st!lałē wulā'se·wa yīs Hä'"lamälaga lā'xēs lā'-dela. Wä, lā'lae "nē'k·exs qebekwī'łē, yīxa lelō'łalałē. Wä, hë'x·idaem·lā'wisē Ya'x·st!lałē le'"lālasōs Hä'"lamälaga qa läs lā'sta lā'xa "wā'pē. Wä, hë'x·idaem·lā'wisē Ya'x·

Immediately Ya'x·st!ał raised his head. He did not wish to go out of the lake. He only wished to draw breath, and then he dived again. He turned his face again while under water so that he watched his blanket and his cape. Again the small person came and took his blanket and his cape and went and carried them behind the stump.

Immediately Ya'x·st!ał raised his head out of the water, and he kept his head above the water to draw a breath. As soon as he had drawn breath he dived again. Immediately the small person came and put his blanket and his cape down on the ground and ran again behind the stump. Immediately Ya'x·st!ał raised his head, and he just kept his head above water; and as soon as he had drawn breath, he dived again. Immediately the small person came again walking, and took the blanket and the cape and tried to walk away with them.

As soon as Ya'x·st!ał saw the small person take his blanket and his cape, he raised his head out of the water. He spoke at once, and said, "Oh, my dear! I have seen you for a long time." Immediately the small person stopped walking and turned around to Ya'x·st!ał. "O friend! what are you doing here? I am Mouse-Woman," she said.

Immediately Ya'x·st!ał spoke to her. "I came to get supernatural power, for I have disappeared on account of my father, who is going to give a winter-dance." Then Ya'x·st!ał was questioned by Mouse-Woman in regard to the dance, and he said that it was qebekwē'l, that ghost-dance. Immediately Ya'x·st!ał was called by Mouse-Woman

st!alē lā'sta lā'xa "wā'pē qa"s lē lāx lā'dzasas Hä"lamâlagā.
 Wä, lā"laē "nē'k·a: "Lae'ms hē'laxa g·ā'xen, qaxg·in
 la"mē'k· g·iwa'lalōl. Ä'ema k·!es k·!helō'l. Wä, hē"mis,
 5 qa lā'k!wēmasēs nā'qa"yōs qas lā'lēlōsaxg·in gwō"yō'gwa
 qas lā'delōsēda hā'mats!a qasō nē'xts!äl g·ā'xen, qenlō
 lāl mē'nsal qa"s," "nē'x·laēda amā'sgemāla begwā'nem,
 lāx Ya'x·st!alē.

Wä, laem"lā'wisē Hä"lamâlagā lē'lālax Ya'x·st!alē qa"s
 lē qā's'id la'laa lā'xa g·i'l!a ex:p!ē'qela alē'was hē'lax'it
 10 le'nxēlīsxa dze'lā'le. Wä, g·i'lēm'lā'wisē lā'xlenqēxs la'ē
 yā'q!leg'a"lē Hä"lamâlagā. Wä, lā"laē "nē'k·a: "Qä'laxg·in
 la"mē'k· "nē'x· qen g·iwa'laōl qa"s hē'laxaōs, qāst; qa"s
 lō'gwalaōsaxa hā'mats!a, qaxs hē"maē g·ōx" Ba'x"bakwā'-
 lanu"x"si'wa"yaēda dō'gułens lāx qwē'sbalisasa dze'lā'lex.
 15 Wä, la"mē'sen mē'nsal qa"s gwā'ħela"maōs q!ā'q!or.lax
 gwē'g'ilaslasē lāl qō dō'x"walelalōl. Wä, hē"maa, qasō
 lex"ts!äl lāx gwē'g'ilaslasē lā'laxē ä'emplax ts!emgwē'�alaxōl.
 Wä, hē"misen lā'g'iла "nē'x· qa"s dō'qwałak·asaōs lā'xen
 20 "nā'xwalaqen gwē'g'ilasa. Wä, hē"misen lā'g'iла "nē'x·
 qens g·ā'xē lā'xwa laē'sēx alē'wasa, qaxs yō'bołā"maē
 ha'msp!ēqs Ba'x"bakwā'lanu"x"si'wa"yōx. Wä, la"mē'sen
 nā'naxts!ewāLEX gwē'g'ilasasēxs g·ā'xaē nā'"nakuxs tewi'-
 x·aaxa "me'lxlōwē, qaxs xwā'xwēlaqela"maaxō wā'xaasaxsa
 25 "ne"nā'lax la'lēbele'nēxōs ha'msp!ēqēx qa"s lē hamx"t'dex
 wā'x·sengwa"yasa k!waxtā'yax ha'msp!ēqēx qe'nq!ala, qaxs
 hē"maē ha'mēk·eyāle'lg·its Ba'x"bakwā'lanu"x"si'wa"ē," "nē'x·
 "laēxs la'ē xe'ng·aelaxēs "nex"una"ē.

Wä, lā"laē ha'mts!eg·a"laxs la'ē hē'lk·!awi"stāla lā"stalē
 Hä"lamâlagäxa alē'wasē eē'ek!egemāla. Wä, g·i'lēm'lā'-
 30 wisē lā"staxa lā'saxs la'ē llepō'stā qa"s lē l!ebelē'nēxa
 alē'wasē lā'laa lā'xa l!enā'k·ē lā'xē eē'k·!ōdōyasa lā'sē.

to go out of the water, and Ya'x·st!ał at once went out of the water to go to the place where Mouse-Woman was standing. Then she said, "It is well that you found me, for I will help you. Only do not be afraid; and also have a strong mind, that you may get what you referred to as your dance, the Cannibal dance. If you will imitate me, [when] I show you about it." Thus said the small person to Ya'x·st!ał.

Then Mouse-Woman called Ya'x·st!ał to go and walk to a tall smooth spruce-tree of the right thickness, standing by the lake. As soon as they came to the foot (of the tree), Mouse-Woman spoke, and said, "Indeed, I have said that I will help you, that you may have good luck, friend; that you may get for your supernatural power the Cannibal dance, for this is the house of Cannibal-at-North-End-of-World, that we see at the far end of this lake. Now I will show you what you must learn to do if he should see you. If you should fail to do as he would do to you, he will just swallow you: therefore I wish you to watch all I do, and therefore I wished that we should come to this spruce-tree, for we will pretend it to be the Cannibal pole of Cannibal-at-North-End-of-World. Now I shall imitate the way he does when he comes home from hunting mountain-goats: for he repeats this the whole number of days, climbing up this his Cannibal pole; and he eats what is carried in each talon by him who sits on the top of the Cannibal pole snapping his beak, for he is the servant who gets food for Cannibal-at-North-End-of-World." Thus she said as Ya'x·st!ał took his blanket from the ground.

Then Mouse-Woman uttered the Cannibal cry, and went to the right, around the spruce-tree, looking upward. As soon as she had gone round the tree, she climbed up, climbing the spruce-tree, and going up to a branch which

Wä, g·yl^lEm^glä'wisē lä'g·aa lä'xa l!enā'k·axs g·ā'xaē xwē'-
ħeħenē bē'ngemāħa. Wä, g·yl^lEm^glä'wisē lä'g·aa lä'xa "ne-
gā'yā"yasa lā'saxs la'ē hā'sela ha'mts!eg·a^għa. Wä, g·ā'x-
"laē g·ā'xāxa.

5 Wä, lä'laē "nē'k·a: "Wä, qāst, la^gmas dō'qwāħaxen
gwē'g·ilasē. Wä, hā'g·a ḥō'gwaqax qa^gs nā'naxts!E^gwaōs
g·ā'xen," "nē'x·laē Hä"lamālagäx Ya'x·stlaħe. Wä, hē'x-
"idaem^glä'wisē Ya'x·stlaħe xe'ng·aelsaxs^g nēx^guna^g ē. Wä,
lä'laē hē'x·"idaem ha'mts!ag·a^għa. Wä, lä'laē lē'g·stāla
10 hē'ħk·!ewē^gstāla lāx ḥō'xla^gyasa alē'wasē. Wä, g·yl^lEm^glä'-
wisē g·ā'x^galela lā'xēs g·ā'g·ħildzasaxs la'ē l!epō'stä qa^gs
l!ebelena^g ē wā'x·a. Wä, k·lē's^glat!a ē'k·!eg·ilaxs g·ā'xaē
banē^gsta. Wä, lae'm^glaē wā'ħtsēs bek!wē'na^g ē.

15 Wä, g·yl^lEm^glä'wisē g·ā'x^galela lāx lā'ħidzasa Hä"lamā-
lagäxs la'ē yā'qleg·a^għe Hä"lamālagha. Wä, lä'laē "nē'k·eq:
"Gwāħaxi wā'l!ēmasēs nā'qa^gyōs, ā'las wiō'L lā'xēs lā'lō-
ħħasa^gwaōs, qaxs le^gmaā'qōs k·lēs ē'k·!eg·ila lā'xwa lā'sēx.
Wä, wā'g·ħi la dō'qwāħal g·ā'xen qen lā'lag·ħi ē't!ēdel.
Wā'g·ħi la dō'qwāħak·asLEX qa^gs k·lē'sēlōs lē'x^għiġġi g·ā'xen,"
20 "nē'x·laēxs la'ē ha'mts!eg·a^għa. Wä, lä'laē hē'ħk·!ewē^gstālax
ħō'xla^gyasa alē'wasē. Wä, g·yl^lEm^glä'wisē g·ā'x^galela lā'xēs
g·ā'għidzasaxs la'ē l!epō'stä qa^gs lē l!ebelē'nēxa alē'wasē.
Wä, g·yl^lEm^glä'wisē lā'g·aa lä'xa l!enā'k·axs la'ē xwē'ħeħe-
nēxs g·ā'xaē banō'ħela ha'mts!elaxtewēxs g·ā'xaē.

25 Wä, g·yl^lEm^glä'wisē g·ā'xelsexs la'ē "yā'laqax Ya'x·stlaħe
qa lā'lag·is ē't!ēda. Wä, hē'x·"idaem^glä'wisē Ya'x·stlaħe
ħa'mts!eg·a^għa. Wä, lä'laē hē'Emxat! gwē'x·"idēs g·ylx·dē
gwē'g·ilasa. Wä, lae'm^glaē lā'g·aa lāx "negħā'yā"yasa alē'-
wasaxs g·ā'xaē banē^gsta. Wä, lä'laē Hä"lamālagha l!ō'-
30 ħelaq qaxs k·lē'saē lā'xtodxa alē'wasē. Wä, lä'laē ē't!ēde
Hä"lamālagha nā'xnaxts!E^gwaxs^g g·ylx·dē gwē'g·ilasa. Wä,
g·yl^lEm^glä'wisē lā'g·aa lā'xa l!enā'k·axs g·ā'xaē xwē'ħeħe-
bengemāħaxs g·ā'xaē banō'ħela. Wä, g·yl^lEm^glä'wisē g·ā'xel-

was halfway up the tree. As soon as she arrived at the branch, she came down head downward; and as soon as she came halfway down the tree, she uttered the Cannibal cry aloud. Then she came down.

Then she said, "O friend! you have seen what I have been doing. Now, go also and imitate me!" Thus said Mouse-Woman to Ya'x·stlał. Immediately Ya'x·stlał took off his blanket, and immediately he uttered the Cannibal cry. Then he went to the right, around the foot of the spruce-tree. As soon as he came back to where he had started from, he climbed up, trying to climb the tree; but he did not get up high, when he came down again. His manhood had given out.

As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke, and said to him, "Don't be weak of heart, else you will not get what you wished for. You did not go up this tree. Go on, and watch me when I go again! Watch me closely, that you may not fail (when you imitate) me." Thus she said, and uttered the Cannibal cry. Then she went to the right, around the foot of the tree; and as soon as she came back to the place where she had started from, she climbed up, and climbed the spruce-tree. As soon as she arrived at the branch, she turned back and came down, uttering the Cannibal cry.

As soon as she came down to the ground, she sent Ya'x·stlał to go again. Immediately Ya'x·stlał uttered the Cannibal cry, and he did the same as he had done before. Then he arrived halfway up the spruce-tree and came down again. Then Mouse-Woman spoke angrily because he had not gone up to the top of the spruce-tree; and Mouse-Woman repeated again what she had done before. As soon as she arrived at the branch, she came back and went down face downward. As soon as she came

sexs la'ē ha^gyaLLōlax Ya'x·st!ałē qa ya'L!ōwēs qa łā'k!wēmasēs nā'qa^gyas, "ā'las wiō'L lā'xa L!enā'k·ē. Wä, hē^gmaa, qasō wiō'L lā'xa L!enā'k·e, lā'LES k·lēs lā'L qas, hā'mats!aōs," "nē'x^glaē.

5 Wä, hē'x^gidaem^glā'wisē Ya'x·st!ałē ha'mts!ag·a^gla. Wä, lā^glaē L!epōstā'la qa^gs L!ebelena^gexa alē'wasē. Wä, ha'l-selaem^glā'wisē wē'g·aa lā'xa L!enā'k·axs g·ā'xaē banē^gsta. Wä, g·y'l^gem^glā'wisē g·ā'xelsexs la'ē Hä^glamālaga axk·ā'lax Ya'x·st!ałē qa lēs ē't!ēd lā'sta lā'xa dze^glā^głē. Wä, hē'x^gidaem^glā'wisē Ya'x·st!ałē nā'nagēg·ēx wā'ldemas. Wä, lā^glaē lā^gsta lā'xa dze^glā^głē. Wä, lā^glaē mō'p!ēnensa dā's^gid lā'xa dze^glā^gaxs g·ā'xaē aē'daaqa. Wä, g·y'l^gem^glā'wisē g·ā'x^galela lāx lā'dzasas Hä^glamālagäxs la'ē yā-qleg·a^głē Hä^glamālagäq. Wä, lā^glaē "nē'k·a: "Wä'g^gil la 15 lā'lax^gideł dō'qwałał g·ā'xen qaxg·in g·y'l^gmēlek· g·ā'xaxal qenlō lāł dā'x^gidlōł qen ts!ēmgwēlaōL. Wä, lā'LES hē'bendālāem^glā'wisē g·ā'xen, qaxs q!ulā'sā^gmēlaqōs. Wä, hē'misēxs hē'mēlaqōs gwē'x^gitsōłtsa Ba'x^gbakwā'lanu^guśi'wa^gya, qasō lāł mē'nsag^gilseśe. Wä, lā'LES hē'Em^gixat^g gwē'x^gideł 20 g·ā'xen, qasō lāł ē'k!^gstalō. Wä, hē^gmis qas k·lē'saōs k·łela," "nē'x^glaēxs la'ē ha'mts!ag·a^głē Hä^glamālaga.

Wä, lā^glaē hē'k!^gewē^gstā'lax o'xla^gyasa alē'wasē. Wä, g·y'l^gem^glā'wisē g·ā'x^galela lā'xēs g·ā'g^gıldzasaxs la'ē L!epō'stā qa^gs L!ebelena^gē la ē'k!^głela lā'laa lā'xa L!enā'k·ē. Wä, g·y'l^gem^glā'wisē lā'g·aa lā'xa L!enā'k·axs la'ē xwē'łelenda qasōs g·ā'xē xwē'łelena^gya. Wä, g·y'l^gem^glā'wisē g·ā'xelsexs la'ē dā'x^gideł Ya'x·st!ałē qa^gs ts!ēmgwēlēq. Wä, g·y'l^gem^glā'wisē "wī^glaēlaqēxs g·ā'xaē Ya'x·st!ałē hē'x^gsala lāx mē'ng·asas Hä^glamālaga. "Wä," "nē'x^glaē, "hē'Em gwē'g^gilasles Ba'x^gbakwā'lanu^guśi'wa^gya lō'lxen la gwē'g^gilasōL," "nē'x^glaē. "Wä, hā'g·a o'gwaqa ē'k!^gstax. Wä, g·y'l^gem^gwits lā'g·aał lā'xa L!enā'k·ē qasō g·ā'axl xwē'łelenēL. Wä, g·y'l^gem^gwits g·ā'xsēdzendelxwa ale'wasēx lā'LES dā'x^gideł g·ā'xen qa^gs ts!ēmgwē'laōs g·ā'xen," "nē'x^glaē.

to the ground, she warned Ya'x·st!ał to take care to make his heart strong, else he would not get up to the branch. "If you do not go up to the branch, you will not obtain your Cannibal dance." Thus she said.

Immediately Ya'x·st!ał uttered the Cannibal cry and climbed up, and climbed the spruce-tree. He almost reached the branch, and came down. As soon as he stood on the ground, Mouse-Woman requested Ya'x·st!ał to go again into the water of the lake. Immediately Ya'x·st!ał obeyed her word. He went into the lake, and dived four times in the lake. Then he came out again. As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke to him, and said, "Now watch me really! for when I come down, I shall take you and swallow you whole, and you will go through me, and you will remain alive; and that will be the way that will be done to you by Cannibal-at-North-End-of-World when he will show you this; and you will also do the same to me when you go up; and do not be afraid!" Thus Mouse-Woman said, and uttered the Cannibal cry.

Then she went to the right, around the foot of the spruce-tree. As soon as she came back to the place where she had started from, she climbed up, and climbed, going up the tree, and reached the branch. As soon as she had reached the branch, she turned back and came down again. As soon as she came to the ground, she took Ya'x·st!ał and swallowed him whole. As soon as she had swallowed Ya'x·st!ał, he went right through, out at the anus of Mouse-Woman. She said, "That will be done to you by Cannibal-at-North-End-of-World, as I have done to you." Thus she said. "You go up also; and as soon as you reach the branch, when you come down, and when you come to the foot of the spruce-tree, take hold of me and swallow me whole." Thus she said.

Wä, lā'laē hē'x·ida'mē Ya'x·st!alē ha'mts!eg·a'sla qa's
 lē hē'lk!ewē'stālax o'xla'yasa alē'wasē. Wä, lā'laē l!e-
 pō'stāla qa's l!ebelena'ē qa's lē lā'xa l!enā'k·ē. Wä,
 g·i'l'Em'lā'wisē lā'g·aa lā'xa l!enā'k·axs la'ē xwē'lelala qa's
 5 bengemix·i'dexs g·ā'xaē xwē'lelena'ya. Wä, g·i'l'Em'lā'wisē
 g·ā'xelsexs la'ē dā'x·idex Hä'lamâlaga qa's ts!E'mgwēlēq.
 Wä, g·i'l'Em'lā'wisē 'wi'laēlaqēxs g·ā'xaē hē'x·sâla lāx
 me'ng·asas Ya'x·st!alē.

Wä, lā'laē yā'q!eg·a'kē Hä'lamâlaga. Lā'laē 'nē'k·a:
 10 "ya, qāst, lae'ms nextslā'x Ba'x"bakwā'lanux"si'wa'ya. Wä,
 hā'g·a qā's'index lā'xa qwē'sbālisaxsa dze'lā'fēx, dā'xa lā'laē-
 saxa hē'Em ha'msplēqs Ba'x"bakwā'lanux"si'wa'ya. Wä,
 g·i'l'Emles lā'g·aa'l lā'xa ha'msp!ēqē, wä, g·i'l'Emlwisē dō'x-
 "walelalē gwā'woyā'ya ha'msp!ēqē lā'l qō lā'l gugwā'x-
 15 sälō lē'lālax Ba'x"bakwā'lanux"si'wa'ya. Wä, 'a'emlwits
 lā'l lā'x·alsalxa ha'msp!ēqē ē'selax Ba'x"bakwā'lanux"si'wa'ē
 qa g·ā'xēs. Wä, g·i'l'Emlwisē g·ā'x nā'nakux tewi'x·aaxa
 "me'lowlē qō g·ā'xl hē'nā'kulal lā'xēs ha'msp!ēqa qa's
 lē'l hē'g·ostâlaeml l!epō'stāla qa's l!ebelena'ē lā'laal lā'xa
 20 qē'nq!ala k!wā'xtē'wēx ha'msp!ēqas. Wä, hē'Em bā'ba-
 kwayale'lgi'its Ba'x"bakwā'luxux"si'wa'ē lā'xōx wā'xaasaxsa
 "nē'nā'lax. Wä, lā'len k·lēs q!aplēmā'laal. Wä, g·i'l'Em-
 wisē g·ā'xlē Ba'x"bakwā'lanux"si'wa'ya, wä, hē'x·idaemlwisē
 wulā'lxēs "yā'lag·ilsaōs. Wä, hē'mēsen lā'l bex"sewa'slē.
 25 Wä, lā'len "nē'x·LEXS lā'lōgwasdeyaa'qōs. Wä, lā'las
 hēwā'xaeml yā'q!eg·a'hlōl, qaxg·in nō'gwax·sämēlg·in nā'-
 naxmēl qas qen hō'laqləsbōlaen, "nē'x·laēq. "Wä, hā'g·a,"
 "nē'x·laē.

Wä, hē'x·idaemlwisē Ya'x·st!alē qā's'id qa's lē lā'laa
 30 lāx lā'laē dzasasa ha'msp!ēqē. Wä, k!ē's'lat!a gē'g·ils qā'-
 saxs la'ē lā'g·aa lā'xa ha'msp!ēqē. Wä, g·i'l'Em'lā'wisē
 lā'x·alsaqēxs la'ē hē'x·ida'ma gwawoyā'ya ha'msp!ēqē

Then Ya'x·st!ał uttered the Cannibal cry, and went to the right, around the foot of the spruce-tree. Then he climbed up, and climbed the tree, going to the branch. As soon as he reached the branch, he turned back and came back with his face downward. As soon as he came to the ground, he took Mouse-Woman and swallowed her whole; and as soon as he had swallowed her, she went right through, out of the anus of Ya'x·st!ał.

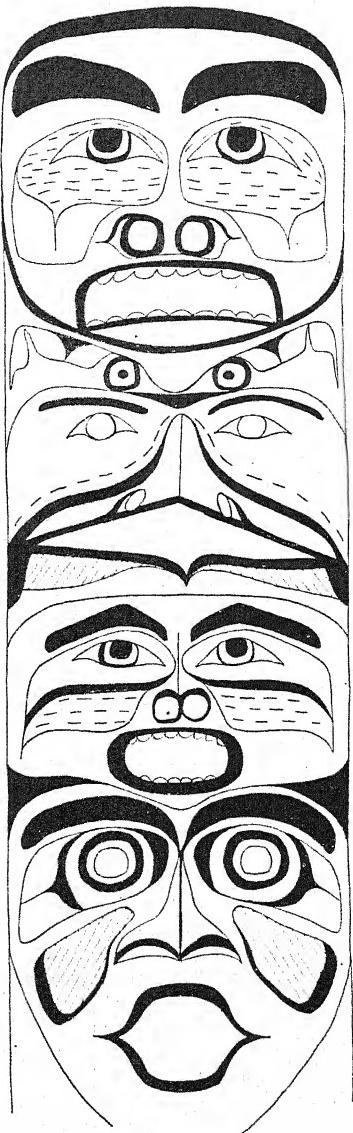
Then Mouse-Woman spoke, and said, "Oh, my dear! now you have imitated Cannibal-at-North-End-of-World. Go and walk to the far end of this lake. Look at what is standing there. It is the Cannibal pole of Cannibal-at-North-End-of-World. As soon as you reach the Cannibal pole, and when the raven in the middle of the Cannibal pole sees you, he will utter the raven cry, calling Cannibal-at-North-End-of-World. Just stand under the Cannibal pole, waiting for Cannibal-at-North-End-of-World to come. As soon as he comes home from mountain-goat hunting, he will go right to his Cannibal pole, and he will go up, climbing upward, climbing the pole, going to the "snapping-beak" sitting on top of the Cannibal pole. That is the servant who gets food for Cannibal-at-North-End-of-World throughout the whole number of days. We will not go together. When Cannibal-at-North-End-of-World arrives, he will ask you what you want, and then I shall show myself, and I shall say that you want supernatural power; and you shall never speak, for I shall still answer on your behalf, for I shall pretend to be able to hear (your thoughts)." Thus she said to him. "Now go up!" Thus she said.

Immediately Ya'x·st!ał walked, and went to the place where the Cannibal pole was standing. He did not walk for a long time when he arrived at the Cannibal pole. As soon as he stood under it, the raven in the middle

gugwa'xsä. Wä, hëwä'xaem⁸lä'wisë Ya'x·st!ałë dō'x⁸wideq. Wä, k·lë's⁸lat!a gä'la lâ'x⁸elasxa ha'msp!eqaxs la'ë wułä'x⁸ale lax Ba'x⁸bakwä'lanux⁸sí'wa⁸yaxs g·ä'xaë ha'mts!älaxtåya. Wä, hë'mësës medzë'saxs yâ'ë gwë'k!⁸äloxda ñ'guq!⁸älax 5 ts!e'lt⁸ts!ek!wa. Wä, k·lë's⁸lat!a gä'lags g·ä'xaë lâ'x⁸elsaxës ha'msp!eqë. Wä, lae'm⁸laë ts!e'lk⁸axs la'ë lâ'lexölsë Ba'x⁸bakwä'lanux⁸sí'wa⁸ë lô⁸ Ya'x·st!ałë.

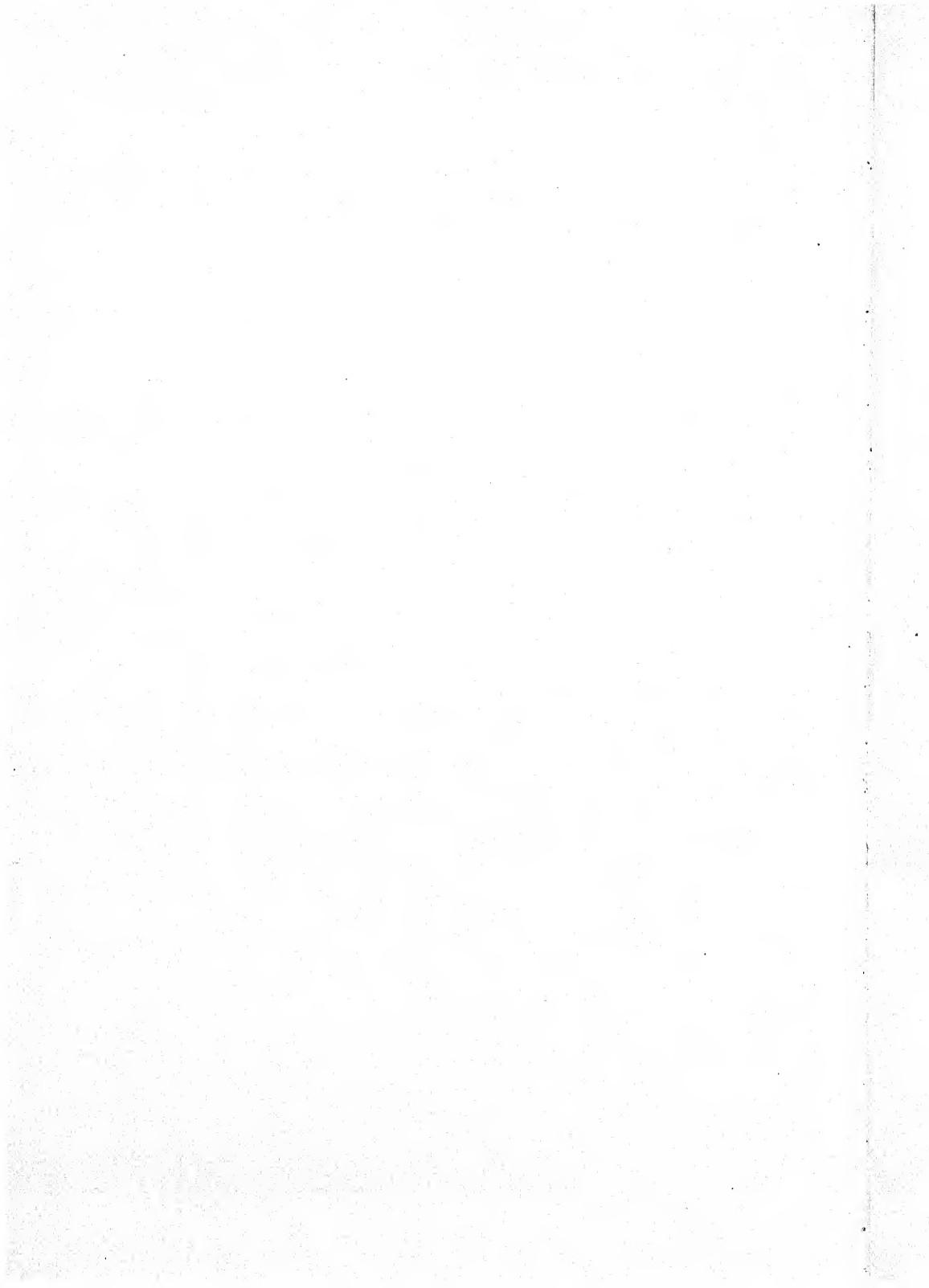
Wä, g·y'l⁸Em⁸lä'wisë Ba'x⁸bakwä'lanux⁸sí'wa⁸ë ne'nwaqemxs la'ë ya'qleg·a⁸la. Wä, lâ'laë ⁸në'k·a: "ëya, qäst, ⁸mä'sös 10 ⁸yä'lag·ilsaq!os?" Wä, hë'x·idaem⁸lä'wisë Hä'lamålaga yä'q!eg·a⁸l lâx a'psot!exla⁸yasa ha'msp!eqë. Wä, lâ'laë ⁸në'k·a: "Ts!ets!ä'qo⁸laë g·ö'kulötasöx. Wä, lâ'laöx x'isä'la. Wä, hë'Em⁸lawis g·ä'xëlsöx qa⁸s lâ'lexöx lë'daqöqs qa wë'g·ilasöx hä'mats!a," ⁸në'x·laë Hä'lamålaga⁸x Ba'x⁸bakwä'la- 15 nux⁸sí'wa⁸ë.

Wä, hë'x·idaem⁸lä'wisë ë'k·ë wä'ldemas Ba'x⁸bakwä'lanux⁸sí'wa⁸yaq. "Wä, we'g·ix·os ä'ëm dō'qwałaxen gwayıi⁸lälag·ilelasla lâ'xg·in ha'msp!eqek⁸, qa⁸s lë'los lla'yöł l!epö'stäł l!ebelenë'qek⁸, qenlö g·ä'xl banë'stäłö," ⁸në'x·laëxs lâ'dzëk·asaë ha'mtsleg·a⁸la. Wä, lâ'laë hë'Em gwë'⁸g·ilë gwë'g·ilasas Hä'lamålaga⁸la'x·dë me'nsa qa Ya'x·st!ałë. Wä, lë'x·a⁸mës ñ'gux⁸idayösesx g·y'l⁸maë lâ'xtödxës ha'msp!eqaxs la'ë xwë'leñendxës ha'msp!eqë qa⁸s be'ngemx⁸idë. Wä, lâ'laë ha'mtseg·a⁸la qa⁸s lë laë'L lâx se'msasa begutat⁸yasa ha'msp!eqë. Wä, g·ä'x⁸laë në'hemx⁸id lâx se'msasa gwawoyâ⁸ë. Wä, g·y'l⁸Em⁸lä'wisë ⁸wi'löqawë bek!we'⁸na⁸yas lâ'xa gwawoyâ⁸yaxs la'ë ha'mtsleg·a⁸la qa⁸s lëxat!ë'tlëd laë'L lâx se'msasa begwabâ⁸yasa gwawoyâ⁸ë. Wä, g·ä'x⁸laë në'hemx⁸id lâx se'msasa dzö'noq!wa lâx ñ'xla⁸yasa 25 ha'msp!eqë. Wä, laem⁸lä'wisë ha'mts!eg·a⁸lexs g·ä'xaë lâ'qâ lâq. Wä, lâ'laë lâ'x⁸welsa. Wä, lâ'laë ⁸yä'laqax Ya'x·st!ałë qa lâ'lag·os ñ'gwaqa. 30



Cannibal Pole of Yax'stlat (see p. 433).

On top, man; underneath, raven with open beak and "antlers," which actually represent the raven's feet shown over the eyebrows; at the bottom, Dzo'noq!wa with open mouth, with man's face on forehead (from a sketch).



of the Cannibal pole began to utter the raven cry, but Ya'x·st!ał never looked at it. He had not been standing long under the Cannibal pole when he heard Cannibal-at-North-End-of-World coming, uttering the Cannibal cry, and also his whistles sounded like the different kinds of birds. It was not long before he stood under the Cannibal pole. Then Cannibal-at-North-End-of-World was startled when Yax·st!ał stood by his side.

As soon as Cannibal-at-North-End-of-World recovered, he spoke, and said, "O friend! what are you doing here?" Immediately Mouse-Woman spoke at the other side of the Cannibal pole, and said, "The tribe has met for a winter-dance, and he has disappeared: therefore he came to get your dance to be a Cannibal." Thus said Mouse-Woman to Cannibal-at-North-End-of-World.

Immediately Cannibal-at-North-End-of-World agreed to her word. "Go on, and watch what I am going to do on my Cannibal pole, that you may take my place and climb up, climbing this pole, when I come down!" Thus said the great one, uttering the Cannibal cry. Then he did the same as Mouse-Woman had done when she had showed Ya'x·st!ał; only this was different, that as soon as he got to the top of the Cannibal pole, and he turned down the Cannibal pole with his face downward, he uttered the Cannibal cry, and entered the mouth of the man on top of the Cannibal pole; and he came out at the mouth of the raven in the middle; and when his body was out of the raven in the middle, he uttered the Cannibal cry, and entered again the mouth of the man under the raven, and he came out of the mouth of the Dzō'noq!wa at the bottom of the Cannibal pole, and he uttered the Cannibal cry when he came out of it. Then he stood on the ground. Then he sent Ya'x·st!ał to go up also. (See plate at end of volume.)

- Wä, lā'laē hē'x·ida'mē Ya'x·st!alē ha'mts!eg·a'sa. Wä, laem'lā'wisē hē'Em gwē'x·idē gwē'g·ilasas Ba'x·bakwā'lanux·usī'wa'ē. Wä, à'Em'lā'wisē lā'g·aa lāx o'xtā'yasa Dzō-noq!ux·la·yaxs g·ā'xaē banē'sta. Wä, lā'laē e't!ēdē Ba'x·bakwā'lanux·usī'wa'ē hē gwē'x·its g·i'l·lx·dē gwē'g·ilasa. Wä, g·i'l·Em'lā'wisē g·ā'xaxaxs la'ē e't!ēd 'yā'laqax Ya'x·st!alē qa lēs e't!ēda. Wä, laem'laxaā'wisē Ya'x·st!alē. Wä, lā'laē lā'g·aa lāx o'xtā'yasa bekwi'wa'yas Dzō-noq!waxs g·ā'xaē banē'sta.
- 10 Wä, laem'laxaā'wisē e't!ēd Ba'x·bakwā'lanux·usī'wa'ē à'Em 'neqe'mg·iltewēxēs g·i'l·lx·dē gwē'g·ilasa. Wä, g·i'l·Em'lā'wisē g·ā'xaxaxs la'ē 'yā'laqax Ya'x·st!alē qa lēs e't!ēda. Wä, hē'x·idaem'lā'wisē la. Wä, laem'lā'wisē lā'g·aa lāx wul!ā'xasa gwawoyā'yaxs g·ā'xaē banē'sta. Wä, g·i'l·Em'lā'wisē g·ā'xelsexs la'ē dō'x·walelax Ba'x·bakwā'lanux·usī'wa'yas x·ō'lexulaē. Wä, k!ē's·lat!a gä'laxs la'ē dō'x·walelaqēxs la'ē e'k·!ēx·ēd, qaxs la'ē dō'x·walelaqēxs g·ā'x·maē 'yā'·yana p!ele·nā'kulēda qe'nq!āla, yīx Bā'bakwayalelg·isas xā'pelaxa ma'lō'kwē bēbegwā'nema.
- 20 Wä, g·ā'x·laē k!wā'klug·ileyōdxa begutā'yasa ha'msp!ēqē. Wä, hē'x·idaem'lā'wis Ba'x·bakwā'lanux·usī'wa'ē ha'mts!leg·a'sa qa's lā'el L!epō'stā qa's L!ebelena'ēxēs ha'msp!ēqē. Wä, g·i'l·Em'lā'wisē lā'g·aa lā'xa qe'nq!āläxs la'ē ax·ē'dxa begwā'nemē lāx hē'lk·!ōtsēdza'yasa qe'nq!āla.
- 25 Wä, lā'laē ts!Emgwē'laq. Wä, lā'laē xwē'lelenēxēs ha'msp!ēqaxs g·ā'xaē banō'ela lā'lax·sāla lā'xa sēse'msa bex·unā'yasēs ha'msp!ēqē. Wä, g·i'l·Em'lā'wisē lā'g·aa lāx lā'dzasas Ya'x·st!alaxs la'ē dā'x·ideq qa's ts!Emgwí'lēq. Wä, à'Em'lā'wisē Ya'x·st!alē hēx·sā'la lāx mE'ng·asas.
- 30 Wä, lā'laē Ba'x·bakwā'lanux·usī'wa'ē 'yā'laqax Ya'x·st!alē qa lēs o'gwaqa. Wä, hē'x·idaem'lā'wisē la 'yā'·yana L!epō'stā'la qa's L!ebelena'ēxa ha'msp!ēqē. Wä, lā'laē lā'g·aa lā'xa begutā'yasēxs la'ē dā'x·idxa begwā'nemē xā'bex·sa

Immediately Ya'x·st!ał uttered the Cannibal cry, and he did the same as (the other one) had done. He just went to the top of the Dzō'noq!wa at the bottom when he came down again. Then Cannibal-at-North-End-of-World did the same as he had done before; and when he came down again, he sent Ya'x·st!ał to go again, and Ya'x·st!ał went again. He came to the top of the man on the forehead of the Dzō'noq!wa and came down again.

Then Cannibal-at-North-End-of-World went up again, and did just as he had done before. As soon as he had come down, he sent Ya'x·st!ał to go again. He went at once, and he arrived on the antlers of the raven in the middle, and came down again. As soon as he came to the ground, he saw Cannibal-at-North-End-of-World watching. It was not long before he saw what he looked up for; for he saw the snapping beak, the Servant who was getting food, coming quickly, flying and holding in his talons two persons.

He came and sat on top in the middle of the head of the man on the Cannibal pole. Immediately Cannibal-at-North-End-of-World uttered the Cannibal cry and climbed up, climbing his Cannibal pole. As soon as he reached the snapping beak, he took the man from the right foot of the snapping beak. Then he swallowed him whole; and he returned along his Cannibal pole coming down, going through the mouths of the figures of his Cannibal pole. As soon as he arrived at the place where Ya'x·st!ał was standing, he took him and swallowed him whole; but Ya'x·st!ał went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World sent Ya'x·st!ał to go also. He climbed up quickly, climbing the Cannibal pole. Then he arrived at the man on top, took the man that the snapping beak held in its left foot, and swallowed

g̥emxōltsēdza⁸yasa qe' nq!āla qa⁸s ts!Emgwē'leq. Wä, g̥·ā'x⁸laē xwē'lelenēxa ha'msp!ēqē qa⁸s lē laē'l lāx se'm-sasa begutā⁸ē. Wä, g̥·ā'x⁸laē nē'lemx·⁸id lāx se'msasa gwawoyā⁸ē qa⁸s ha'mtsleg·a⁸lē. Wä, lā⁸laē laē'l lāx 5 se'msasa begubā⁸yas qa⁸s g̥·ā'xēs nē'lemx·⁸id lāx se'msasa dzō'noq!uxla⁸ē qa⁸s ha'mtsleg·a⁸lē. Wä, g̥·y⁸l⁸Em⁸lā'wisē lā'qāwē ë'k!wina⁸yasēxs la'ē dā'x⁸idex Ba'x⁸bakwā'lanux⁸si'-wa⁸ē qa⁸s ts!Emgwē'leq. Wä, à'Em⁸laxaa⁸wisē hē'x·såla lāx me'ng·asas.

- 10 Wä, lā⁸laē yā'q!leg·a⁸lē Ba'x⁸bakwā'lanux⁸si'wa⁸ē. Wä, lā⁸laē nē'k'a : "ya, qāst, lae'ms lā'la lā'xen lā'dēx. Wä, à'EMLES aē'k'ilalōl. Gwa'la mō'masilaleq^u, a'las g̥·ā'xlax xek·!ā'lax g̥·ā'xen." Wä, lā⁸laē lē'lēlax Ya'x·stlaē lā'xēs g̥·ō'kwē qa⁸s lē qlā'q!ōlāmatsēs q!E'mq!Emdemē mō'sgem lāq. Wä, k·!ē's⁸latla gē'x⁸idexs la'ē q!ā'lēlaxa mō's-gemē q!E'mq!Emdemē. Wä, lā⁸laē Ba'x⁸bakwā'lanux⁸si'wa⁸ē hayā'l!ōlax Ya'x·stlaē qa yā'l!āwēs. Wä, hē⁸mis qa maē'mōplēnxwasēs nā'lās k·!ēs ts!Emō'x⁸wīdxā nē'l⁸nemō'-kwē begwā'nem "g̥·ayō'! lā'xēs g̥·ō'kulōtāōs. Wä, qasō 20 k·!ēsl hē'l g̥wē'g'ilalen wā'ldemōl la'mēts g̥·āxl xek·!ā'! g̥·ā'xen, qaen q!ā'q!alalaē nē'Emlenlōl," nē'x⁸laē.

Wä, lā⁸laē lē'lewelsē Ba'x⁸bakwā'lanux⁸si'wa⁸yax Ya'x·stlaē, yīxs la'ē gwāl qex·'imtsa l!ā'gekwē lē⁸wa qe'nxawa⁸ē lāq. Wä, lā'x·da⁸x⁸laē lāx yaē'dzasasa ha'msp!ēqē. Wä, 25 lā⁸laē Ba'x⁸bakwā'lanux⁸si'wa⁸ē k·!equ'lsxa ha'msp!ēqē. Wä, lā⁸laē lā'k⁸lālax ë'k!wina⁸yas. Wä, lā⁸laē wī'lida. Wä, lā⁸laē lexbe'ndeq yīsēs hē'lk·!ōts!ana⁸ē. Wä lā⁸laē hē'x·-idaem la qō'ml⁸idēda ha'msp!ēqē. Wä, à'Em⁸lā'wisē la mō'denē wā'sgemasas lā'xens q!wā'q!wax·ts!ana⁸ē. Wä, 30 lā⁸laē yū'Em la wā'g·itens se'lt!ax·ts!ana⁸ex. Wä, lā⁸laē Ba'x⁸bakwā'lanux⁸si'wa⁸ē g̥·ip!ā'LELōts lāx gā'yaapla⁸yas l!ā'-gekwas Ya'x·stlaē. Wä, lae'm gwāl lā'xēq. Wä, lae'm⁸laē yā'lagemē Ya'x·stlaē qa⁸s g̥·āxlag·i nä'nakwa. Wä,

him whole. Then he returned along the Cannibal pole, and went in at the mouth of the man on top. Then he showed himself again through the mouth of the raven in the middle, and uttered the Cannibal cry. Then he went in through the mouth of the man under it, and he came and showed himself through the mouth of the Dzō'noq!wa at the bottom, and uttered the Cannibal cry. As soon as his body came out, he took Cannibal-at-North-End-of-World and swallowed him whole, and he also went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World spoke, and said, "Oh, my dear! now you have obtained my dance. Only take care! Don't hurt it, else you will stay with me." Then he invited Ya'x·stlāł into his house to teach him his four songs. It did not take long before he knew the four songs. Then Cannibal-at-North-End-of-World warned Ya'x·stlāł (and told him) to take care; and (he told him) to swallow one man of his own tribe every fourth day. "If you do not do as I told you, you will stay with me, for I shall know what you are doing." Thus he said.

Then Cannibal-at-North-End-of-World called Ya'x·stlāł out of the house, after he had put red cedar-bark and a neck-ring on him; and they went to the place where the Cannibal pole was standing. Then Cannibal-at-North-End-of-World pulled out the Cannibal pole, and he slapped it all along its whole length. Then it became thin; and then he slapped its ends with his right hand, and the Cannibal pole at once became short. Now it was the length of four of our fingers, and its thickness was that of our little finger. Then Cannibal-at-North-End-of-World tucked it in the cross neck-piece of the red cedar-bark head-ring of Ya'x·stlāł. After he had done this, Ya'x·stlāł

hē'x·^sidaEm^slā'wisē Ya'x·stlałē g·āx qā's^sida. Wä, lae'm^slaē
xwāk^u lā'xēs hā'mats!aēna^sē, lā'g·ilas k·!ēs q!å'LELAXĒS wā'-
waseldzasē qā'sa. Wä, lā'^slaē dō'x^swALELAXĒS q!wē'q!ulē-
yaxs ā'lääq lax wäs G·iō'xwē. Wä, hē'x·^sidaEm^slā'wisē
5 Ya'x·stlałē dā'x^sidxēs ama'^sē q!ulē'ya qa^s ts!emgwí'lēq.

Wä, hē'x·^sidaEm^slā'wisē nā'gēsēda, lae'm yā'was^sid yō'ł-
ēda. Wä, laem^slā'wisē ts!ek·!ā'ł^sedxēs ma^slō'kwē q!wē'-
q!ulē'ya yīxs lā'x·dē lāx g·ō'kwas Ba'x^ubakwā'lanu^ssi'wa^sē;
wä, hē'misēs laē'na^sē hā'mats!a. Wä, hē'misēxs maē'mō-
10 p!enxwasaē ^snā'lās k·!ēs hamx^sidxa ^snał^snemō'kwē begwā'-
nem lā'xēs g·ō'kulotē; wä, hē'mis, "qenlō k·!ēs hē'łq!olēm^ł
hē gwē'g·ilalē, lae'm^slā'wisen g·āx ē'toxwasōł Ba'x^ubakwā'-
lanu^ssi'wa^sya. Wä, hā'g·a ē'kulilaxens g·ō'kwa. Wä,
g·i'ł^semlwits gwāł ē'kwaxens g·ō'kwa lā'les axk·lā'lałxen
15 őmpa qa axk·lā'lesēx l!ō'plendzēsa, yīx q!ā'k·asē qa
k!wā'xsēg·alasēsēx hē'łk·!ōtsā'lasa tlēx·ł^släsens g·ō'kwa,
qenlō lāł nē'ł^sidlō," ^snē'x·^slaē Ya'x·stlałē. Wä, lae'm
ł^se'gades Bax^ubakwā'lanuk^u.

Wä, hē'x·^sidaEm^slā'wisē la nā'^snakwēda ma^slō'kwē q!wē'-
20 q!ulēs Ba'x^ubakwā'lanukwē qa^s lē ts!ek·!ā'łelax ő'mpasē
^smā'x·mewēsagema^sē yīs wā'łdemi^slālāsa hā'mats!a. Wä,
hē'x·^sidaEm^slā'wisē ē'x^switse^swēda g·ō'kwaxa ^snā'la. Wä,
laem^slā'wisē gā'la gā'nulexs la'ē gwā'la. Wä, hē'Em^slāwisi
a'łex ^snā'x·^sidxa gaā'lāxs g·ā'xaasē ha'mts!eg·a^sie Bax^uba-
25 kwā'lanukwē lāx ā'lanā^syas g·ō'kwas ^smax·mewēsagema^sē.
Wä, hē'x·^sidaEm^slā'wisē la gwayē'L!esase^swa gwē'gudza.
Wä, lae'm^slaē k·leō's k·!ēs gwē'k·!alasē medzē'sa Bax^uba-
kwā'lanukwē.

Wä, g·i'ł^sem^slā'wisē ^swi^slaēlēda gwē'gudza lā'xa g·ō'-
30 kwaxs g·ā'xaē ha'mts!eg·a^słeda hā'mats!a lāx ^sne'lbālasasa
g·ō'kula. Wä, hē'Em^slāwisi la hō'qaweldzatsa gwē'gudza
qa^s lē k·i'nyaxa hā'mats!a. Wä, g·i'ł^sem^slā'wisē lā'la
gwē'gudzax Bax^ubakwā'lanukwaxs la'ē ^smā'x·mewēsagema^sē

was sent to go home. Ya'x·st!ał came at once, walking. Now he was wild with his cannibalism: therefore he did not know how long he was walking. Then he saw his uncles looking for him at the river of Steelhead-Salmon Place. Immediately Ya'x·st!ał took hold of his little uncle and swallowed him whole.

Immediately he came to his senses for a short time. Then he told his two uncles that he had been to the house of Cannibal-at-North-End-of-World, and that therefore he was now a Cannibal, and that he had to eat one man of his tribe every fourth day; "and also if I am not allowed to do so, I shall be taken away by Cannibal-at-North-End-of-World. Go on, clear our house! and after you have cleared our house, ask my father to ask Cooked-in-Water, his slave, to sit outside of the house, on the right-hand side of the door of our house, when I show myself." Thus said Ya'x·st!ał. Now his name was Cannibal.

Immediately the two uncles of Cannibal went home and reported to his father, First-Property-Giver, what the Cannibal had said. Immediately the house was cleared that day. Then late in the night, when they had finished, and when day just came in the morning, Cannibal came, uttering the Cannibal cry behind the house of First-Property-Giver. Immediately he awakened all the uninitiated winter-dancers. There was no sound that was not made by the whistles of Cannibal.

As soon as all the uninitiated winter-dancers had come into the house, Cannibal came, uttering the Cannibal cry at the south end of the village. Then the uninitiated winter-dancers went out to capture the Cannibal; and as soon as the uninitiated winter-dancers had obtained Can-

axk·!ā'lax L!ō'plendzēsēxa q!ā'k·ō qa läs k!wā'xsēg·alsax
 hē'lk·!ōtsālasasa t!ēx·'la. Wä, hē'x·'idaEm·lā'wisē nā'na-
 gēg·aēda q!ā'k·āx wā'ldemasēs q!ā'gwidē. Wä, k·!ē's·lat!a
 gā'la k!wā'xsēg·alasexs g·ā'xaasēda hā'mats!a dā'x·'ideq
 5 qas ts!Emgwī'Lēq. Wä, g·ī'l·Em·lā'wisē "wī'laēla hamx-
 ·ī'dxa q!ā'k·ōx·däxs la'ē lae' L lāx lō'bekwasēs ö'mpē. Wä,
 g·ī'l·Em·lā'wisē lā'g·iyō'lil lā'xa ö'gwiwaliläxs la'ē ax·ē'dxa
 axā'la lāx awa'pla·yasēs L!ā'gekwē qas lā'g·aliłē.

Wä, hē'x·'idaEm·lā'wisa ha'msp!ēqē la "nā'qemts!a lā'xēs
 10 wā'sgEmasē, LE·wīs wā'g·idasē, LE·wīs k·!ē'g·idemē. Wä,
 hē'x·'idaEm·lā'wisa hā'mats!a L!epō'stöla qa's L!ebelena·eq.
 Wä, lā'laē la'xtödqēxs g·ā'xaē xwē'lelenē qa's lā'lax·sälē
 lāx sēse'msa k·!ē'g·idemē. Wä, g·ī'l·Em·lā'wisē mō'p!ena
 lā'g·ostānaxwaxs la'ē gwā'la. Wä, lā'laē q!ulē'x·s·Em
 15 de'nxelasa mō'sgEmē q!E'mq!Emdemē, yīxs k·!ē's·maē q!ā'-
 la·lelēs g·ō'kulōtax q!E'mq!Emdemēs.

Wä, mō'p!enxwas·latla "nā'läsēxs la'ē e't!ēd xwā'sa.
 Wä, lā'laē dā'x·'id lā'xa g·ī'gema·yasa "ne'mēmaxa Q!E'm-
 q!emtalalē qa's ts!Emgwē'Lēq. L!a'lbēx·Lā'laēda g·ī'gama·ē.
 20 Wä, hē'mis lā'g·ilas la L!ē'L!esapēda Q!E'mq!Emtelalalē
 LE·wa A'wailelaxwa "nā'lax.

Wä, laem·lā'wisē k·!ē'g·dayusa hā'mats!äxs la'ē q!unā'la
 ts!Emgwē'LElaxēs g·ō'kulōtē, lā'g·ilas ax·ē'tse·wē e'demasa
 mō'kwē k·!ē'k·!eyälaxaxa k·ā'dzekwaxs la'ē LEk·a'sa el-
 25 kwē'sawa·yasa e'xenta. Wä, lā'laē dā'x·'itsē'wēda hā'mats!a
 qa's yīlp!egalēlemē lā'xa lāe' dzö'xum lāx "nā'qölē-
 waliłā g·ō'kwē. Wä, lā'laē ax·ē'tse·wēda g·ā'yołē lā'xa
 "nemō'kwē ts!edā'q k·ā'dzekwa qa's axā'lilemē lāx hē'k·!ō'-
 denudzeliłas. Wä, lā'laē axā'lilemē "ne'mx·'idāla lāx hē'k·!
 30 k·!ōdē'g·a·yas. Wä, lā'laē axā'lilema "ne'mx·'idāla lāx
 ge'mxōtemaliłas. Wä, lā'laē axale'lemē "ne'mx·'idāla lā'x
 ge'mxōdēg·aliłas. Wä, lā'laē a'nqasōsa gu'ltä. Wä,

nibal, First-Property-Giver asked Cooked-in-Water, the slave, to go and sit in front of the house, at the right-hand side of the door. The slave obeyed at once the words of his master. He had not been sitting long in front of the house, when Cannibal came and took him and swallowed him whole. As soon as he had eaten the whole slave, he entered the dance-house of his father, and he went to the rear of the house, and took off what was in the neck-piece of his head-ring of red cedar-bark and put it down.

Immediately the Cannibal pole was of the right size in thickness and length, and the carvings were on it. Immediately the Cannibal climbed up, climbing the pole. He went to the top and came back, and went through the mouths of the carvings. As soon as he had been up four times, he stopped. Then he himself sang the four songs, for the people did not know the songs of it.

After four days he was wild again. Then he took a chief of the clan Song-Dancers and swallowed him whole. Spouting-Whale was the name of that chief: therefore the Song-Dancers and the A'wailela hate each other up to this day.

Now the Cannibal was feared because he always swallowed people of his tribe. Therefore first menstrual flow of four virgins was taken, — their white cedar-bark which was soaked in menstrual blood. Then the Cannibal was taken and was tied to a stake in the rear end of the house. Then one of the pieces of white cedar-bark taken from one of the women was put down at his right side in front, another one at his right side behind him, and another one on the left-hand side in front of him, and one on the left-hand side behind him. Then they were lighted with fire. As soon as they began to burn, they were

g·'i'l⁸Em⁸lā'wisē gunē'x⁸widexs la'ē pō'xwasōsa mō'kwē k·!ē'-k·!eyāla ts!ē'daqa qa "nemē'xtālēsa kwax·'i'la lā'xa hā'mats!a. Wä, g·'i'l⁸Em⁸lā'wisē q!u'lx·'idēda gu'l täxs la'ē ya'q!eg·a·'i'eda hā'mats!a. Wä, lā'lae "nē'k·a: "Wä, ha'lā'k·as⁸la, lae'ms 5 amē'fāmas g·ā'xen," "nē'x·'laēxs la'ē x·is⁸i'da, LE⁸wēda ha'msplēqē. Wä, lae'm lā'ba.

blown upon by the four virgins, so that the smoke went towards the Cannibal. As soon as the fire was extinguished, the Cannibal spoke, and said, "Good-by! You have brought me bad luck." Thus he said, and disappeared with the Cannibal pole.

32. Q!ō'mg·ila.

Tradition of the Clan Gi'g'ilgam or Awō'o of the A'waīLEla.

(Told by Neg·ē' and Ha'nidzEM.)

Q!ō'mg·ila lived in his house on the fighting hill (xuse'la) of his village, a little back of the river Ha'nwad at A'LEGEMla. He had three children, — two sons, named Lā'x⁸unāla and Wā'x⁸id; and a daughter, named Xō'gumga. They were the first people at this place. He said to his children, "Don't be lazy, and look at the river and see if there is anything in it. Perhaps there are fish in it." They went down to the river; and when they saw a salmon swimming about in it, they told their father, "There is a salmon in the river," and the father told them to look again. When they saw it again, he asked them to catch it. Then he himself went down and lay down, his back leaning against a stone, at the place where he was accustomed to lie, and looked at his children. His children caught three salmon; and they were glad that they had them, because they had nothing to eat.

Then he gave a feast with his salmon. The people came and sat down around him, and he spoke, and said, "Don't let us sit here all the time. Evidently there are many salmon below, about which we have never known before. Let us move down the river, and let us divide the fishing-places among ourselves, that we may have enough to eat." And they did as he told them. They went down the river and took their fishing-places. Xō'gumga took the place farthest up the river, and Łā'x^eunāla took a place at the lowest part of the river, according to the order of their birth.

Wā'x^eid, however, did not do anything. He used to dress up and to sit about idly. He only thought of the pretty girls in the village.

Xō'gumga went to her fish-trap, and found salmon in it. She split them, roasted them, and placed them on drying-poles. Then she went to get more, cut them, and roasted them. When they were done, she found that all the salmon she had roasted before were gone. Her grandmother had been in the house; and she asked her, "Do you know what has become of my fish?" She had not noticed how they had disappeared. Then Xō'gumga said, "Why don't you watch them? You ought to look after my fish." Then she went again, caught more salmon, and roasted them. When she took them up to her house, the whole supply of salmon had vanished. Again she asked her grandmother, "Don't you know what happens to my salmon?" After this had happened three times, she resolved to watch herself. She roasted a new supply of salmon, hung them up to dry, and then she made a bow and arrows for herself, and hid to see who was taking away her salmon. When evening came, she was still in hiding in the house. After some time she heard somebody lift the roof-boards, and to her surprise she saw two

large breasts coming down through the roof, and there appeared a large Dzō'noq!wa. She shot two arrows into her breasts. Then the Dzō'noq!wa screamed and ran away through the woods, throwing down large trees which were in her way. Yō'gumga followed her. For a long time she heard her screaming.

All of a sudden the noise stopped. The Dzō'noq!wa had entered her house. Xō'gumga followed her, and saw the woman lying by the fire groaning for pain. After a little while she died.

There were four young Dzō'noq!was in the house, children of the old one. She killed them all by knocking them over the head with a stick. The house was full of skins, of whales, of fish, and all kinds of property, sea-animals and land-animals. She cut off the head of the old Dzō'noq!wa and took it along. She was going to call her tribe to carry home all the wealth that she had found,—skins of black bears, of grizzly bears, tallow, dried berries, and all kinds of food. They carried it all on their backs to their houses. Now they were rich.

Xō'gumga was married to Bā'kwiłnuk^u or Hamā'lak·auē^e, a G̥ig̥ilgam. After some time she had a boy, who was named Łā'x^eunāla. When the child was born, she took the skull of the Dzō'noq!wa, split it, and used it as a wash-basin for her child, to make it strong; and when the child was older, she made him bathe in cold water. He grew up very quickly and became very strong. Then she tried him. She told him to twist a large yew-tree which was standing behind the house. He obeyed, and twisted it without any difficulty down to the butt. When his mother saw how strong he was, she said, "I want you to go down the river to see your dead grandfather." He walked down along the river, walking behind the houses, to look for his grandfather. While he was going

down the river, he tried his strength on the trees, and he twisted them down to their roots. Then he knew that he was strong.

He came to a tribe, and he was asked, "Who are you?" He said, "I am the child of Xō'gumga." They said to him, "Half of us are dead. A large Dzō'noqlwa has eaten our people, and does not allow us to go fishing." Then the boy said, "Don't speak of it." He said to four young men, "Let us go and look for the Dzō'noqlwa!" They went aboard; and when they just started for the place where the Dzō'noqlwa used to sit, they saw him sitting there. He was a giant. When he was just going to take hold of them, Łā'x^əunāla took up stones and hit him in the eyes. The stones went right through his head, and the Dzō'noqlwa fell down dead. Then the boy said to his companions, "Did I not tell you that you did not need to be afraid?" Then they recognized that he had supernatural power. He went back to the village with his four companions. He did not continue his way down the river, looking for his grandfather.

At this place lived his uncle Wā'x^əid. The young man invited his uncle Wā'x^əid to play with him throwing sticks at targets (ḥe'mk!wayu). They began to play, and his uncle lost continually. He lost his ear-ornaments, his nose-ornaments, and at last he even lost his throwing-stick, which was ornamented at the butt-end with a rattle. Then Wā'x^əid went home. His father, Qlō'mg'ilā scolded him. He said, "All you can do is to dress up nicely. Look at your nephew! He has even killed a Dzō'noqlwa. Now you have even lost your clothes. Do you think it is easy to get them?"

Then Wā'x^əid became angry. He jumped on top of his bedroom, wrapped himself in his blanket, and lay down. He resolved to kill himself. He got up and went

through the village asking for a plaited rope. His sweetheart, a girl with an ugly lip, a piece of it being gone, gave it to him. He told her that he was going to kill himself, and she encouraged him to do so. He took the rope and went home. Then he lay down on his bed and wrapped himself in his blanket. In the evening his father called him, and said, "My dear son, arise! it is evening;" but he did not reply. Then his father gave up calling him.

In the evening his father ordered the people to go the next morning to pick berries. They got ready to start, but the young man had arisen before them. He left the house unperceived, and went to a place where a tree lay, thrown over by the wind. There he hung himself.

Ex·plats!a, a younger brother of Q!ō'mg·ila, went out in the morning. He was going to make a canoe from the tree that had been blown over. There he found his nephew hanging from a branch. Then he went back home, and said to Q!ō'mg·ila, "Arise, slave! What are you doing here? Our chief is hanging outside dead." Q!ō'mg·ila replied, "Don't talk so foolishly!" But he continued, "Arise, and come out!" He went out; and there was his son, hanging there dead. All the people who were going to pick berries assembled there. They cried, and they tore out the hair of his father.¹ They pulled out his beard and his eyebrows. They turned out of the house the old people who had caused his death, tore down their house, and threw dung on top of the little house that the old people built for themselves. Then Wā'x^əid was buried. Then his father cried, and sang, —

"Evidently my son has gone right through, being made to go away.
Evidently my son has flown through, being made to fly away."

("Le'mxentē hai'xwaxsalalīslaxen hai'xwēg'i^qlakwa xunō'kwa.
Le'mxentē plā'līx'salislaxen plā'lag'i^qlakwa xunō'kwaē anananai'sen
xunō'kwa anē.")

Now his father¹ thought, "I should like to know whether it is true that the ghosts prepare a great reception for those who go to them. It is said that they give a dance and beat time for them."

He went out to try to see the ghosts. He had not gone very far when he heard the beating of batons. Then the batons stopped again; but when he proceeded, he heard them again. Then he heard the song-masters pronouncing the words of the songs. Finally he saw the house of the ghosts. He went to the corner and peeped in. After a while, Mouse-Woman came to him, and said, "Do not be too quick when you see your son inside; then you will succeed in taking him back." Mouse-Woman went back, and the people began to beat time again. Then he saw the young man dancing in the house.

He was dressed beautifully, and the ghosts were singing for him. Then his father¹ could not withstand the temptation. He jumped into the house, and ran right up to his son, intending to carry him away; but at once every thing became dark, and he held only foam in his arms. He had lost him again. If he had waited until they beat time the fourth time, Wā'xid would have come back to life. Thus he lost him, and his son remained dead.

33. The Blind Man who recovered his Eyesight.

Tradition of the Clan Ts!ō'ts!ēna of the A'waīLELA.

(*Told by Neg-e'.*)

The A'waīLELA, the descendants of Ts!ō'na, were hungry. They had no fish. They were travelling about looking for a river in which there were fish, and they came to Qwa'sla'd. There was a blind man, Ātā'lats!eg·a!, whom

¹ The narrator said here "uncle."

his wife had left. His children, who were staying with their mother, found a salmon in the river. They ran to their father, and told him, "We found a salmon." — "Don't say that! Put a salmon-trap into the river." The children obeyed, and their mother helped them put up the trap. Soon the fish became more numerous, and the river was full of salmon. The former wife of Āta'latsleg·ał caught fish in the trap, and forbade her children to give any to their father. When he asked them whether they had salmon, they said that there were none. The woman ate all the salmon alone. She only gave a little to the children to keep them quiet. This continued for a long time.

One day the children saw something black on the other side of the river. They told their father about it. He replied, "Don't say that! Maybe that is what your dead grandfather used to call a black bear." They gave him his bow and his arrows, and upon his request they pointed the arrow at the bear. Then he spanned the bow and let go the arrow. He hit the bear. The old man said, "That sounds as though I had killed it." Then the woman, who was standing behind him, said, "No, you did not hit it; it has gone." She, however, went across the river, skinned the bear, and ate the meat.

Another day the children saw something red on the other side of the river. The old man said, "Maybe it is a deer. Give me my bow." The woman pointed the arrow. He shot and killed the deer. He said, "This sounds as though I had hit it." But the woman claimed again that he had missed it. She said, "I have been across, and I looked, but you have missed it."

Another day, when the children were playing again, they saw something white. They shouted, "We see something white above us!" The old man said, "Surely, that is a mountain-goat." He said, "Get ready, and I will

follow you. Take me up the mountain; I will hold on to you." The children went up, took the old man along, and he shot the mountain-goat. Then they took it down again, and they had plenty to eat. His wife ate all the tallow. She would chew it, and put it on the end of a stick and melt it near the fire, and then she would suck it, as the Indians are accustomed to do.

A few days after, the children saw four mountain-goats. Then again they took up the man, who shot them. The mountain-goats fell down the mountain. Then he asked his wife, "Do you see where it fell down?" She replied, "Yes, do you say so that I may eat all the tallow?" Again he asked her, and she again replied the same. Finally he became impatient, and said, "Yes, go and eat and suck all the tallow, but lie down on the rocks on your stomach when you are through eating." Then she ate all the tallow, and she drank much water. Thus she was transformed into a mass of tallow; and then she became a stone, which may be seen here to this day.

Then the blind man said to the children, "Let us go up the river and see who lives there." They went on; and soon they saw a bear, which he killed. They went on, and next he killed deer and elk and all kinds of animals. They came to another place and built a house. Then he said to his children, "Stay here, children! I will go on ascending the river. Wait here until I come back; and don't be afraid if I should stay away a long time, even if it should be several years. I must go to the place where I want to go." Then he left the children and went up the river.

He came to a lake, from which the river flows. There was a jam. There he staid, and soon he felt the place moving. It rocked from one side to the other, and the lake also began to rock. He also heard a noise. Then

he thought, "There must be something supernatural in the lake." And he went into the lake and sat down. A Loon appeared in the middle of the lake. It went to him, and said, "Come to me! Sit down on my back!" The man replied, "Thank you, friend." Again the Loon said, "Come!" The man replied, "I am blind. I cannot see." Then the Loon said, "Hold on to me; and when your breath becomes short, poke me." He stepped on the back of the Loon, who dived. After a little while the man poked the Loon. He arose. When they came up, the Loon said, "Try harder if you want to get what you desire." Then they dived again. They staid under water a long time, and finally they came back to the place where they had first dived. He did not poke the Loon until they had come up again. Then he saw with surprise that the place where he had been was at the door of the house where he wanted to get supernatural power. Somebody took him in on his back. Somebody asked, "What does our friend want?" The reply was given, "He wants to have supernatural power." He did not say anything himself; but the Listener knew his thoughts. Then they restored his sight, and they gave him the power to become rich easily; and they gave him the death-bringer and the water of life. Then he went back to his children.

He went down the river and reached his house. There he found his children all dead; only the bones were there. He gathered them, put them together, and sprinkled them with the water of life, and they revived. They rubbed their eyes, and said, "How long did we sleep?"

The father said to them, "Get ready! Let us go down to the mouth of the river. I am now another one; I am not what I was. We will go back and take revenge on your stepmother." They reached their house, and he revived the stone that had been his wife. Only her head

"Yes, I will do so; but I will take revenge for your badness." She begged his pardon, and promised not to do again what she had done. She said, "Your children shall be my children, and I shall love you as I love them." Then she asked for her life; but he said, "You may live, but I shall punish you." He sprinkled her with the water of life, and her whole body came out of the stone. Then he struck her with his hands, and she ran about as a deer. Again he sprinkled her with the water of life, and her head appeared out of the body of the deer. She asked him to have pity on her; and he said, "Yes, but I shall return what you did to me." He sprinkled more water of life on her, and she became a woman again. Then he said, "You shall be a woman of the woods (bek'u's)." Then she became a woman of the woods. She ran back into the woods; and there she has staid ever since, as the woman of the woods of Q!wa'lā'd.

Then he said to his children, "Let us visit our brother behind that point of land." That is the place where his brother Ts!ō'na lived. When he reached there, his brother said, "I understand that you obtained supernatural power. I felt that you were coming, and I am glad to see you." He led him to the rear of the house. Then Ts!ō'na put on his thunder-bird dress, and said, "Stay here while I go hunting and looking for fish." While he was away, his guests were sitting there. They heard the thunder four times when he was catching his salmon. He carried it home; it was the double-headed serpent. He put it before his guests. As soon as Ātā'lats!eg:ał saw the double-headed serpent, he looked at it, but declined to eat. Ts!ō'na urged him; but he simply said, "Give us something else to eat. I do not eat the kind of salmon you give me. Let us go and see what we have at our village." Then he sent one of his children, and told him

could be seen; the rest of her body was stone. She said, "Thank you, master! Now you have obtained what you desired to have." And she asked him to revive her entirely. She said, "Have pity on me!" and he replied, to take his harpoon which he had obtained at the lake. It killed all kinds of animals. The child went out, and soon came back bringing some seals. "These we will eat. I cannot eat what you give me." Then Tsłō'na was ashamed. Then Ātā'latsleg'ał killed many animals, and gave them to his tribe, who were hungry.

While the people were still eating, a canoe was seen coming, in which there were many people. The people said, "A canoe is coming. Maybe they want to make war on us." Then Tsłō'na put on his bird-dress. He went out; and it began to thunder, and it began to rain and to hail, and the canoe foundered before the warriors could get ashore. He did so because he was angry because his brother had declined the food he was going to give him. But now he was satisfied. Then he said to his children, "Don't let us remain this way. Let us call our brother, and let us invite in all the different tribes, and let them eat what we have killed." Then the children went out to invite in the other tribes. They came with their wives and children. They were wondering what kind of food they were going to receive. Then Ātā'latsleg'ał arose, and said, "We invite you for this: bear, mountain-goat, deer, seal, and all kinds of animals. I will give them to you, for I feel that you are the way that I used to be when I was blind. You have not much food. Maybe there are no salmon in your river, as it used to be at my place. Come on! I will divide all this among you." Then the men, the women and children, divided what was given to them, and they ate as much as they wanted.

34. Song-Dance.

Tradition of the Clans Q!a'mqlamtalał, Q!wē'q!waēnox", and P!ē'plawilēnox", of the Dena'x'da"x".

Song-Dance (Q!a'mtalał), Always-staying-at-Olachen-Place (Dzā'wadalalīs), Born-to-fly (P!ā'LELAG·i'lak^u), Xa'nia-tsemg'i'lak^u, and Only-One ("NEMO'gwis), the ancestors of the Dena'x'da"x^u, came down from the sky. They lived at the upper end of the inlet. Song-Dance (Q!a'mtalał) built a house at the mouth of the river, opposite the house of Always-staying-at-Olachen-Place (Dzā'wadalalīs). His wife was X·y'nt'alaga. He was a shaman, and wore a head-ring of cedar-bark dyed red, which he had on when he came down from the sky. His house was very long, and the front had four doors. Q!ā'nēqē'lak^u, when he came to meet him, stood behind the house and looked at Song-Dance, who was engaged in driving piles into the river to make an olachen-trap. Q!ā'nēqē'lak^u thought, "Drop it!" and the pile-driver dropped into deep water and went down. Then Song-Dance cried, "Op, op, op, op!" at the same time moving the palms of his hands a little ways upward. Then the pile-driver came floating up again. This was repeated four times. Then Q!ā'nēqē'lak^u went down to meet him, and said, "This is enough. It is true, what I heard; you are a man of supernatural power (nau'alak^u). Please give me part of your cedar-bark ring. That is the only thing for which I ask you." Song-Dance gave him a piece of the cedar-bark, and put it around his neck. Q!ā'nēqē'lak^u said he was going to show it at the place he was going to visit.

When Song-Dance's children — P!ā'LELAG·i'lak^u, his eldest son; Nau'alagumga, the next one, a daughter; and K!é'estaliña, his second daughter — saw what had happened, they resolved to show that they also had super-

natural power. They told their father to make his house ready, saying that they saw the Deluge coming. Song-Dance prepared his house. He caulked all the cracks and closed the doors; and when the Flood came, it just covered the house, in which they staid unharmed.

After the waters had receded, P!ā'LElag·i^slak^u and his sisters went up the river to look for a mountain that had not been covered by the Deluge, there to save themselves if the waters should return. They found it.

On their way back they saw in the water some fish which looked like worms. His sister said, "These must be the olachen of which our grandfathers spoke. Step on that log and drive them ashore. They are so fat, that they melt over the fire." They caught them with their hands in the water, and they boiled them, and they now knew that they were the olachen.¹

Then the sisters danced their shaman's dance. Afterwards they started to go down to the mouth of the river. There they found a large log of driftwood. They went ashore; and while the sisters staid there, P!ā'LElag·i^slak^u was preparing to continue his journey. Just at that time a canoe came up the inlet. P!ā'LElag·i^slak^u was sitting on the drift-log, and he asked the people who they were. Their chief said that he was Wä'qaē. P!ā'LElag·i^slak^u asked him where he was going, and Wä'qaē replied that he was going up to see his river. Then P!ā'LElag·i^slak^u said, "Is it your river? I did not know that." — "Yes, it is my river," replied Wä'qaē. Then P!ā'LElag·i^slak^u asked, "What kind of fish go up this river?" Then Wä'qaē mentioned all kinds of salmon. P!ā'LElag·i^slak^u asked, "Is that all?" and Wä'qaē replied, "Yes, that is all." — "Nothing else?" — "No, nothing else." Then

¹ The narrator remarked here that the people who had been exterminated by the Flood evidently had known and caught olachen.

P!ā'LElag·i^glak^u said, "I was inclined to believe you first, but now I do not believe you. If the river belonged to you, you would have named all the kinds of fish. You do not know what is running in my river. It is the olachen, not the others. The olachen is fat, and melts when you put it near the fire."

Then Wä'qaē became angry, and said, "Little slave, what are you talking there?" and turning to his men, he ordered them to take him into his canoe and enslave him. The men went and tied him. P!ā'LElag·i^glak^u said to his sisters, "Don't move away! Wait until I return." Wä'qaē travelled down the river with his slave. When they came to Dō'x^gwalits!ēnē^g, they poked him, and said, "Why don't you fly away? We thought you had supernatural power. Why don't you fly back home?" P!ā'LElag·i^glak^u, who was tied firmly, began to move his back, and he heard the tearing of the ropes with which he was tied. He said to his enemies, "It is not difficult for me to get away." Then they pushed him again and made fun of him. When they saw his attempts to free himself, they laughed at him; but suddenly, with a great effort, he freed himself, and flew up, carrying the canoe along until the thwart by which he held it gave way. They tried to hit him with poles, while he pretended not to be able to fly well; but suddenly he flew high up, and disappeared from their view.

35. Dzā'wadalalīs.

Tradition of the G·ē'xsem of the Dena'x·da^gx^u.

(Told by Neg·ē' and Hā'nidzem.)

Dzā'wadalalīs was sent down from the sky at the time when mountains and rivers came into existence. He came

to a pretty place called ḥo'gwal⁸Eldzas. With him came a woman named ḥegekwi⁸lak^u. They had four daughters. The oldest was Wā'numg'ilayugwa; the second, Gu'ntēlag; the third, Ē'k·!alalise^mēg; the fourth, Ē'k·!alaläk⁸lak^u. With him came his house, which had a snapping door. The corner-posts of the house-front were grizzly bears. Dzā'wadalalīs was so famous, that people from all over the world came to see him. The door of his house was open; but whenever a person wanted to enter, it closed. Thus many people were killed. There was a seat in the rear of the house the back of which was stone. On the seat was a mat which was covered all over with sharp stone spikes (tE⁸na').

Q!ā'nēqē⁸lak^u came southward, starting from the north. He visited all the tribes, trying to find a wife. On his way he came to Knights Inlet. When he was passing near Alert Bay, he threw all his clothing out of the canoe. This was transformed into the numerous islands that lie between Vancouver Island and Knights Inlet. At that time the mountains were all bare. He threw his comb on the mountains, and it was transformed into trees.

While on his way, the Ma'malēqala saw him. They shouted, "What are you going to do, lord (mā'⁸mēlasai', adai')?" and he replied, "I am going to marry the daughter of Dzā'wadalalīs." The Ma'malēqala answered, "You are foolish. Do you know what is going to happen? He is very dangerous. Nobody who enters his house leaves it again alive." Q!ā'nēqē⁸lak^u said, "Let us go ashore to see them." Then he threw something ashore, and said, "You shall be the deer of later generations." He went on.

When he came to Giō'x, the people saw him. They shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalīs." The

people answered, "Take care! He is dangerous. Nobody escapes alive from his house." Then he approached the shore, and threw fish to them. For that reason the river of G·iō'x is full of salmon.

Then he came to Q!walā'd or T!ō'qo⁸yu. The people there shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalīs." They replied, "You are foolish. He is very dangerous. Nobody escapes alive from his house. Look at my face! It is cut all over. I have tried to marry her, and I lost all my hair." While he was still speaking, this man suddenly became a mountain, which may be seen up to the present day. On account of its scar this mountain is called K·!é'k·!élemak^u.

He went on and came to Ha'nwade. There he was called again; and the people asked, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalīs." — "Take care!" they answered. "He is dangerous, but we wish you success." In return he threw some boiled salmon ashore. Therefore there are many salmon in the river of Ha'nwade.

Then he came to Ā'snak·!a. There he saw many people on the beach who were digging cinquefoil (t!Exsō's) and clover-roots (LEX·SE'm). He went ashore at L!ā'qwaxstelis. He saw smoke rising and went near. He saw that geese and ducks were in camp there, who were steaming their roots on red-hot stones. He went ashore and sat down next to them, and he noticed that they were all blind. The birds at once scented him, and one of them said, "I wonder whether our lord, G·i'i, is here! I smell Q!ā'nēqē⁸lak^u." Q!ā'nēqē⁸lak^u took up what they were steaming to look at it, and he asked, "What are you steaming here?" They replied, "Cinquefoil-roots." Q!ā'-nēqē⁸lak^u responded, "This is what ravens eat. Are you

blind? Those are not roots." They replied, "We cannot see." He called them to come near, and he spat on their eyes and questioned them, and asked whether they could see. They said, "No, we cannot see." He spat on their eyes a second time, and still they said they could not see, although they were immediately able to see, but they desired to have still better eyesight. A third time he spat on their eyes. Then they said they could see a very little. After he had spat on their eyes a fourth time, and when they were not yet content, he said, "Your eyesight is good enough. If you should be able to see still better, you would see all the monsters under water." Then the birds, who were now able to see, asked him, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalīs." They said, "He does not live far from here, just above us." Then Qlā-nēqē'lak^u left his canoe ashore, and continued walking up the inlet. He left two seals there which he had carried along as travelling-provisions.

When he turned the point and reached the mouth of the river, he heard a noise. There he saw a person moving about whose head was moving from side to side; and when he came near, he saw that it was a woman building a canoe. He looked on for a time, and noticed that she was blind. Her infant child was in a cradle next to her. After a while Qlā'nēqē'lak^u went and pinched the toe of the child. The child began to cry. The woman said, "Don't touch my poor child!" He repeated this three times; and the woman said, "What causes my child to cry, although it never cried before? Somebody must be here. Don't do that!" Then Qlā'nēqē'lak^u said, "What are you doing here?" She replied, "I am making a canoe." Qlā'nēqē'lak^u asked, "Are you unable to see what you are working at? You have cut right through

it with your adze. Are you blind?" She said, "I am blind. I cannot see what I am doing." Then he called her and spat on her eyes, and asked, "Can you see now?" — "No," she replied. He spat on her eyes again, and now she was able to see a little. After he had spit on her eyes a third time, she could see still more; and after he had repeated it a fourth time, she could see very well. He said, "Now you can see well enough. If your eyes should be still better, you would be able to see the monsters under water." Then the woman asked, "Where are you going, lord?" He replied, "I am going to marry the daughter of Dzā'wadalalīs." She said, "I wish you success. Come here!" He went to her, and she rubbed his whole body with sandstone (*tr^əna'*) to make it hard. She also gave him juice of alder-bark, bird's-down, an ermine mask, and a wren mask, and told him what to do.

Finally he came to a place opposite Dzā'wadē. There he sat down, and soon the four daughters of Dzā'wadalalīs came to bathe. When they saw him sitting there, they said, "There is a small man sitting there, probably he is a runaway slave." And the youngest daughter ran back to her father and told him, "We have found a runaway slave." The father asked her to call him into the house, and said that he was to be their messenger and their workman. The youngest daughter went back to where Qlā'nēqē^əlak^u was sitting, and said, "What are you doing here? What do you want?" He replied, "I want to marry the daughter of Dzā'wadalalīs." Then the girls said, "We are his daughters. Pick out the one whom you want." Then he asked for the youngest one. He went to her, put his finger into her vagina, and the teeth tried to bite him, but he broke them out. Then her sisters were ashamed of her. He lay down with her and made her his wife.

The youngest daughter asked him to follow her into the house, and told him to follow close at her heels. She said, "When the door opens, I will go in; you must follow at once. I will go at once into my room." Then Q!ā'nēqē'lak^u put on his ermine-skin, the girl went in, and when the door opened again, he passed through unharmed. He went into the room and staid there.

When Dzā'wadalalīs discovered that his daughter was married, he muttered angrily, "You shall not remain alive!" On the following morning he started a large fire in the house, pretending that he intended to prepare breakfast for his son-in-law. Then he called him out of the room, saying that he would treat him well. He wanted him to believe that he was going to give a feast. Q!ā'nēqē'lak^u put on his ermine-skin, and Dzā'wadalalīs threw him on to the mat with sharp spikes. Q!ā'nēqē'lak^u pretended to be dead, and Dzā'wadalalīs threw the ermine out of the house, saying, "Serves you right! Why do you come to make me ashamed?" but Q!ā'nēqē'lak^u returned in the shape of an ermine.

At night Dzā'wadalalīs heard his daughter and her husband talking together, and he said to his wife, "With whom is our daughter whispering there?" The woman took a torch and looked into the room, and replied, "Our daughter's husband is back again." Then Dzā'wadalalīs said, "To-morrow I will treat him as my son-in-law. I will prepare a feast for him." Then he called him. "Arise, son-in-law! I will treat you as my son-in-law." Then Q!ā'nēqē'lak^u jumped out of the room in the shape of a large deer. Dzā'wadalalīs took it by the legs and threw it down on the seat. The deer pretended to be dead, and Dzā'wadalalīs threw it out of the house, saying, "Serves you right! Why do you come to make me ashamed?"

In the evening Q!ā'nēqē^glak^u, however, returned into the house. Soon the woman gave birth to a child, and Dzā'wadalalīs seemed to have given up the plan of killing his son-in-law, because he thought that he was possessed of supernatural powers (nau'alak^u). One day he called him to go and get cedar-wood to make a cradle for the child. Q!ā'nēqē^glak^u hid the alder-bark and the bird's-down in his armpits, under his blanket. They came to a place at the mouth of the river where a large cedar was lying. . . .

(When Q!ā'nēqē^glak["] was in the tree, he let the alder-juice ooze out, which Dzā'wadalalīs believed to be his blood; and blew out the bird's-down, which Dzā'wadalalīs believed to be his brains. When he was gone, Q!ā'nēqē^glak["] put on the wren-skin, hopped over the tree, crying, "Ts["]k, ts["]k!" By jumping about on the tree he split it.)

Then he assumed the shape of a man, took one half of the cedar-tree on his shoulder, ran down to the beach, and called to Dzā'wadalalīs, "Why do you leave your work?" and Dzā'wadalalīs went back to get his son-in-law. Q!ā'nēqē^glak^u took four pieces of rotten wood and told his father-in-law to cross just above the mouth of the river. Then he carved porpoises (hā'tsawē) out of the rotten wood and threw them into the water. They began to jump against the canoe and frightened Dzā'wadalalīs. Q!ā'nēqē^glak^u blew and spat on them, and the water became quiet.

Then he told Dzā'wadalalīs to paddle on; and while they were below the mouth of the river, he threw a second piece of wood into the water. Then a large tree suddenly arose out of the water, and it looked as though it were going to fall on the canoe. Then Dzā'wadalalīs begged him to desist. "Have pity on me!" he said. Q!ā'nēqē^glak^u replied, "I did not begin it, I am only treating you as you have treated me." Dzā'wadalalīs was almost dead

with fear. Then Q!ā'nēqē^glak^u threw the third piece into the water, which he had rubbed into a fine dust. Then the whole water began to rise like a plank, being lifted up first on one side, then on the other. The wind began to blow, and Dzā'wadalalīs was very much afraid. Many sea-monsters made their appearance. The chief sea-monster looked like a person. Then Dzā'wadalalīs fainted, and his intestines fell out of his anus. Although he was in the stern of the canoe, they extended right to the middle.

After a while, when the tide rose, the sea became quiet again. Then they ascended the side branch of the river, going up to their house. Then Q!ā'nēqē^glak^u jumped ashore and went to his wife. She said to him, "You have staid away a long time. Where is your father-in-law?" He replied, "Go and see." She went down to the canoe and found him there dead. She said to her husband, "You have overpowered your father-in-law." Then Q!ā'nēqē^glak^u took a piece of wood and set fire to it at the end, and, beginning at the bow of the canoe, he blew the fire towards Dzā'wadalalīs, gradually walking towards the stern of the canoe. While he was doing so, the intestines of the old man gradually crawled back into his body, and he came to life again. When he opened his eyes, he said, "Have I not slept a long time?" Q!ā'nēqē^glak^u then took his wife and his child along. The G·ē'xsem are descended from Dzā'wadalalīs.

36. G·ā'yusdā^gselas.

Tradition of the G·ē'xsem, a Clan of the Dena'x·da^gx·.

(Told by Negē' and Hā'nidzem.)

One evening G·ā'yusdā^gselas, a descendant of Dzā'wadalalīs, was sitting in his house, tying a hook to the end

of his fishing-pole. The end of the pole stuck out from the door of his house. While he was at work, he felt some one stepping on the end of his pole. He jumped up to see who it was, but he did not see anything. He continued his work, and soon the same happened again. Again he jumped up, but could not see anything. The same thing happened a third time. He sat down to continue his work, but again somebody stepped on his pole. He jumped up again, ran out of the house; and there he was caught by Cannibal (Bax^ubakwa'lanuk^u), who carried him away. He carried him across the mountain Laa'lgequm. There Cannibal moved his hand as though he were scooping out a little hole, and, behold! there was a pond with vertical walls. He threw the man into it and washed him in the water. Then he carried him along until he reached his own house, which was far away in the mountains. Cannibal said to him, "Take care, and do your best and imitate what you see here! Don't make a mistake!"

Then he heard the people of Cannibal beating time with their batons. Cannibal said to him, "I shall put you down near the door of my house now. Watch what I am doing; and be careful that you notice everything, that you may be able to imitate it. You shall see everything, and you shall not make a mistake." Then they entered. The people at once began to beat time, and Cannibal went around the fire dancing. He bit his people, and devoured some of them, lapping them up with his tongue. When he had gone around the fire and come back to the man, he said, "Did you see everything? You shall do the same." He continued to go around the fire. Four times he did so; then he said to the man, "Now you shall try." The people began to beat time. The man jumped up, danced around the fire four times,

and the fourth time he bit one of the bystanders. Cannibal asked, "Can't you do any better?" At the same time he took hold of him, pulled his body and twisted it, in order to make him strong. Then he made him try again. The batons were beaten, and again the man danced around the fire. When he made his third circuit, he began to bite people. Now he knew almost everything that Cannibal had done. He tried twice more; and when he danced the fourth time, he imitated Cannibal perfectly. Then Cannibal said, "Now you have obtained my power. You shall be like myself. You have now obtained everything from me. Your names shall be Ba'x^u-bakwā'lanuk^u, Lawu'lgeš, Tā'nis, Tā'nisk·as^əō." Then he sent him back home.

There he was heard in the woods in midwinter on top of a mountain. Finally he came down to the village; and the people tried to catch him, but they were unable to do so. Then they made a net and caught him in it. They gave him four slaves to eat. This quieted him, and he staid there. Then the people beat time. Several times he escaped again, and they had to catch him again. They were very much afraid of him, because he devoured people and bit others. They were unable to tame him.

He had a younger brother whose name was Gudeš-qame'ls, and who thought he would obtain supernatural power in order to be able to tame him. He went into the woods and came to a mountain. There he heard a noise. When he went nearer, he heard somebody crying. As soon as he approached, the noise moved away again. He went on and on for many days without getting nearer. Every day he washed his body, and then he heard the noise again, but he could not reach it. Then he used the clothes of the dead to wash himself. When he had done so, he heard the noise quite near by; and after he

had washed four times with the wrappings of dead people, he saw a woman. He stepped up to her and embraced her waist. Then both fell down in a faint. When he came to, he saw that the woman had long hair. She was Crying-Woman (^čle'lgwah'laga). There were deep furrows in her cheeks where the tears used to run down. The woman said to him, "Let me go!" but he only held tighter. "You shall have what I am using." She offered him a harpoon-shaft. "If you point it towards sea-otters, seals, porpoises, or towards mountain-goats, they will fall down dead. Let me go! You shall have this, which enables you to give potlatches all the time (^čma'x^usayu or ^čma^čx^up!ēq);" but he only held her tighter. Then she offered him the water of life and the death-bringer, if he would let her go, and the large rattle for taming the cannibal. He was also given the name Life-Maker (Q!wē'q!ulag'ila). Then he let go of her. He took her gifts and put them all into his hair, which was tied together with hemlock-branches. Then he went home.

He said, "What is the noise that I am hearing?" His father replied, "Fool! don't you know that your elder sister has died?" The young man replied, "Why did you not tell me so? Where is she?" The father retorted, "On the other side of the river." — "Let us go over there and see her!" Then the father carried him across; and when he got there, he went around the grave, shaking his rattle. When he had done so four times, she revived. He took her down, and they went back to the village.

He said to his father, "Where are my elder brothers? What has become of them?" They replied, "Why do you ask?" — "I want to see them," he retorted. Then his father showed them to him. He sprinkled them with the water of life; and when he had done so four times, they all arose.

The people saw this, and they were glad of it; and they gave him their princesses as wives, that he might bring back to life their dead ones. They were afraid of him when they saw him using his death-bringer, with which he burned the other side of the river.

Then they planned how to spoil (*a'mē'la*) his supernatural powers. They wanted to get their princesses back, because they were ashamed that he had all the best women as wives, and because they were afraid of him. They assembled, and talked about how they could get the better of him. Finally they decided to invite him to a feast. There they gave him menstrual fluid, dung of wolf, and other poison, to kill him. He, however, kicked a rock away, and placed it on a point of land as a fighting hill (*xuse'la*); and there he built a house for his brother to dance in. They did not succeed in killing him with poison. Then they thought of the power of women, and they gave him all the women from all over the country as his wives. This destroyed his supernatural powers; he became an ordinary man (*ba'xus*), because he had too many wives. Finally he and his brother died.

37. **nā'laklulem.*

Tradition of the *P!ē'plawilēnox*, a Clan of the *Dena'x·da'sx^u*.

(*Told by Neg·ē' and Hā'nidzem.*)

The *Dena'x·da'sx^u* had been attacked by their enemies, and all were killed except **nā'laklulem*, the son of *Ts!atā'i*.¹

¹ Upon being questioned, the narrator gave this name. Those of the other ancestors were not known. Compare the story of *Xē'näts!Emg-i'lak*" (Publications of the Jesup North Pacific Expedition, Vol. III, p. 123). The story-tellers claimed the account given there to be exaggerated, and said that the name *Gwā'xuma* (p. 123, line 36) is that of a place near *Dzā'wadē*; *Gwā'wiibē*, that of a place near *Ha'nwadē*. When I asked a friend of the *Dena'x·da'sx^u* in regard to this statement, he simply said that the narrators, not being *Dena'x·da'sx^u*, were envious, and detracted from the importance of the story.

He did not know what to do, and finally he made up his mind to look for supernatural power. He went up the river until he came to the mountain G·ā'g·īldem, on the east side of the river. He rubbed his body with hemlock-branches as he went up the mountain. Finally he reached the lake on the mountain, went into the water and washed himself. There he found the "humming-bird of the water" (k!wā'k!umtl̄a), which sucked his blood. He staid in the water four days, until he was only bones and sinews. After four days, while he was sitting by the pond, a Loon came up from the lake. He said, "Oh, my dear! I wish you would become a man, on account of the state in which I am. I am deserving of sympathy. My tribe became mysterious. I am seeking something good. I am seeking supernatural power." ("Ā'k·as, adä', ē'x·⁸em-nēsl̄as bēgwā'nemx·⁸id, qag·in gwō⁸yaā'sg·in wi'wusilaqen. Łē'laa'nx·⁸idk·asen g·ō'kulōtdä. Aē'k·asdeyin lā'lōgwas-deyin.")

The Loon replied, "What is it that is called man? for I am a man. Come aboard my canoe, that we may go there." ("⁸mā'dzēda bēgwā'nemx·lāg·in bēgwā'nemēg·in. Gē'lag·a, lāxs lā'xg·in ⁸yā⁸yatslēg·in qens lē lā'laa laxa'da.")

Then he stepped on the back of the Loon, and was aboard his canoe. The Loon said to him, "Just poke me with your finger when you feel that you are exhausted, and that your breath is giving out." Then the Loon dived. He staid under water a long time, until ⁸nā'laklulēm poked him. Then he emerged. The Loon said, "Can you not stand it any longer?" ⁸nālaklulēm replied, "My breath has given out." The Loon told him that he had to try to stay in the water a longer time. Again he dived and went a long distance, longer than before. Then the man poked him, and he emerged again. The Loon said again, "Your breath is too short. You must be able

to stay in the water a longer time. Try your best." Then he dived again, and staid under water a long time. After they had gone quite a distance, the man poked the Loon again, and he emerged. Again the Loon encouraged him, and told him to hold out longer. The Loon dived again, saying, "You must try your best if you want to get what you desire." Again they dived, and came up again at the place where they had first gone into the water.

The Loon had really taken him all around the lake. When he emerged, the Loon said, "You have done well. You have been fortunate. You have obtained what you desired." He advised him to stay by the shore of the lake, and told him to keep up his courage and to stay until he was given what he desired. [“]nā'lak!ulem did not know that the Loon had taken him to the door of the house where he was to receive his supernatural power. He was sitting there when something emerged from the water. When it was coming up, it made a peculiar noise; then he saw that it was a canoe with paddles on each side, paddling by itself. It was steering to the place where he was sitting. [“]nā'lak!ulem was afraid. Suddenly the canoe stopped, and he and the crew of the canoe were afraid of each other. He fainted. When he came to, he said, "My dear, welcome! What do you do here, my dear? Are you the reason of my being here, my dear? Are you the reason of my doing this? Do I not want you for my supernatural power?" — "Now you will have supernatural power. Now you will have good luck." ("Ai'k:as, adä'; gē'lak:as[€]la, [“]mā'sōs gwô[€]yaā'sēx, adä'; Sō[€]men sē'natas, adä'; sō[€]men hē'g'il gwô[€]yā'o? Gē'lak:as[€]la, adä'; ē's[€]maēlēn lō'gwalōl!" — "Wä, laa'ms lō'gwalalōl, laa'ms aë'kī'nälalōl.")

There was a man in the canoe who was the child of

Q!ō'mogwē, the chief of the underworld. "nā'laklulem was asked, "What do you want to have?" Then he thought, "I wish to have his death-bringer and his canoe." At once a bow was brought out; and the man in the canoe said, "Now, see what is going to happen!" He put an arrow to the bow, and pointed it to one side of the lake. At once it was on fire. Then the man said, "That is the way it does. Now, this will go to you, and also this canoe." Then he was asked, "What is your name?" He replied, "My name is "nā'laklulem." Then "nā'laklulem inquired, "And what is your name?" The other one said, "My name is Xa'niats!Emg'i'lak^u, and this shall be your name." He continued, "The whole river of Knights Inlet is full of monsters. Take care when you go down the river!" Then the man who was given the name of Xa'niats!Emg'i'lak^u went down the river and killed all the monsters. He saved many of the Dzā'wadēēnox^u, who became his slaves. He went on to the Lē'gwīldax^u, pulled them into his canoe, and made them his slaves. He married some of them. They had children, and they increased again in numbers, and they became his tribe.

Now all the tribes went to make war against the A'wailela. They came to Ha'nwadē, and there they fought for ten days. The warriors pulled almost all the people into their canoes as slaves, and they only waited for the last ones to be put aboard. Then the A'wailela sent for Xa'niats!Emg'i'lak^u, and asked him to help them. He came at once, going along the other side of the inlet. When he came to the cascade Tsexu'la, he came right across; and while he was still in the middle of the water, he began to shoot arrows, which fell down quite close to his canoe. When the people saw this, they shouted for joy, because they thought that he was not a powerful

warrior. They said, "We thought you had supernatural power." But he had been shooting only with cedar-twigs. When he was near enough, he took his supernatural arrow and pointed it towards them; and the people fell into the water like kelp (*pā'pōq!wanē*) and were killed with lances. Then the A'wailela gave their daughters to Xa'niats!Emg·i'lak^u to marry, and they made him many presents. For this reason the place is called *Qā'yik!waas*, which is just on this side of Ha'nwadē.

Then Xa'niats!Emg·i'lak^u said, "Now let us make war against the paddling-passages." He meant the people of Knights Inlet. He was accompanied by his brothers, who were sitting in the middle of the canoe. Then they saw something big coming up from the water (*wu'ndzēsbālīs*). He shot at it and killed it, and it was transformed into foam. They went on, and came to another place. There a man came up, standing on the back of the flat monster-fish *‘nemxx·ā’lig·iū*. He shot at it and killed it. Then he said, "Let us go up the river *Giō’x!*" and they went along and came to a lake.

There he met a man and his family. They went to his house, and found the children outside. When they saw the canoe coming, they ran in and called their father, who told his children to invite the strangers to come into the house. When they came ashore, they were asked, "Where are you going?" They replied, "We are just paddling about. We heard that there were monsters at this place, and we want to see them." Then they were warned. "Don't go! Nobody returns who goes that way." But they merely said, "Give us something to eat. We will continue our journey." Then the man ordered his children to follow the strangers, to see what was going to happen to them. When they went on, the water was perfectly smooth; and Xa'niats!Emg·i'lak^u said, "I thought

this was a place of monsters." Then he saw herring jumping in the water, first one, then another. The water began to boil, and became wilder and wilder. He said, "Do you want to frighten me?" Then the herrings became more and more numerous. They jumped over the canoe, and he saw that there was a man in each herring. He tried to shoot them with his four arrows, but they had no effect upon them. They became more and more numerous, and he was drowned.

38. Xwā'xwas.¹

Tradition of the Gīlgīlgam, a Clan of the Nimkish.

Xwā'xwas was the ancestor of the Gīgīlgam. When the Deluge came, he assumed the form of a salmon and went into the lake at the foot of the mountain Xa'wolē, at the upper part of Nimkish Lake. When the Deluge subsided, he landed at Flat Place (Ōdzā'lis). There he lived all by himself. After some time, Kunō'sila came down in the form of the thunder-bird and joined him. Xwā'xwas built a house. He prepared the posts and put them up, and then he made the beams, but he did not know how to raise them. Kunō'sila took them up in his talons and placed them on top of the beams. The name of Xwā'xwas's house was Only-House-on-Prairie (ne'msgemdzā'las). In front of his house is a rock which was called Thunder-Bird Place (Ku'n'was). This is the place where Kunō'sila used to have his salmon-trap, and where he caught birds in snares.

After some time Xwā'xwas became sick. He had a sore (a'mta^s), which increased in size, and which could

¹ See Franz Boas, Indianische Sagen von der Nord-Pacificischen Küste Amerikas, p. 147; see also p. 83 of this volume.

not be cured. Finally he died. This disease was inherited in his family, so that it finally became their crest. All the members of his family are liable to die of the same disease.

(Second Version, told by Neg·ä, a Nimkish.)

In the beginning Xwā'xwas was a salmon. When the Deluge came, it carried the salmon up the mountains. When the waters subsided, the salmon landed at Flat Place (Odzä'slis) and began to build a house which he intended to name Only-House-on-Ground (*nemsgemdzälas). He searched for stones to make a stone axe, and found some on the bank of the river. Then he began to hew two heavy posts for his house. He had his hair tied up in a knot on the back of his head. While he was working, he suddenly heard a loud noise behind him, a short distance down the river. He turned round and saw a large thunder-bird which had alighted, each of his feet resting on one of two large boulders that lay quite a distance apart. Then Xwā'xwas said, "O master! I wish you were a man, so that you might help me in my work." Then the thunder-bird took off his feather garment and his mask, and showed his face. He said, "I will help you." He flew up and lifted in his talons a large log which Xwā'xwas had cut for the beam of his house, and laid it on top of the post. Then he alighted again and took off his feather garment. He told his bird mask to fly back to the sky, and said, "You shall be heard when one of my descendants is about to die." Then the bird flew up into the sky. The man took the name Kunō'sila. He built a house at Flat Place, and both he and Xwā'xwas became the ancestors of the Gr'gilgam. Kunō'sila's son was E'wagit, whose son was Wā'xowit, whose son

was A'nx'anw̄isagamē⁸, whose son was Ha'mdzid, whose son was Yā'gołas, whose daughter was ⁶nE'mnasālaga. She was the aunt of Neg·ā', who told the story. One of the recent descendants of Xwā'xwas was Yā'qal⁶Enāla.

39. ⁶nEMō'gwis.¹

Tradition of Sī'senlē⁸, a Clan of the Nimkish.

⁶nEMō'gwis travelled northward, coming from Seymour Narrows. He made war upon the people and destroyed many villages. Finally he went up Nimkish River, and came to the mountain Ts!Ex·ēwak^u. There he acquired supernatural power. A goose (n̄ela') came to live with him, assumed the form of a person, and became the ancestor of his tribe. They lived in Foundation (Xulk^u). When the goose assumed the shape of a person, his wife also became a human being, and they had many children. They came to be a bad people. ⁶nEMō'gwis and the goose are the ancestors of the Sī'senlē⁸.

⁶nEMx·ā'likō is also given as the name of the ancestors of the Sī'senlē⁸.

40. Gray-Face (Ō'xsem) and Twin (Yikwi'l).²

Tradition of the Ts!ēts!ēlwa'lagamē⁸, a Clan of the Nimkish.

(Dictated by Neg·ē'.)

Lelā'g·inīs, the father of Gray-Face and A'mē'les, lived at Flat Place (Ō'dzā'⁶līs). The name of his wife was ⁶mā'xulayugwa, who belonged to the clan K!lk·aē'nox^u of

¹ See Boas, Indianische Sagen, etc., p. 166; also p. 7 of this volume.

² The narrator said that the name of Ts!ēlwa'lagamē⁸'s son was Lelā'g·inīs, and that Gray-Face was a late descendant of Lelā'g·inīs. The intermediate generations were not known to him. See also Franz Boas, Indianische Sagen, etc., p. 150.

the A'wailela. Twin, a member of the clan Ts!ēts!ełwa'-lagamē^e, lived at Foundation (Xulk^u). He was jealous of Gray-Face on account of his wife. They were enemies. One day Gray-Face and his father visited the people at Foundation. Before they landed, Twin's wife came down to the beach, and told Gray-Face that if he should land, the people would kill him. Gray-Face's father and his friends, who had not been warned, went ashore, and all were killed.

When Gray-Face saw what was happening, he pushed off his canoe and crossed the river. He was pursued by his enemies; but he ran into the woods, and they were unable to overtake him. Some of them launched their canoes and poled up the river, expecting to find him. When they came to his village, they found Gray-Face's younger brother, A'mē'les, who was catching trout below the village, and struck him with their paddles, so that he fell into the water. During this time, Gray-Face passed his enemies and reached his house, when he warned his wives and the other people, who were thus enabled to make their escape.

His mother told him that his younger brother was fishing below the village, and asked him to call him. When he went there, he discovered the warriors, and soon found his brother's body lying in the water. He threw it over his shoulders and carried it, the head hanging down. Thus water ran out of his mouth, and the boy revived. They walked across land to Beaver Cove (Q!ug'i's), whence they crossed for Knights Inlet. Gray-Face paddled across on a log because he had no canoe. Before he got across, he saw warriors, who were going from Knights Inlet to Nimkish River. They discovered the log, and they were going to have a look at it, because they thought they had seen a man on it; but while they were going,

one of the warriors said, "Those are seals on the log." Just at that time Gray-Face and his brother let themselves drop into the water; and the other warriors said, "Don't you see they are really seals?" As soon as the warriors had left, the brothers crawled back on their log again, and paddled on until they came to Baronet Passage (De'mlēwas). There they found a small canoe, which they mended and caulked; then they continued their journey and came to the village of Dzā'wadē. There Gray-Face went to his uncles Q!ōłqoxsta, Qlō'mx:stalamas, and K!ék·lilaxstāla. Meanwhile the warriors whom they had met on their way to the Nimkish River had learned that Lelā'g'inis had been killed, and that the brothers had made their escape. Then they thought that these must have been the men who had been seen on the log of driftwood.

Gray-Face and his brother were given breakfast by their uncles, and they were made welcome. Q!ōłqoxsta gave them a stone axe (lā'g'yāla), saying, "With this I have killed chiefs. Later on you shall prove its power."

Meanwhile the warriors came back who had learned that Lelā'g'inis was dead. Then the uncles of the two young men made their house ready, and invited the warriors in. When everybody was inside, K!ék·lilaxstāla, who was a great chief, arose and said, "Don't let our son stay still. Let him try what we have given him. Let us see whether he knows how to handle it." Then Gray-Face arose and killed with his stone dagger a man who was sitting next to him. Then his uncle said, "That is very good; your uncle used it in the same way. Now let us see what your brother can do, whether he can do as his father did." Then the other one arose and killed a man who was sitting in the seat of the chiefs. Then his uncle said, "Yes, you are doing as well as your father."

The people were afraid of them, and did not dare to defend themselves. Then their uncles gave them a canoe to go and take revenge. They took them to Foundation, and the canoe landed behind the point of land at the mouth of the river. Their uncles returned home to Knights Inlet. The brothers went back to their own house at Flat Place, whither the women of their tribe had returned.

Twin had his salmon-trap near Foundation. Now, the Nimkish, the tribe of Twin, heard that the brothers had returned; and they were afraid of them, for they knew that they had good weapons. They did not dare to go near them. Only those who had been kind to them went to visit them. They told the brothers that the people were willing to see Twin killed. They told Gray-Face that he might kill him, and they would then recognize him as their chief.

They planned with Gray-Face how to kill him. Gray-Face sent word to Twin's wife, who had previously warned him, and let her know that her husband was to be killed, that she should give her consent. He met her on the bank of the river when she went there in the evening to ease herself. Then he planned with her how to kill Twin. It was arranged that he should be induced to bathe and wash in the river at a certain time, and that Gray-Face should surprise him there. If Twin should make his escape, then the woman was to leave the house open, so that he might enter. Twin was, of course, on his guard. He always had his dagger tied to his wrist; even when he bathed, he carried it. Therefore Gray-Face did not attack him while he was bathing.

Then Twin's wife asked her husband to come into the house. There she dried him and combed his hair. One of his wives was sitting on his right, another one on his left. The one with whom Gray-Face had made the plan

was sitting nearest the door. While they were combing him, he held down his head to dry his hair by the fire. Then Gray-Face entered the house unheard, took him by the hair, and struck his temples with his bone dagger. One of the women cried. He was dead, and his wives went back to their parents. Then Gray-Face became chief, and his brother became his warrior. He killed all the friends of Twin.¹

41. The Boy who disappeared Underground.

Tradition of the Ts!ē'īts!ēhwā'lagamē, a Clan of the Nimkish.

(*Told by Negē', a G̕ig̕ilgam of the Nimkish.*)

A boy, one of the nobility of the Famous-Ones, was hungry, and cried. The parents tried to quiet him, but they were unable to do so. Finally they went to sleep. The boy continued to cry until his eyes began to swell. Then somebody from the other side of the house cried, "Try to quiet your boy;" but the parents, who were asleep, did not reply. Suddenly the ground opened, and the boy disappeared. His crying was heard from underground, sometimes in one corner, sometimes in another. Then the parents were called, and the people said, "Where is your son? He has disappeared." The parents tried to dig where his voice was heard, but they were unable to get him. His voice moved about from place to place. Finally they gave it up. At the place where the boy had sat before he disappeared, the belly of a salmon was found. A dog had given this to him, and the boy had eaten it. This made him crazy, and was the cause of his disappearance underground.

¹ The narrator claimed that the passage relating to We'qae's daughter, contained in the version quoted before, does not belong to this story.

42. K·é'lōs.

Tradition of the Nē'nēlk·lēnox^a, a Clan of the Nimkish.

(*Told by Neg·ē'.*)

K·é'lōs and one of his friends were fishing for cohoes salmon at a small river. When he was about to take them out of his trap, he found that the wolves had been there before, and had taken away the salmon. Therefore he became angry. He caught many fish, and tied them together with cedar-twigs. When he had as many as the two men could carry, they started a fire and roasted the salmon on spits. When they were done, they began to eat. Some of the spits were still standing near the fire.

Then a wolf came, and wanted to take some of the roasted salmon. K·é'lōs said, "Do you come for salmon?" He overturned one of the spits, took out the intestines of the roasting salmon, threw them at the wolf, and thus burned it. The wolf cried and rolled about on the ground. Then the wolf ran back into the woods, howling. During the whole night the wolves were heard howling.

The next morning, when the noise did not stop, the two men said, "Let us go home, else the wolves might come and get us. They had not been going long when the wolves came. They took K·é'lōs, but let his companion go. He ran home to call the people to help.

There were so many wolves, that the end of the pack could not be seen. One seemed to be their chief. The wolf whom he had scalded was also there. Part of his body had no hair.

K·é'lōs tried to escape by climbing a tree. The wolves tried to climb the tree to get him, but they were not able to do so. Then they climbed one on another's back, but they always fell down again. Then they began to

dig up the roots of the tree, until it began to fall. K·ē'lōs jumped into the branch of the next tree, but this one also fell. Thus he jumped from the first tree to the second, and from the second to the third, which was very large. The wolves nearly gave up trying to get him.

The head wolf ran about and exhorted the others to go on digging. When the third tree fell, the man jumped on the fourth tree. Again the wolves were about to give up; but their chief exhorted them, and they started again. This tree stood very far away from all others, and K·ē'lōs did not know how to escape. He thought he would save his head, and therefore he tied over his face the cedar-bark cape that he was wearing, so that the wolves should not bite it. Finally the tree fell. The wolves tore him to pieces; but before they finished, the people came. If they had come a little earlier, they might have been able to save him. They found his head wrapped up in cedar-bark, and took it along. They handed it about and wailed for him, because he belonged to the nobility of the tribe.

K·ē'lōs had a brother, who happened to be away hunting beavers. The following day he came home. When he reached the opposite side of the river, he called his brother. "Come and take me over!" He called two or three times, but nobody replied. Then he thought, "What may be the matter? At other times he always used to come at once when I called." Then another man came and took him across; but he did not tell him what had happened, for he did not wish the brother to wail right on the river. The people made him welcome, and gave a great feast. While he was sitting there, one of the chiefs arose, and told him what had happened to K·ē'lōs. The brother could not speak. He just lay back and began to cry. He died on the spot, and the people buried him.

43. L!ā'lamīn.¹

Tradition of the L!ā'L!Elāmin, a Clan of the Ninkish.

(*Told by Neg·ē'.*)

L!ā'lamīn built a house at K!ā'k·laxLala, in the middle of the river, making a foundation of heavy logs, which he piled one on another, and which he weighted down with stones. Before he finished his house, the river rose, and the foundation drifted down the river. T!ā't!Endzid and Sē'wid lived with him in the same house. They were helping him build the house. T!ā't!Endzid said, "Probably this will happen every time the river rises. We shall not be able to finish the house. Let us try to build here. Let us stay with Famous-One (Ts!ēl^ewā'lagamē^e). L!ā'lamīn agreed, and requested him to ask the permission of Famous-One, who gave them a place next to his own house. He called L!ā'lamīn his brother, and gave to his house the name Ku'mkumx·lalīt. The house had doors in front and in the rear. Every time a woman went by to get water, L!ā'lamīn took hold of her, took her into the house, and married her.

44. Mā'lēleqala.

Tradition of the Mā'malēleqala.

(*Told by Lā'bid, a Mā'malēleqala.*)

Mā'lēleqala knew that Q!ā'nēqē^elak^u was coming south after having left his brother ^enemō'gwis, and that he was transforming the world. He also knew that the Deluge, which was sent by the Chief in Heaven, was coming, and that people were preparing for it. Mā'lēleqala's house was on the island T!ō'x^uSEXlalak^u, opposite Fort Rupert.

¹ See also F. Boas, Indianische Sagen, etc., p. 146; and p. 82 of this volume.

He put down large trees like the logs of a log-cabin, and caulked the openings with clay. When the Deluge came, it covered his house, but he remained inside without being hurt. When he thought that the Deluge had subsided, he and his younger brothers, Hā'naLLēnox^u and Gā'LEmaxs^sala, went out, and they found that the country was dry again. They saw much driftwood, and people were lying on it, holding on to it. Then Gā'LEmaxs^sala took a long hook and pulled the logs ashore. They became their tribe. Hā'naLLēnox^u had bow and arrows. He put a string at the bow end of his arrows and shot at the drifting logs. Then he pulled them ashore. For this reason the members of the Hā'anaLLēnox^u clan show a bow and arrow at their festivals.

Mā'lēleqala wished to travel, but he had no canoe. He felled a cedar-tree and burned it out inside. At the same time he placed stones on each side, so that the fire should not burn through the sides of the wood. Thus he continued until he had made a serviceable canoe. Then he started looking for a place in which to build his house. He came to Fort Rupert (Tsa'xis). There he built a house at ḥā'lek!uxla. A shell-heap may be seen at this place.¹ His brothers accompanied him.

Now they were waiting for Q!ā'nēqē^slak^u to come. One day when they were out in their canoe, they were met by another canoe. A man was aboard. When he came near, he asked, "What are you doing here?" Mā'lēleqala replied, "What do you mean? Do you mean my canoe that is on the water, or do you mean the red cedar-bark on my head?" Q!ā'nēqē^slak^u replied, "I mean the cedar-bark on your head. I like it." Mā'lēleqala was not quite sure whether it was Q!ā'nēqē^slak^u who had come. Then Q!ā'nēqē^slak^u continued, "You and all your

¹ It is about half a mile west of Fort Rupert.

descendants shall be the first to receive red cedar-bark in the winter ceremonial."

Q!ā'nēqē'lak^u went on. He had just come from Gwa'dzē^e, where he had put the people to rights. As soon as Q!ā'nēqē'lak^u had left, Mā'lēleqala called his tribe in the evening, and he told them of what had happened. For this reason a meeting is always held before the winter-dance, in which the plans for the ceremonial are discussed.

Late at night the supernatural power appeared, singing like a bird. Then they prepared for the dance of Mā'lēleqala's daughters, whose names were Q!wā'q!wALEmg'ilayūgwa and Wilx·stasilayūgwa. They made torches and assembled in front of the houses. The people carried large planks, on which the girls were dancing one after the other. The people sang, —

"Aya a haik·as mēla, lā'k·as amā'sēl^e yā'wix·ilidzemsōx awā'sk·as^eō
lā'k·as amā'sēl lē'li^estālayux^sōx awā'k·as^eōx mēlaya."

The people raised the torches high up while they were singing; but when they did not close their song with the burden "awā'ya," the two girls disappeared one after the other, and their father said that they had been taken away by the supernatural power. They staid away for a long time, and for this reason the novices continue to do so at present. (The people really hide the dancers, so that the uninitiated may think that they have been taken away by the spirit, but they always stay in the house where they are in hiding.)

One day the two girls went out. They saw something dark in the air. They did not know what it was. When it approached, they saw that it was a large bird which carried something in its talons. When it came still nearer, they saw that it was the thunder-bird carrying the double-headed serpent (sī'siul). The bird dropped it near the

girls; and when the double-headed serpent touched the ground, it became a salmon. It was quite small. Q!wā'-q!walemg·ilayūgwa went to pick it up; but as soon as she came near it, she disappeared. Nobody knew what had become of her. Then Mā'lēleqala took a piece of wood, and went into his room, where he carved an image of his daughter, which he intended to take her place.

While he was engaged in this work, the daughter of the lost woman climbed to the roof of the house and pulled one of the boards aside. Thus she was able to look into her grandfather's room, where she saw the image, which looked just like her mother. Her grandfather called her, and said, "Yes, it is your mother. Come and look at her." The girl came down from the roof, went into her grandfather's room, and the old man strangled her because she had seen what he was doing. He wrapped her up in skin, and made a hole under the fireplace, where he buried her. For this reason the preparations for the winter ceremonial are still kept secret, and whoever sees the secrets without permission is killed.

In the evening they began the winter-dance (kwē'xala). The people took their boxes and carried them into the house for their chief. There they sat down quietly. Then a speaker arose and called Hā'nal!ēnox^u to go and take the boxes. He took one of them up, went around the fire, and put it down behind the fire. Then there began to be a noise in the house, and the people sang, —

"The great one is going to be Thrower with her throwing-stick. This great Yā'lag·ilis. Hâ."

("Lā'dzēlēlalaē mā'maq!ayasēs mā'magayū hēyā'lag·ilidzē ā'dzēsg·a yā'lag·ilidzē. Hâ.")

After they finished singing the song, they beat time, and various dancers came in one after another, — the Thunder-Bird, the Grizzly Bear, the Dzō'noq!wa, the Raven, the

Fool-Dancer, the Sea-Monster Dancer (*yā'g·adalał*), the *Hō'x^uhok^u*, and the Wasp Dancer. Every one performed his dance and uttered his cries. After this the people sang the following song: —

"Ah, great one, this great *Yā'lag·ilis*, great *Winā'lag·ilis*; great one who will take up with his hands.

Ā hā'yāhānō. Wonderful power of madness. That is the way your father did, madness.

Almost discernible is the means by which yours would have been caused to go, with which yours would have hung (??).

This, because I really said ghost (=near by), bring close by, sitting on fire (=ghost), trembling with hands in dance (=ghost dancer)."

("Ā'dzēsg·a yā'lag·ilidzē, winā'lag·ilidzē. Lā'dzēlēlalaē q!ā'qalayałatsēs q!ā'q!alayū.

A, hā'yāhānō ai'k·as nau'alakwas nū'łema. Hē'sēł gwā'lag·ilitsemasōx ḍ·wask·as ḍ wasōx nū'łema.

K·łā'k·!alelasēs lā'ęyōlaxsdēasēs tē'x·tēgumlaxsdēa.

Hē'x·g·in ḋnē'x·soęg·as nē'n̄xwalalēłānaga mē'mk·!łalilēłānaga k!wā'xlā-lalēłānaga xō'leuxs·alanēłānaga.")

On the fourth night they beat time again to bring back the women who had disappeared. The old man, who would not let the people know what had happened, because he was ashamed, first showed the face of the carving he had made, pretending that it was, his daughter. He had hidden some people behind the house, who imitated his daughter's voice and the voices of the spirits. Then a large board was let down from the roof, on which the figure was seated. It seemed to move about like a living person. The younger sister came back safely when the performance of bringing back the novice was held. During this ceremony the figure was shown again and disappeared again; and the people said that the woman had gone back with the spirits, and that she would never return.

It is said that this whole performance was made in accordance with the advice of *Q!ā'nēqę́łak^u*. Therefore the winter ceremonial is performed in this manner.

Now, Mā'lēleqala resolved to leave the place where he had lost his daughter. He went to Pā'tsawē, just east of Fort Rupert. There he built a large, strong house and gave a festival to all the tribes, among whom he distributed qō'xqowīs (a bush with cotton-like tips [sp. ?]) and pearl shells (kō'gwīs). Here his family increased. One day his children were playing in a cave on the beach, which at high water is under water. The children had put down mats, and were imitating the work of their mothers, when the tide rose and cut off their retreat. Mā'lēleqala heard them crying, but was unable to save them, and they were drowned. While there, he found a stick with a copper attached to it, which had drifted ashore with the tide.

He made a copper plate out of it, sold it, and gave a great potlatch. This was the first potlatch. Great-Smoke-Face ("wā'las Kwa'x·ilanōkumē") was the son of Mā'lēleqala. Once he put a copper plate down at the place where the people were in the habit of drawing water, so that the first person to draw water in the morning should find it. This was his way of giving away a copper. He was very wealthy. His descendants were Tsextsexu'līs, T!ā't!endzid, Nōl!eqā'gamē, Sē'x·wuqāla, lā'bid, lā'bid, Gwā'maxalas, llā'gōlās, Lā'xlaqalīs, Lā'L!elīl, G·ā'"den (= Gordon), and lā'bid or Kwa'x·ilanōkumēdze, who told this story.

45. Nō'mas.¹

Tradition of the Nū'nemaseqā'līs, a Clan of the Łau'itsīs.

Nō'mas came down from the sky to A'g·iwala, at Fort Rupert. While he was sitting there, a butterfly² as large

¹ See also F. Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895, p. 381).

² It was the ghost who appeared in this form.

as an eagle flew about his head, and cried "Ma, ma, ma!" three times. For this reason the people sing this burden. Nō'mas had a large house for his winter-dance, and he wore a large head-ring of red cedar-bark. He arranged a place in the rear of the house where time should be beaten on boards and boxes (qē'qelabā^{slif}).

When Nō'mas came down to our world, he had a copper. When the people became more numerous, he gave a feast, during which he put his copper under the mountain. For this reason the place in Knights Inlet where the feast was given is called Copper-under-It (L!ā'-qwaxstelīs).

The chiefs of the Kwakiutl desired that he should come and make songs for them, because from the beginning he was a song-leader. They said, "Let our uncle come here. He is a song-leader. He shall make songs for us." Therefore the people now have songs in the winter-dance. He made the first songs.

When ⁶mā'xwa, ⁶mā'xwalīs, and Yix·ā'gēmē⁶, chiefs of the Kwakiutl, were going to marry, they said, "Let our uncle come! He has a staff with a hand on top of it." With this he took the princesses of the chiefs of various tribes. He went all over the country to get wives, even as far south as Comox.

Ts!ā'mā was the name of his child. He was called Copper-making-Face (L!ā'qwag'ilagemē⁶) when he took his father's place. He had a son named ⁶nemō'gwīs, whose descendants were, in order, Wā'lemaxalas, Ā'widē, and Kwā'x'ilanōkumē⁶. This last one died recently.

46. Gā'sag·ila.

Tradition of the Na'k!wax·da⁸x^u.

Gā'sag·ila was a chief who had many carvings. He came from the south. He put them up when he reached the north country. He went to Gwa'wē in the country of the Na'k!wax·da⁸x^u, and there he staid. There he made a winter-dance, and his son became a cannibal, whose names were Q!ā'selīdzas, Ha⁸mēk·!ā'lag·ilīs, Ts!ā'xōstāla. This son's son was K!ō'gwikilagēmē⁸, whose son was Q!u'mqwax·â'lasēmē⁸.

47. Q!é'x·lala.

Tradition of the tē'lged, a Clan of the ⁸wā'las Kwā'g'uł.

The ancestor of the tē'lged was Q!é'x·lala. He came into existence at Tsedā'sas in Hardy Bay, when the world was first lighted. He wore a very large head-ring, so that it had to be supported on each side. As a shaman his name was Hai'alik·ilał. His son was Hē'lik·ilic·imis, whose son was Hē'x·ak·inīs. His son was Awā'laślał, whose son was Tse⁸wi'd. He died recently.

48. Wā'walē.¹

Tradition of the Kwa'g'uł.

Wā'walē was a harpooneer who lived at Crooked-Beach (Qā'logwīs). . . . His son's name was Gā'dzēdalał. (The beginning of this story is as usual. He is a successful harpooneer, and he kills seals very quickly. One day he cooks seals' heads for his boy and goes home. When it is evening, he arrives home, and finds the chief of Crooked-Beach with his wife. He sits down on a box

¹ See also F. Boas, Indianische Sagen, etc., pp. 162, 234, 257.

outside of his room and scratches the walls. The woman thinks it is a mouse, and says, "I wish you would gnaw Wā'wale's face!" Then they go to sleep. When they are sound asleep, Wā'wale cuts off the head of the chief, which he takes along. The woman's child awakes, and she discovers that the chief has been killed. She tells the people who inquire why the child cries, that he has soiled his bed. She takes her child to his grandmother, rolls up the body in a mat, and buries it at the place behind the houses where the children used to play throwing spears.)

In the morning the children began to play. While they were throwing their spears, they would sometimes hear a peculiar noise when their spear struck the ground. As a matter of fact, the spear would strike the body of the dead chief, and as soon as they pulled it out, they discovered that there was blood on it. The children got frightened, went down to the beach, and told what had happened. Then the people dug up the place and found the body. They searched for the head, but they could not find it; and they did not know who the man was, although they thought that it must be their chief. They asked his wife whether he had been at home during the night, and she said that he had been away. Then they asked Wā'wale's wife; and she said, "I have not seen the chief." She pretended not to know what had happened.

Soon Wā'wale appeared at the point of land. They said, "Don't lift your paddles! Nobody knows who has killed our chief." Then he lifted his paddles. Then they said the same again, and he lifted his paddles again. Then they suspected that he might have killed him, because he raised his paddles. They said, "You raise your paddles, although our chief is dead." And he raised them once more.

He went to his house, and his little boy was crying because he wanted his meal. The boy ate the seal-meat that his father used to bring him. Then he told his wife to bring the meat that he had boiled, and that was in his bag. She took it out, and asked, "Is this it?" — "No," he said, "it is down below." She pulled out another piece, and said, "Is this it?" He said, "It is down below." And right at the bottom of the bag she found the head of the chief. Then she screamed. He jumped up, pushed her down on the head, and said, "Is that the reason of your crying? Were you afraid of it before?" With that he cut off her head, and then he hung up both heads over the fire.

Night came, and a woman entered to get some fire. She carried some pitch-wood, which she lighted in the fire. Just then a drop of blood fell down upon her hand. For the moment she did not think what it might be; but when she went out, and when she saw the blood, she wanted to know where it came from. She dropped her torch, so that it was extinguished, and she went back. She pretended that the wind had blown it out. Then she saw that blood was dripping from over the fire, and she discovered the two heads. She went out again, and told the people that two heads were there. Then all the people arose to fight with Wā'wale. He, however, pushed his house, with the ground on which it stood, out to sea; and it became the island Mā'lmä, in front of Crooked-Beach. He himself and his parents were killed on this island; but his four sons fled, jumping from one island to another, and finally reached the woods.

The four boys were fleeing through the woods. Finally the youngest one said, "Stop! I hear the sound of chiselling." His older brothers said, "Don't be foolish! Where should that noise come from?" And they went on. Then the

youngest one said again, "I tell you, somebody is chiselling here. I hear it again." They listened, and then they all heard it. They went in the direction of the sound, and came nearer. Then they saw a large woman, the Dzō'nōq!wa, making a canoe. Her breasts were so large that they hung down to the ground. She sat inside, using her adze. The young man said, "What shall we do?" And one of them remarked, "We will not be in a hurry. Let us send our youngest brother to pinch her baby." The child was in a cradle which stood not far from her. The youngest brother went up quietly and pinched the child, so that it began to cry. Then the Dzō'nōq!wa said, "Don't do that to my child! It never cries." After some time he pinched the child again, and this was repeated four times. Then the Dzō'noq!wa gave them the canoe, and said, "I think you do this that I shall give you this canoe that I am making. I am making it for you. Now you have me for your supernatural power. I know everything about you. I know what has happened, and therefore I give you this canoe." And she also gave them the water of life and the death-bringer. She told the brothers, "You do not need to paddle this canoe; just slap its sides, and it will go by itself."

They launched the canoe. They were going to take revenge for the death of their father. The eldest one said, "What shall we do to tease our people? I think we will transform wood into young birds (gogonā'p), so that they may come to take them. The birds shall belong to our youngest brother." Then they went right on to Crooked-Beach. They took many pieces of rotten wood, threw them into the water, and transformed them into young sawbill ducks. The youngest brother also was transformed into a sawbill duck. When the people saw them, they went to get the birds. When they came near,

they thought that the eyes of one of the ducks looked like those of the youngest son of Wā'walē. Then the brothers transformed the people into birds, and they had to remain birds. Those who had remained on shore were killed by the death-bringer. Only those whom they liked they revived and took them as slaves; and the eldest one resuscitated his parents and his grandparents.

49. Additions to the Myth of Kwēkwaxā'wē^e.¹

(Dictated by a Ləu'itsīs.)

The myth people had nothing to eat. They made a salmon-trap, but no salmon went into it. Then Great-Inventor went to the graves, and asked, "Are not there any twins here?" He asked the first grave, which said, "Go to another grave: there are twins there." Finally he found a grave in which twin girls were buried. He sprinkled one of them with the water of life, and she revived. He said, "I have revived you, because I want you to try to accomplish what I have been working for. Please do help me! I have revived you for this purpose." Then he married her.

The woman told him to collect some roots of ferns (sā'laedana). He went out and gathered some. He asked his wife, "What shall I do with those roots?" Then she asked him to strip off the leaves and throw them into the water. She helped him do so. Then she threw them into the water. The leaves covered the whole surface at Ostō^ewa, which is situated in the country of the Na'-k!wax·da^ex^u, not far from Kingcombe Inlet. Suddenly all the leaves disappeared, the water began to bubble, and

¹ See pp. 217 et seq.; also Publications of the Jesup North Pacific Expedition, Vol. III, pp. 322 et seq.; F. Boas, Indianische Sagen, etc., p. 174.

salmon were jumping in the river. They went into the salmon-trap. Then the people went down and took out the fish. Deer's salmon-trap floated away on the water. He had forgotten to make an opening in it. Then the myth people cut the salmon and hung them up to dry.

Now, Great-Inventor went to get fuel to dry his salmon. He went every day. He needed much fuel, because he had so many salmon to dry. When he entered his house, the salmon caught his hair. Then he said, "Let me go! Why do you want to hold me, you who come from the dead?" Then his wife said, "What did you say there?" Great-Inventor replied, "What did I say?" And his wife retorted, "You said, 'What are you doing, you who come from the dead?'" At once his wife was transformed into foam. The salmon fell down, and all disappeared. Only four salmon remained; and Great-Inventor cried, "No, you do not come from the dead!" But even then the salmon and his wife did not return.

Canoe-Caulking (Mē'mg·ōləm) and Deer (Gē'xustāla) were sad when Great-Inventor died. Canoe-Caulking sang, "He was as great as the sand of the sea." Then the Deer sang, "He was as great as the needles on the cedar-trees." Then his brother said, "Oh, that is too much!" He threw him down the cliff, followed him, and pecked at him with his beak. Both may still be seen, transformed into rocks, at Crooked-Beach.

Great-Inventor's wife was E'lxsa'yugwa. Mē'mg·ōləm (the raven) was son of Great-Inventor, whose younger brother was Young-Raccoon. When the latter made love

to Great-Inventor's wife,¹ he called her *lā'lexala*² because she was painted red on the side of her chest and shoulders.

When he pretends to be sick and to die, he asks that the children be requested to dance before him. They dance, and sing, "Mā'kuls, mā'kuls dē'deg-i!"

Sawbill-Duck-Woman, when sent into the woods, is told to call *t!enx·t!enntsō'* instead of *lē'x·lek·lisä'i*.³

K·ē'xenēt (result of scraping) is placed under a red cedar.⁴ He is taken to *Ku'n^gwaas*, just west of Crooked-Beach.⁵

They gather stones for ballast. The whale is gummed at *Mā'lmä*, an island just opposite Crooked-Beach. The name of the first young thunder-bird is *ⁿnā'l^gEmsgemem-golagemē*.

Born-to-be-the-Sun (the mink) lived at Crooked-Beach, while the Wolves lived beyond the point, on the same island. There was no low water on Born-to-be-the-Sun's beach, and he could not get any clams. Only the Wolves had clams. One day he went to buy some clams from them, but they declined to sell them. Then Born-to-be-the-Sun and Great-Inventor resolved what to do. They resolved that one of them should pretend to die. Great-Inventor pretended to be dead, and he was buried in a tree. They knew that the Wolves always tried to get bodies. Soon the Wolves came to get him. They climbed one on the other's back, and on top of all of them was their chief. He always took the bodies out of

¹ Publications of the Jesup North Pacific Expedition, Vol. III, pp. 282 et seq.

² Ibid., Vol. III, p. 286, line 24.

⁴ Ibid., Vol. X, p. 177.

³ Ibid., Vol. III, p. 290, line 24.

⁵ Ibid., Vol. X, p. 180.

the grave-boxes with his tail. When the Wolf tried to get the body of Great-Inventor, he cut off the Wolf's tail, and all the Wolves tumbled down. They were frightened, and went home. Born-to-be-the-Sun, who had been watching, got his friend down; and they took the tail of the chief of the Wolves and placed it over their fire.¹

At Gwa'yasdeems, just north of the village, is a cave. It looks like a house with several platforms. The flat root of a tree in it is said to be the drum of the myth people. The cave is quite dry. It is the winter-dance house of Great-Inventor and of the myth people.

Deer also lived at Crooked-Beach. He obtained the fire from Sea-Otter, who carried it on his tail. They sang to him, "As'anwē'." He wore wood for his dancing-hat; and he put this into the fire. He ran away with it after it caught fire, and they could not catch him.

Southeast-Wind lay behind the island Mēlabā'na.

50. Additions to the Myth of the Mink.²

Mink goes to war with his friend Land-Otter, against the ghosts Lā'laēnox^u. When they are travelling, Mink says that he has lost his kē'sbē. [The story-teller did not know what this was. In other versions it is a nose-ornament.]

¹ The continuation is the same as recorded before (*Ibid.*, Vol. X pp. 88 et seq.).

² See *Publications of the Jesup North Pacific Expedition*, Vol. X, pp. 127 et seq.

Mink's pretence for refusing to give sea-eggs to otter is that warriors do not share their food.

The incident of the musk-bag is omitted.

The story of Mink, Eagle, and Sawbill-Duck-Woman¹ is repeated here. This story is given as the reason why at present people cannot put away parts of their body.

A young woman had a child, and nobody knew who the child's father was. The people assembled and discussed who its father might be. Born-to-be-the-Sun said, "Let the woman's father invite all the people, and then we shall find out who the child's father is." The woman's father did as he was told. The people assembled; and when they were all in, Born-to-be-the-Sun said, "Let the woman and her child come here. Now ask the child who its father is." They did so, and the child replied, "I am Born-to-be-the-Sun's child."

51. Addition to the Myth of Q!ā'nēqē'lak^u.

The net of Song-Dance² was made of hair.

52. Note regarding the Origin of the Sun.³

A Łau'itsis whom I asked did not know the story of the liberation of the sun.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 124 et seq.

² See p. 454.

³ Publications of the Jesup North Pacific Expedition, Vol. III, p. 393; F. Boas, *Indianische Sagen, etc.*, p. 173; this volume, p. 233.

COLUMBIA UNIVERSITY CONTRIBUTIONS TO
ANTHROPOLOGY.

Volume I. Coos Texts. By LEO J. FRACHTENBERG. *In press.*

Volume II. Kwakiutl Tales. By FRANZ BOAS.

Volume III. Contributions to the Ethnology of the Salish Tribes. By
JAMES A. TEIT. *In preparation.*

Subscription price, \$ 2.50 per volume.